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W. H. Foster.

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The Argument of the Ironical Poet

6. Hence I am kneeling on his knee
A Supplication may on foot
The perfect prayer, or I do not
For well he knows he takes more pains
Than thou dost, He knows it best to know
His poor soul, I pity thee
What heart's in thee, I pity thee

7. But for the Man who says howe right
With his own looks, a goodly sight
Waked in his eyes should hold the light
And yet we cannot see it, nor not
Of his own eyes, for he is blind
I think every part of him is blind
He knows he keeps his eyes shut
Takes him and then, that is his blindness

8. 9. But for the Man who says howe right
Sovereign plans to purge the corner
Of melancholy and clear the heart
Of those black fumes which make it faint
To clear the brain of withy fogs
Which dull our senses and dull clogs
The best mechanics that the God made
For this mankind, if well used

10. Now let of all to fill a place
Presented in the Author's face
And in this habit which he wears
His image to the world appears
His mind no art can well express
That by his writings you may see
It was not pride, nor yet cunning
(Though he says so, if it were)

11. Stand him do this: if you will know
The Printer would needs have it so
Then do not from me or I from him
Deride not, or detract a mile
For surely as thou dost by him
He will do the same again
Then look upon it, behold and see
As thou likest, so it likes thee

And I for it will stand in
Thine to command, Reader, thou

The Argument of the Ironical Poet
The Argument of the Ironical Poet

1. Old Democritus under a tree
Sits on a stone with book on knee
About him hang there many flowers
Of Gales, Dews and such like flowers
Of which he makes a banquet
The fat of blacker color to be
Over his head appears the sky
And smiling look of Archangel

2. Tell, tell a Paradox of Irony
I am in less than this eye
A laughing, a weeping, in Howe
Two fighting Cakes for my desire
Two loving Bells each other high
To all this concerning Irony
Symbolic in this, I say no more
Concern the rest by that's before

3. The next of Soliman
A portmanteau with well express
By speaking dog, cat, Buck and Doe
Hares, Comes in the best of
Batter Omelet the bread comes over
In melancholy dark house
Melancholy: If it be not all should be
Blame the bad Cakes and not me

4. The wonder Column there do stand
Lamented with folded hands
Dance hangs his head, rest and polite
Some little but he does not
His late and books about him
The symptoms of his want
If he be not enough at close
To paint him, take thyself by nose

5. Hypochondriacs learn on his arms
Minds in his face do him much harm
And trouble him full of God know
Such pains he has and many more
About him poets and glasses be
Newly brought from the apothecary
This sickness affects a sign
Ten feet from him in the sky

The Argument of the Frontispeice.

TEn distinct Squares heere seene apart,
Are ioyn'd in one by Cutters art.

1 Old Democritus vnder a tree,
Sittes on a stone with booke on knee,
About him hang there many features,
Of Cattes, Dogges and such like creatures,
Of which he makes Anatomy,
The seat of blacke choler to see.
Ouer his head appeares the skye,
And Saturne Lord of Melancholy.

2 Toth' left a Landskip of Iealousye,
Presents it selfe vnto thine eye.
A Kingfisher, a Swan, an Herne,
Two fighting Cockes you may decerne,
Two roareing Bulles each other high,
To assault concerning Venery.
Symboles are these, I say no more,
Conceane the rest by that's afore.

3 The next of Solitarinesse,
A portrature doth well expresse,
By sleeping dog, cat: Bucke and Doe
Hares, Comes in the desert goe:
Battes, Owles the shady bowers ouer,
In melancholy darknesse houer,
Marke well: If't be not as't should be,
Blame the bad Cutter and not me.

4 Itb' vnder Columne there doth stand,
Inamorato with folded hande.
Downe hanges his head, terse and polite
Some Dittie sure he dote endite.
His lute and bookes about him lye,
As symptomes of his vanity.
If this doe not enough disclose,
To paint him, take thy selfe byth' nose.

5 Hypochondriacus leanes on his arme,
Winde in his side doth him much harme,
And troubles him full sore God knowes,
Much paine he hath and many woes.
About him pottes and glasses lye,
Newly brought from's Apothecary,
This Saturnes aspects signify,
Thou see them portraid in the skye.

6 Beneath them kneeling on his knee,
A Superstitious man you see:
He fastes, prayes, on's Idole fixt,
Tormented hope and feare betwixt:
For hell perhaps he takes more paine,
Then thou dost, Heauen it selfe to gaine.
Alas poore Soule, I pittie thee,
What starres inclin'd thee so to be?

7 But see the Madman rage downe right
With furious lookes, a gastly sight.
Naked in chaines bound doth he lye,
And roares amaine he knowes not why?
Obserue him, for as in a glasse,
Thine angry portraiture it was.
His picture keepe still in thy presence,
Twixt him and thee, ther's no difference.

8.9 Borage and Hellebor fill two sceanes,
Soveraigne plants to purge the veines,
Of melancholy, and cheare the heart,
Of those blacke fumes which make it smart.
To cleare the Braine of misty fogges,
Which dull our senses and Soule clogges.
The best medicines that ere God made
For this malady, if well essayd.

10 Now last of all to fill a place,
Presented is the Authors face;
And in that habit which he weares,
His Image to the world appeares.
His minde no art can well expresse,
That by his writings you may guesse.
It was not pride, nor yet vaine glory,
(Though others doe it commonly)

Made him doe this: if you must know,
The Printer would needs haue it so.
Then doe not frowne or scoffe at it,
Deride not, or detract a whit.
For surely as thou dost by him,
He will doe the same againe.
Then looke vpon't, behold and see,
As thou likest it, so it likes thee.

And I for it will stand in view,
Thine to commande, Reader Adew.



Solitaria



Democritus Abderites



Solitudo



Inamorato

THE ANATOMY OF MELANCHOLY

*What it is, with all the kinds causes,
Symptomes, Prognosticks & Seuerall cures of it.*

*In three Partitions, with their severall
Sections, members & sublections.*

*Philosophically, Medicinally,
Historically, opened & cut up.*

BY

Democritus Junior

*With a Satyricall Preface, Conducing
to the following Discourse.*

*The fourth Edition; corrected and
augmented by the Author.*

Omne tulit punctum, qui miscuit utile dulci.



Hypochondriacus



Superstitiosus



Democritus

Junior



Maniacus



Borago



Helleborus

Oxford
Printed for
Henry Cripps.

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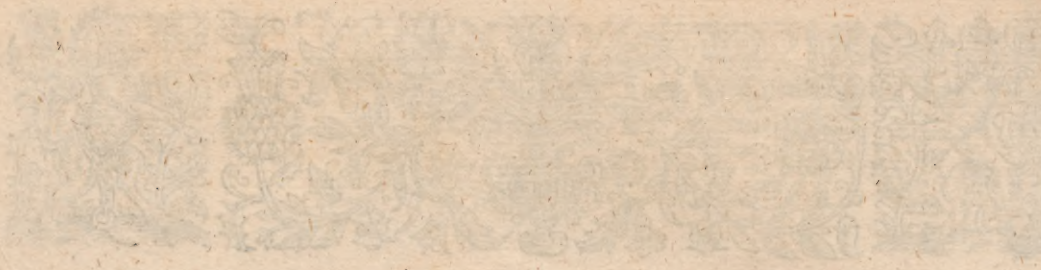
HONORATISSI-
MO DOMINO NON
MINVS VIRTUTE SVA
QVAM GENERIS
SPLENDORE

ILLVSTRISSIMO,
GEORGIO BERKELEIO,
MILITI DE BALNEO,
BARONI DE BERKELEY,
MOVBREY, SEGRAVE,
D^o DE BRVSE.

DOMINO SVO

Multis Nominibus Observando.

HANC SVAM
MELANCHOLIAE
ANATOMEN,
IAM QVARTO
REVISAM,
D.D.
DEMOCRITVS Iunior.



HONORATISSI

MO DOMINO NON
MINVS VIRTVTE SVA
QVAM GENERIS
SPLENDORE

ILLVSTRISSIMO

GEORGIO BERKELLIO

MILITI DE BALNEO
BARONI DE BERKELEY
MOVRREY, SEGRVVE
D. DE BRVSE

DOMINO VNO

Inditio / omnia Off. vana

HANC SVAM

MELANCHOLIAE

ANATOMEN

IAM QVARTO
REVISAM.

L.D.

DEMOCRITVS Iamior

V Ade Liber, qualis, non ausum dicere, *felix*,
Te nisi foelicem fecerit Alma dies:
Vade tamen quocunq; lubet, quascunq; per oras,
Et *Genium Domini* fac imitere tui.
I blandas inter Charites, mystamq; saluta
Musarum quemvis, si tibi lector erit.
Rura colas, urbem, subeasue palatia Regum,
Submissè, placidè, te sine dente geras.
Nobilis, aut si quis te forte inspexerit heros,
Da te morigerum, perlegat vsque lubet.
Est quod nobilitas, est quod desideret heros,
Gratior hæc forsan charta placere potest.
Si quis morosus *Cato*, retticusque Senator,
Hunc etiam librum forte videre velit,
Siue magistratus, tum te reuerentè habeto,
Sed nullus, *muscas non capiunt Aquila*.
Non vacat his tempus fugitivum impendere nugis,
Nec tales cupio, par mihi lector erit.
Si matrona gravis casu diverterit istuc,
Illustris domina aut te Comitissa legat:
Est quod displiceat, placeat quod forsitan illis,
Ingerere his nolite modò, pande tamen.
At si virgo tuas dignabitur inclyta chartas
Tangere, siue schedis hæreat illa tuis:
Da modo te facilem, & quædam folia esse memento,
Convenient oculis quæ magis apta suis.
Si generosa ancilla tuos aut alma puella
Visura est ludos, annue, pande lubens.
Dic vtinam nunc ipse meus* (nam diligit istas)
In præsens esset conspiciendus herus.
Ignotus notusue mihi de gente togatâ,
Siue aget in ludis, pulpita siue colet,
Siue in Lycæo, & nugas evoluêrit istas,
Si quasdam mendas viderit inspiciens,
Da veniam Authori, dices, nam plurima vellet
Expungi, quæ iam displicuisse sciat.
Siue Melancholicus quisquam seu blandus Amator,
Aulicus aut Civis, seu benè Comptus eques
Huc appellat, age & turò te crede legenti,
Multa istic forsan non malè nata leget.
Quod fugeat, caueat: quodquæ amplexabitur, ista
Pagina fortassis promere multa potest.
At si quis Medicus coram te sistet, amicè
Fac circumspicere, & te sine labe geras:
Inveniet namq; ipse meis quoq; plurima scriptis,
Non leve subsidium quæ sibi forsan erunt.

* Hæc comicè
dicta caue ne
malè capias.

Si quis Causidicus chartas impingat in istas,
Nil mihi vobiscum, pessima turba vale,
Sit nisi vir bonus, & iuris sine fraude peritus,
Tum legat, & forsan doctior inde fiet.
Si quis cordatus, facilis, lectorque benignus
Huc oculos vertat, quæ velit ipse legat,
Candidus ignoscet, metuas nil, pande libenter,
Offensus mendis non erit ille tuis,
Laudabit nonnulla. Venit si Rhetor ineptus,
Limata & tersa, & qui benè cocta petit,
Claude citus librum, nulla hic nisi ferrea verba,
Offendent stomachum quæ minùs apta suum.
At si quis non eximius de plebe poeta,
Annue, namque istic plurima ficta leget.
Nos sumus è numero, nullus mihi spirat Apollo,
Grandiloquus Vates quilibet esse nequit.
Si Criticus lector, tumidus Censorque molestus,
Zoilus & Momus, si rabiosa cohors:
Ringe, freme, & noli tum pandere, turba malignis
Si occurrat fannis invidiosa suis:
Fac fugias, si nulla tibi sit copia eundi,
Contemnes, tacitè scommata quæque feres.
Frendeat, allatret, vacuas gannitibus auras
Impleat, haud cures, his placuisse nefas.
Verum age si forsan divertat purior hospes,
Cuique sales, ludi, displiceantque joci,
Obijciatque tibi sordes, lascivaque: dices,
Lasciva est Domino & Musa iocosa tuo,
Nec lasciva tamen, si pensitet omne, sed esto,
Sit lasciva licet pagina, vita proba est.
Barbarus, indoctusque rudis spectator in istam
Si messèm intrudat, fuste fugabis eum,
Fungum pelle procul (iubeo) nam quid mihi fungo?
Conveniunt stomacho non minus ista suo.
Sed nec pelle tamen, læto omnes accipe vultu,
Quos, quas, vel quales, inde vel vnde viros.
Gratus erit quicumque venit, gratissimus hospes
Quisquis erit, facilis difficilisque mihi.
Nam si culpârit, quædam culpâsse juvabit,
Culpando faciet me meliora sequi.
Sed si laudârit, neque laudibus efferar vllis,
Sit satis hisce malis opposuisse bonum.
Hæc sunt quæ nostro placuit mandare libello,
Et quæ dimittens dicere iussit Herus.

When I goe musing all alone,
Thinking of divers things fore-knowne,
When I build Castles in the aire,
Void of sorrow and voide of feare,
Pleasing my selfe with phantalmes sweet,
Me thinkes the time runnes very fleet.
All my ioyes to this are folly,
Naught so sweet as melancholy.
When I lie waking all alone,
Recounting what I haue ill done,
My thoughts on me then tyrannise,
Feare and sorrow me surprise,
Whether I tarry still or goe,
Me thinkes the time moues very sloe.
All my griefes to this are jolly,
Naught so sad as Melancholy.
When to my selfe I act and smile,
With pleasing thoughts the time beguile,
By a brooke side or wood so Greene,
Vnheard, vnought for, or vnseene,
A thousand pleasures doe me blesse,
And crowne my soule with happinesse.
All my ioyes besides are folly,
None so sweet as melancholy.
When I lie, sit, or walke alone,
I sigh, I grieue, making great moane,
In a darke groue, or irkesome denne,
With discontents and Furies then,
A thousand miseries at once,
Mine heauy heart and soule enconce.
All my griefes to this are iolly,
None so foure as Melancholy.
Me thinkes I heare, me thinkes I see,
Sweete musicke, wondrous melodie,
Townes, places and Citties fine,
Here now then there, the world is mine,
Rare Beauties, gallant Ladies fine,
What e're is louely or diuine.
All other ioyes to this are folly,
None so sweet as Melancholy.
Me thinkes I heare, me thinkes I see
Ghostes, goblins, feinds, my phantasie
Presents a thousand vgly shapes,
Headlesse beares, blackemen and apes,
Dolefull outcries, and fearefull sightes,
My sad and dismall soule affrightes.
All my griefes to this are iolly,
None so damn'de as Melancholy.

Me thinks I court, me thinks I kisse,
Me thinks I now embrace my Mistris.
O blessed dayes, O sweet content,
In Paradise my time is spent.
Such thoughts may still my fancy moue,
So may I ever be in loue.

All my ioyes to this are folly,
Naught so sweet as melancholy.
When I recount loues many frightes,
My sighes and teares, my waking nightes,
My jelous fits; ô mine hard fate,
I now repent, but 'tis too late.
No torment is so bad as loue,
Sobitter to my soule can proue.

All my griefes to this are jolly,
Naught so harsh as Melancholy.
Friends and Companions get you gone,
Tis my desire to be alone,
Ne're well but when my thoughts and I,
Doe domineir in privacie.
No Gemme no treasure like to this,
'Tis my delight, my Crowne my blisse.

All my ioyes to this are folly,
Naught so sweet as melancholy.
'Tis my sole plague to be alone,
I am a beast, a monster growne,
I will no light nor company,
I finde it now my misery.
The sceane is turn'd, my ioyes are gone,
Feare discontent and sorrowes come.

All my griefes to this are jolly,
Naught so fierce as Melancholy.
Ile' not change life with any King,
I ravish't am: can the world bring
More joy, then still to laugh and smile,
In pleasant toyes time to beguile?
Doe not, ô doe not trouble mee,
So sweet content I feele and see.

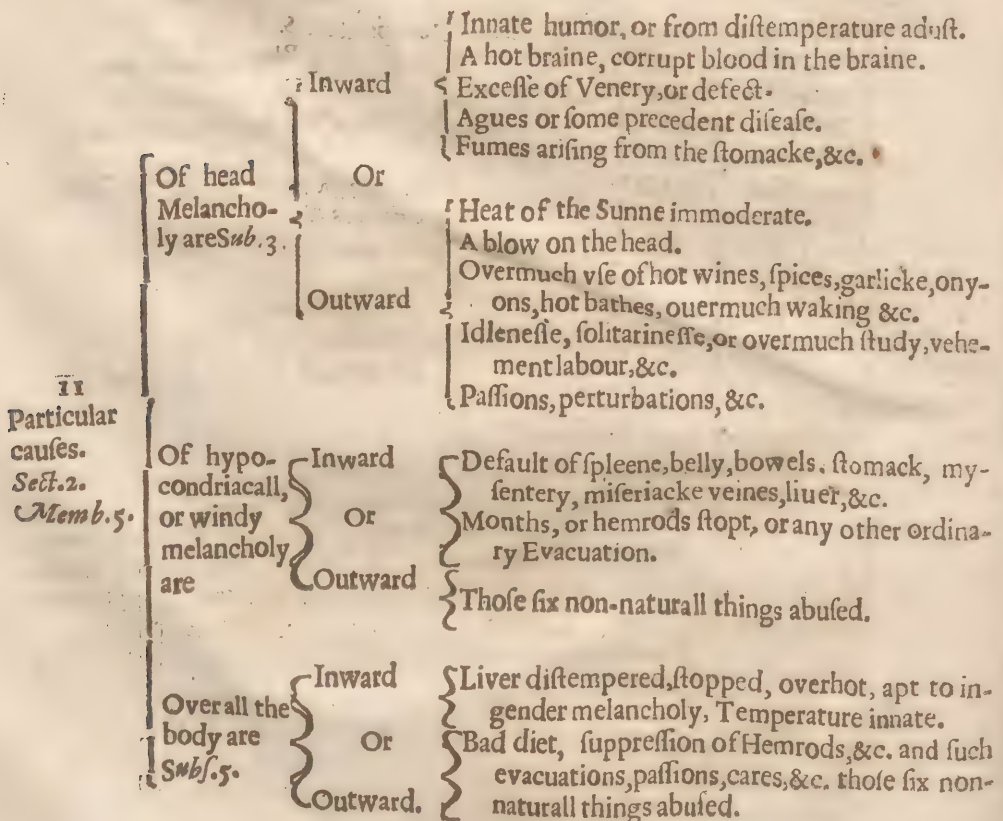
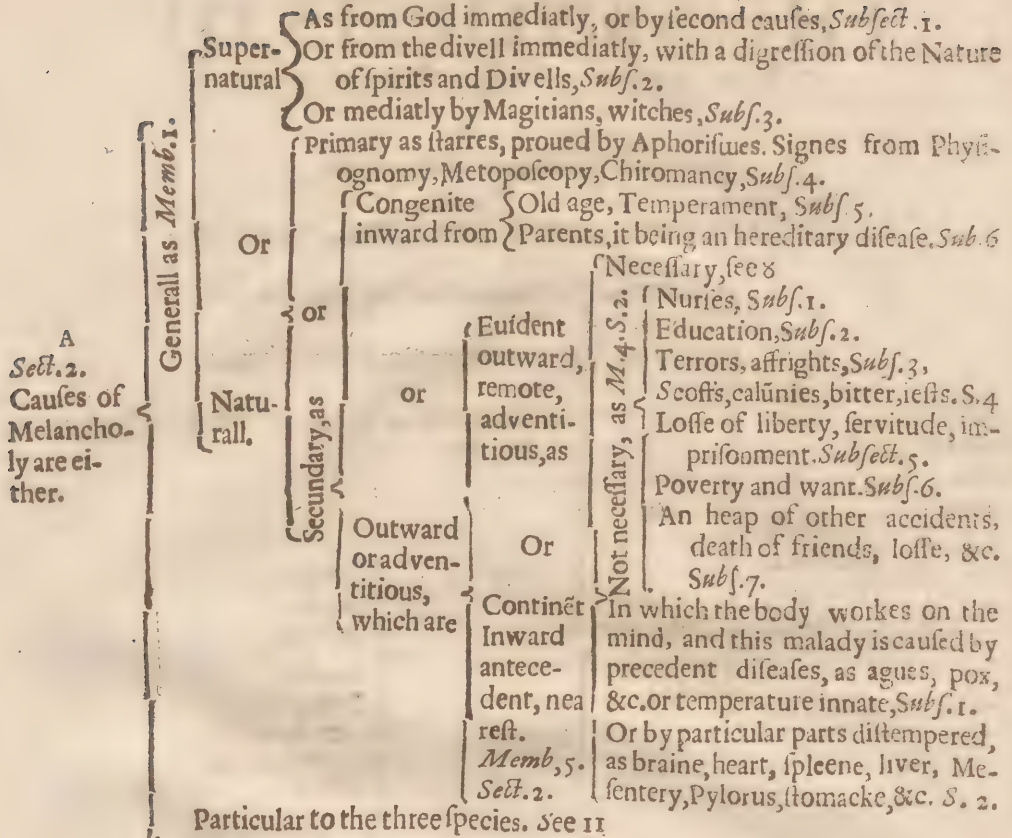
All my ioyes to this are folly,
None so divine as Melancholy.
Ile' change my state with any wretch,
Thou canst from geale or dunghill fetch:
My paines past cure, another Hell,
I may not in this torment dwell,
Now desperate I hate my life,
Lend me an halter or a knife.

All my griefes to this are jolly,
Naught so damn'd as Melancholy.

THE SYNOPSIS OF THE FIRST PARTITION

In diseases consider. <i>Sett. 1.</i> <i>Memb. 1.</i>	or	Definition, Member, Division, <i>Subs. 2.</i>	or	Of the Body 300. which are	{	Impulsive; Sinne, concupiscence, &c.
						Instrumentall; intemperance, all second causes, &c.
						Epidemicall; as Plague, Plica, &c.
						Or Particular; as Gout, Dropsie, &c.
Melancholy, in which consider	or	of the head or mind. <i>Subs. 3.</i>	or	Habits, as <i>Subs. 4.</i>	{	In disposition, as all perturbations, evill affection, &c.
						Dottage.
						Phrensie.
						Madnesse.
						Extasie.
						Lycanthropia.
						Chorus sancti Viti.
						Hydrophobia.
						Possession or obsession of Devils.
						Melancholy. See r
Melancholy, in which consider	or	of the head or mind. <i>Subs. 3.</i>	or	Habits, as <i>Subs. 4.</i>	{	Its Equivocations, in Disposition, Improper, &c. <i>Subs. 5.</i>
						Humours, 4. Blood, Fleame, &c.
						Spirits; vitall, naturall, animall.
						Similar; spermaticall, or flesh, bones, nerves, &c.
						Diffimular; braine, heart, liuer, &c.
						<i>Subs. 4.</i>
						Vegetall. <i>Subs. 5.</i>
						sensible. <i>Subs. 6. 7. 8.</i>
						Rational. <i>Subs. 9. 10. 11.</i>
						Melancholy, in which consider
The part and parties, affected, affection, &c. <i>Subs. 2.</i>						
The matter of melancholy, naturall, vnnaturall, &c. <i>Subs. 4.</i>						
Species, or kinds which are						
Proper to parts, as						
Or						
Body						
Indefinite; as Loue melancholy, the subiect of the third partition,						
Of the head alone, Hypocondriacall, or windy melancholy. Of the whole Body						
with their severall causes, symptoms, prognosticks, cures.						
Melancholy, in which consider	or	of the head or mind. <i>Subs. 3.</i>	or	Habits, as <i>Subs. 4.</i>	{	Its Causes in generall. <i>Sett. 2. A.</i>
						Its Symptomes or signes. <i>Sett. 3. B.</i>
						Its prognosticks or Indications. <i>Sett. 4. 4.</i>
						Its Cures, the subiect of the second Partition.

Synopsis of the first Partition.



Neces-

Synopsis of the first Partition.

8. Necessa- ry causes as those fix non- naturall things which are Sect. 2. Mem. 2.	Diet of feeding in Sub. 3.	Substance	Bread, course and blacke, &c. Drinke; thicke, thinne, sowre, &c. Water vncleane, milke, oyle, vinegar, wine, spices, &c. Flesh { Parts; heads, feete, entralls, fat, bacon, blood, &c. { Kinds { Beefe, Porke, Venison, Hares, Goates, Pigeons, Peacocks, Fenfoule, &c. Herbs. { Of fish; ail shell fish, hard and slimy fish, &c. Fish, { Of hearbs; pulse, cabbage, mellons, garlick, onyons, &c. &c. { All roots, raw fruits, hard and windy meats. Quality { Preparing, Dressing, sharpe sauces, salt meats, in durate as in { sowced, fried, broyld, all made dishes, &c. Quantity { Disorder in eating, immoderate eating, or at vnseason- nable times, &c. Sub. 2. { Custome delight, appetite altered, &c. Sub. 3.	Retention & E- vacuation. Sub. 4	Excesse	{ Costivenes, hot bathes, sweating, issues stopped, Venus in excesse, or in defect, Phlebotomy, purging, &c. Ayre; hot, cöld, tempestuous, darke, thick, foggy, moorish, &c. Sub. 5. Exercise { Vnseasonable, excessiue, or defectiue of body or minde, solitarinesse Sub. 6. { idlenesse, a life out of action, &c. Sleepe and waking, vnseasonable, inordinate, ouermuch, overlittle, &c. Sub. 7.	Mem. 3. Sect. 2.	Ira- cible	{ Sorrow cause & symptome. Sub. 4. Feare cause and symptome. Sub. 5. Shame, repulse, disgrace, &c. Sub. 6. Envy & malice Sub. 7. Emulation, hatred, faction, de- sire of revenge, Sub. 8. Anger a cause. Sub. 9. Discon- tents, cares, miseries &c. Sub. 10.	With a digressi- on of the force of imagination Sub. 2. & diuision of passions into Sub. 3.	or	{ Vehement desires, ambition Sub. 11. Covetousnesse, φιλαργυρια. Sub. 12. Loue of pleasures gaming in ex- cesse, &c. Sub. 13. Desire of praise, pride, vainglory, &c. Sub. 14. Loue of learning, study in excesse, with a di- gression of the misery of Schollers, and why the Mu- cible { ses are Melancholy. Sub. 15.	General as of Memb. 1.	Body, as ill digestiō, crudity, wind, dry brains, hard belly, thick blood, much waking, heavines & palpitation of heart, leaping in many places, &c. Sub. 1.	{ Feare and sorrow without a iust cause, suspition ielousie, to all { discontent solitarines, irkesomenes, continuall cogitations, or most { restlessse thoughts, vaine imaginations, &c. Sub. 2.	or	Celestiall influences, as of ☿. ♃. &c. parts of the body, heart braine, liuer, spleene, stomacke, &c.	or	Humours	{ sanguine are merry still, laughing, pleasant, meditating on playes, women, musicke, &c. Phlegmaticke, slothfull, dull, heavy, &c. Cholericke, furious, impatient, subiect to heare and see strange apparitions, &c.	Parti- cular to pri- uate per- sons, accor- ding to Su. 3. & 4.	Or mixt of these 4 humors adust, or not adust, infinitely varied.	Their severall { Ambitious thinkes himselfe a king, a Lord, co- customs, con- { vetous runnes on his money; lascivious on his ditions, incli- { mistris, Religious hath revelations, visions is a nations, disci- { Prophet or troubled in mind: A scholler on pline, &c. { his booke, &c. Pleasant at first, hardly discerned, afterwards harsh and intollerable, if inveterate. Hence some { 1. Falsa cogitatio. make three { 2. Cogitata loqui. degrees { 3. Exequi loquuta. By fits or continuat, as the obiect varies, pleas- ing or displeasing.	Simple, or as it is mixt with other diseases, Apoplexies, gout, Caninus appetitus, &c. so the symptoms are various.
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Symptomes of the first Partition.

			Headach, binding, heaviness, vertigo, lightness, ringing of the eares, much waking, fixed eyes, high colour, red eyes, hard belly, dry body, no great signe of melancholy in the other parts.
		or	
	Head me- lancholy. Sub. 1.	In minde	Continuall feare, sorrow, suspition, discontent, su- perfluous cares, solicitude, anxiety, perpetuall cogitation of such toies they are possessed with, thoughts like dreames, &c.
Particular symptomes to the three distinct species. Sect. 3. Memb. 2.	Hypocō- driacal or windy melan- choly. Sub. 2.	In Body	Winde, rumbling in the guts, belly ake, heat in the bowels, convulsions, crudities, short winde, sowre & sharpe belehings, cold sweat, paine in the left side, suffocation, palpitation, heaviness of the heart, ring- ing in the eares, much spittle and moist, &c.
		or	
		In mind	Fearefull, sad, suspitious, discontent, anxiety &c. Lasciuious by reason of much wind, troublesome dreames, affected by fits &c.
	Over all the body Sub. 3.	In Body	Blacke, most part leane, broad veines, grosse, thicke blood, their hemrods commonly stopped, &c.
		Or	
		In mind	Fearefull, sad, solitary, hate light, averse from compa- ny, fearfull dreames, &c.
	Symptomes of Nunnes maides and widdowes melancholy, in body and minde &c.		
	A reason of these symp- tomes. Memb. 3	{	Why they are so fearefull, sad, suspitious without a cause, why solitary, why melancholy men are witty, why they sup- pose they heare and see strange voices, visions, apparitions.
			Why they prophetic, and speake strange languages, whence comes their crudity, rumbling, convulsions, cold sweat, heavi- ness of heart, palpitation, cardiaca, fearefull dreames, much wa- king, prodigious phantasies.
Prognos- ticks of me- lancholy. Sect. 4.	Tending to Good as	{	Morphew, scabbes, Itch, Breaking out, &c. Blacke landise. If the Hemrods voluntarily open. If varices appeare.
	Tending to evill as	{	Leanenesse, driness, hollow-eyed, &c. Inveterate melancholy is incurable. If cold, it degenerates often into Epilepsie, Apo- plexie, Dotage, or into Blindnesse. If hot, into madnesse, Despaire and violent death.
	corollaries and questions.	{	The grievousnesse of this above all other diseases. The diseases of the mind are more grievous then those of the body,
			Whether it be lawfull in this case of melancholy, for a man to offer violence to himselfe, <i>Neg.</i> How a melancholy or mad man offering violence to himselfe, is to be censured.



DEMOCRITVS IVNIOR TO THE READER.



Entle Reader, I presume thou wilt be very in-
quisitiue to know what Anticke or Personate
Actor this is, that so insolently intrudes vpon
this common Theater, to the worlds view, ar-
rogating another mans name, whence hee is,
why he doth it, and what he hath to say? Al-
though, as^a he said, *Primum si noluerō, non
respondebo, quis coacturus est?* I am a free man
borne, and may chuse whether I will tell, who

^a Seneca in lu-
do in mortem
Clandij Caesaris.

can compell me? If I be vrged I will as readily reply as that *Egyptian* in
^b *Plutarch*, when a curious fellow would needs know what he had in his
Basket, *Quum vides velatam, quid inquiris in rem absconditam?* It was
therefore covered, because he should not know what was in it. Seeke not
after that which is hid, if the contents please thee, ^c and be for thy use, *sup-*
pose the Man in the Moone, or whom thou wilt to be the Author; I would
not willingly be knowne. Yet in some sort to giue thee satisfaction, which
is more then I need, I will shew a reason, both of this vsurped Name, Ti-
tle, and Subject. And first of the name of *Democritus*; lest any man by
reason of it, should be deceived, expecting a Pasquill, a Satyre, some ridi-
culous Treatise (as I my selfe should haue done) some prodigious Tenent,
or Paradox of the Earths motion, of infinite Worlds *in infinito vacuo*,
ex fortuita atomorum collisione, in an infinit wast, so caused by an acci-
dentall collision of Motes in the Sunne, all which *Democritus* held, *Epi-*
curus and their Master *Lucippus* of old maintained, and are lately revived
by *Copernicus*, *Brunus*, and some others. Besides it hath beene alwaies an
ordinary custome, as ^d *Gellius* obserues, *For later Writers and impostors*,
to broach many absurd and insolent fictions, vnder the name of so noble a
Philosopher as Democritus, to get themselves credit, and by that means the
more to be respected, as artificers vsually doe, Novo qui marmori ascribunt
Praxatilem suo. 'Tis not so with me.

^b Lib. de curiosi-
tate.

^c Modò hæc tibi
vlti sint quem-
uis auctorem
fingis, videret.

^d Lib. 10. c. 12.
Multa à malè
feriatis in De-
mocriti nomine
commenta data,
nobilitatis, au-
thoritatisque
eius perfugio
vrentibus.
^e Martialis lib.
10. epig. 14.

^e Non hic Centauros, non Gorgonas, Harpyasq;
Inuenies, hominem pagina nostra sapit.

fluor. Sat. 1.
g Auth Pet.
Hefeo edus: Co-
lome 1516.
h Hip Epist.
Damaget.
i Laert lib. 9.
k Hortulo sibi
cellulam seli-
gens, ibid. (eipſū
includens, vixit
ſolitaris.
l Fluit Olym-
piade 80, 700
annis poſt Tro-
iam.
m Diacof. quod
omnib. operibus
facile excellit,
Laert.
n Col. lib. 1. c. 1.
o Conſt. lib. de
agric. paſſim.
p Volucrum
voces & linguas
intelligere ſe di-
cit Abderitans
Ep. Hip.
q Sabellicus ex-
empl. lib. 10.
r oculis ſe priva-
vit, & melius
contemplationi
operam daret,
ſubſimi vir in-
genio, profunda
coſiderationis, &c.
r Naturalio,
Moralia, Ma-
thematica, libe-
rales diſciplinaz,
artiumq. omni-
um peritiam cal-
lebat.
ſ Veni Athenas,
& nemo me
novit.
t Idem contem-
tui & admira-
tioni habitus.
u Solebat ad
portam ambula-
re, & inde, &c.
Hip Ep. Davieg.
x Perpetuo ri-
ſu pulmonem
agitare ſolebat
Democritus, Iuv
Sat. 7.
y Non ſum dig-
nus preſtare
maſcellam
Mart.

No Centaures here, or Gorgans looke to finde,
My ſubieſt is of Man, an humane kind.

Thou thy ſelfe art the ſubieſt of my Diſcourſe.

ſ *Quicquid agunt homines, votum, timor, ira, voluptas,
Gaudia, diſcurſus, noſtri farrago libelli.*

What e're men doe, vowes, feares, in ire, in ſport,
Ioyes, wandrings, are the ſumme of my report.

My intent is no otherwiſe to uſe his name, then *Mercurius Gallobelgi-
cus, Mercurius Britannicus*, uſe the name of *Mercury*, & *Democritus Chri-
ſtianus*, &c. Although there be ſome other circumſtances, for which I haue
masked my ſelfe vnder this Viſard, and ſome peculiar reſpects, which I
cannot ſo well expreſſe, vntill I haue ſet downe a breefe Character of this
our *Democritus*, what he was, with an Epitome of his life.

Democritus, as he is deſcribed by ^h *Hippocrates* & ⁱ *Laertius*, was a little
weariſh old man, very melancholy by nature, averſe from company in
his latter dayes, ^k and much giuen to ſolitarineſſe, a famous Philoſopher
in his age, ^l *coævus* with *Socrates*, wholly addicted to his ſtudies at the laſt,
and to a private life, writ many excellent workes. A great Divine, accord-
ing to the Divinity of thoſe times, an expert Phyſitian, a Politician, an
excellent Mathematician, as ^m *Diaconoſmus*, and the reſt of his Workes doe
witneſſe. He was much delighted with the ſtudies of Huſbandry, ſaith
ⁿ *Columella*, and often I finde him cited by ^o *Constantinus* and others
treating of that ſubieſt. He knew the natures, differences of all Beaſts,
Plants, Fiſhes, Birds, and as ſome ſay, could vnderſtand the tunes and
voyces of them. In a word hee was *omniſariam doctus*, a generall Schol-
lar, a great ſtudent; and to the intent he might better contemplate, ^q I finde
it related by ſome, that he put out his eyes, and was in his old age volunta-
rily blind, yet ſaw more then all *Greece* beſides, and ^r writ of every ſub-
ieſt, *Nihil in toto opificio natura, de quo non ſcripſit*. A man of an excel-
lent wit, profound conceit; and to attaine knowledge the better in his
younger years he trauelled to *Aegypt* and ^t *Athens*, to conferre with
learned men, ^u *admired of ſome, deſpiſed of others*. After a wandring life,
he ſetled at *Abdera* a towne in *Thrace*, and was ſent for thither to be their
Lawmaker, Recorder or Towne-clearke, as ſome will, or as others, hee
was there bred and borne. Howſoeuer it was, there hee liued at laſt in a
Garden in the Suburbs, wholly betaking himſelfe to his ſtudies, and a pri-
vate life. ^v *Sauing that ſometimes he would walke downe to the Haven, ^x and
laugh heartily at ſuch variety of ridiculous obiects, which there he ſaw*. Such
a one was *Democritus*.

But in the meane time, how doth this concerne me, or vpon what re-
ference doe I uſurpe his habite? I confeſſe indeede that to compare my
ſelfe vnto him for ought I haue yet ſaid, were both impudency and arro-
gancy. I doe not preſume to make any parallell, *Antiflat mihi millibus tre-
centis, y parvus ſum, nullus ſum, altū nec ſpiro, nec ſpero*. Yet thus much I will
ſay of my ſelfe, & that I hope without all ſuſpition of pride, or ſelfe-con-
ceipt, I haue liu'd a ſilent, ſedentary, ſolitary, private life, *mihi & muſis*, in
the Vniuerſity as long almoſt as *Xenocrates* in *Athens*, *ad ſenectam ſerē*, to
learne

learne wisdom as he did, penned vp most part in my study. For I haue
 beene brought vp a Student in the most flourishing Colledge of Europe,
² *Augustissimo collegio*, and can bragge with * *Iouius*, almost, *in ea luce*
domicilij Vacicani, totius orbis celeberrimi, per 37 annos multa opportuna-
que didici; for 30 yeeres I haue continued (hauing the vse of as good
^a Libraries as ever he had) a Scholler, and would be therefore loth, either
 by liuing as a Drone, to be an vnprofitable or vnworthy Member of so
 learned and noble a Society, or to write that which should bee any way
 dishonourable to such a royall and ample Foundation. Something I haue
 done, though by my profession a Divine, yet turbine raptus ingenij, as ^b he
 said, out of a running wit, an vnconstant, vnsetled mind, I had a great de-
 sire (not able to attaine to a superficial skill in any) to haue some smattering
 in all, to be *aliquis in omnibus, nullus in singulis*, which ^c *Plato* commends,
 out of him ^d *Lipsius* approoues and furtheres, as fit to be imprinted in all cu-
 rious wits, not to be a slave of one Science, or dwell altogether in one subject,
 as most doe, but to roue abroad, *centum puer artium, to haue an Oare in eue-*
ry mans Boat, ^e to tast of every dish, and sip of euery mans Cup, which faith
^f *Montaigne*, was well performed by *Aristotle* and his learned Conuntry-
 man *Arian Turnebus*. This rouing humor (though not with like successe)
 I haue ever had, & like a ranging Spaniell, that barks at every bird he sees,
 leauing his game, I haue followed all, sauing that which I shoud, and may
 iustly complaine, & truly, *qui ubiq; est, nusquam est*, which ^g *Gesner* did in
 modesty, that I haue read many Bookes, but to little purpose, for want of
 good method, I haue confusedly tumbled ouer diuers Authors in our Li-
 braries, with small profit, for want of Art, Order, Memory, Iudgement. I
 neuer trauailed but in Mappe or Card, in which mine vnconfined thoughts
 haue freely expatiated, as hauing ever beene especially delighted with the
 study of *Cosmography*, ^h *Saturne* was Lord of my geniture, culminating, &c.
 and *Mars* principall significator of manners, in partile coniunction with
 mine *Ascendent*; both fortunate in their houles, &c. I am not poore, I am
 not rich; *nihil est, nihil deest*, I haue litle, I want nothing: all my Treasure
 is in *Minerva's Towre*. Greater preferment as I could neuer get, so am I
 not in debt for it, I haue a competencie (*Laus Deo*) from my noble and
 munificent Patrons, though I liue still a Collegiat Student, as *Democritus*
 in his Garden, and lead a Monastique life, *ipse mihi Theatrum*, sequestred
 from those tumults and troubles of the world, *Et tanquam in specula positus*
 (as he said) I heare what is done abroad, how others ^k run, ride, turmoile,
 & macerate themselues in Court and Countrey, far from those wrangling
 Law suits, *aule vanitatem, fori ambitionem, ridere mecum soleo*: I laugh
 at all, ^l *onely secure, least my suit goe amisse, my ships perish*, Corne & Cattle
 miscarry, Trade decay, *I haue no Wife nor Children, good or bad to provide*
 for. A meere spectator of other mens fortunes and adventures, and how
 they act their parts, which me thinkes are diuersly presented vnto me, as
 from a common Theater or Sceane. I heare new newes euery day, & those
 ordinary rumors of War, Plagues, Fires, Inundations, Thefts, Murders,
 Massacres, Meteors, Comets, Spectrums, Prodigies, Apparitions, of
 townes takē, cities besieged in *France, Germany, Turkey, Persia, Poland, &c.*
 daily musters and preparations, and such like, which these tempestuous

^z Christ.
 Churchin
 Oxford.
^{*} Prefat. hist.
^a Keeper of
 our Colledge
 Library lately
 revived by
 Otho Nicholson
 Esquire.
^b Scaliger.

^c In Theater.
^d Phil. Stoic. li.
 dist. 8. Dogma
 cupialis & curi-
 osi ingenij im-
 primendum, ut
 sit talis qui nulli
 rei feriat, aut
 exatit vnum
 aliquid elaboret,
 alia negligens,
 ut artifices, &c.
^e Delibare gra-
 tum de quocunq;
 cibo, & potuisse
 de quocunq; delio
 iucundum.
^f *Essais* lib. 3.
^g Prefat. Bibli-
 othec.
^h *Ambo fortes*
& fortunati,
Marsidem ma-
gisterij dominus,
iuxta primam
Leuolij regu-
lam.

ⁱ *Hensius*.
^k *Calide ambi-*
entes, sollicite li-
gantes, aut mi-
serere excidentis,
uoces strepitum,
conuentiones, &c.
^l *Ep. ad Do-*
nat *Prince secu-*
rus, ne excidam
in foro, aut in
mari Indico bo-
nis cluam, de
dote filij, patri-
monio filij non
sum sollicitus.

times afford, Battels fought, so many mē slain, Monomachies, Shipwracks, Piracies, and Sea-fights, Peace, Leagues, Stratagems, and fresh Alarums. A vast confusion of Vowes, Wishes, Actions, Edicts, Petitions, Law-suits, Pleas, Lawes, Proclamations, Complaints, Grievances, are daily brought to our Eares. New bookes every day, Pamphlets, Currantoes, Stories, whole catalogues of Volumes of all sorts, new Paradoxes, Opinions, Schismes, Heresies, Controversies in Philosophy, Religion, &c. Now come tidings of weddings, Maskings, Mummings, Entertainments, Iubilies, Embassies, Tilts and Tournaments, Trophies, Triumphes, Revels, Sports, Plaies: Then againe Trasons, Cheating trickes, Robberies, enormous Villanies in all kindes, Funerals, Burials, Death of Princes, new Discoveries, Expeditions; now Comickall, then Tragicall matters. To day we heare of new Lords and Officers created, to morrow of some Great men deposed, and then againe of fresh honours conferred; one is let loose, another imprisoned; one purchaseth, another breaketh: he thrives, his neighbour turnes bankrupt; now plenty, then againe dearth and famine; one runs, another rides, wrangles, laughes, weepes, &c. Thus I daily heare, and suchlike, both private, and publike newes, amidst the gallantry and misery of the world; iollity, pride, perplexities and cares, simplicity and villany; subtelty; knavery, candor and integrity, mutually mixt and offering themselves, I rub on *privus privatus*, as I have full lued so I now continue, *statu quo prius*, left to a solitary life, and mine owne domesticke discontents: Saving that some time, *ne quid mentiar*, as *Diogenes* went into the Citie, and *Democritus* to the haven to see fashions, I did for my recreation now and then walke abroad, looke into the world, and could not chuse but make some little observation, *non tam sagax observator, ac simplex recitator*, not as they did to scoffe or laugh at all, but with a mixt passion.

in Hor.

n Per.

o Hor.

p Secundum

mentia locus erat
frondosis populis
opacus, viribusq;
sponte natis, tenuis
prope aqua desinebat,
placide murmurans.
ubi sedile
& domus Democriti
conspiciebatur.

q Ipse compositae
considerabat, super
per genua volumina
habens, & virumq;
alia patientia parata,
dissectaq; animalia
cumulatum strata,
quorum viscera rimabatur.

r Cui mundus
extraneus sit, &
mente capus sit, &
nesciat se languere,
ut melius adhibeat.

^m Bilem saepe, iocum vestri movere tumultus.

I did sometime laugh and scoffe with *Lucian*, and Satyrically taxe with *Menippus*, I amert with *Heracitus*, sometimes againe I was ⁿ *petulanti sple-ne h' chinno*, and then againe, ^o *vrere bilis recur*, I was much moved to see that abuse which I could not amend. In which passion howsoever I may sympathise with him or them, 'tis for no such respect I shroud my selfe vnder his name, but either in an unknowne habite, to assume a little more liberty and freedome of speech, or if you will needs know, for that reason and only respect, which *Hippocrates* relates at large in his Epistle to *Damegetus*, wherein he doth expresse, how comming to visite him one day, he found *Democritus* in his garden at *Abdera*, in the Suburbs, ^p vnder a shady Bowre, ^q with a booke on his Knees, busie at his study, sometimes writing, sometime walking. The subject of his booke was Melancholy and madnesse, about him lay the carcasses of many severall beasts, newly by him cut vp and anatomized, not that he did contemne Gods creatures, as he told *Hippocrates*, but to finde out the seat of this *atra bilis* or Melancholy, whence it proceeds, and how it was engendred in mens bodies, to the intent he might better cure it in himselfe, by his writings and observations, ^r teach others how to prevent & avoid it. Which good intent of his, *Hippocrates* highly commended: *Democritus iunior* is therefore bold

bold to imitate, & because he left it vnperfect, & it now lost, *quasi succenturiator Democriti*, to reuine againe, prosecute and finish in this Treatise.

You haue had a reason of the Name, if the Title & Inscription offend your gravitie, were it a sufficient justification to accuse others, I could produce many sober Treatises, even Sermons themselves, which in their Fronts carry more phantasticall names. Howsoever it is a kinde of pollicie in these daies, to prefixe a phantasticall Title to a Booke which is to be sold: For as Larkes come downe to a Day-net, many vaine Readers will tarry and stand gazing like silly passengers, at an anticke Picture in a Painters shop, that will not looke at a judicious peece. And indeed, as ^f Scaliger obserues, *nothing more invites a Reader then an Argument unlooked for, unthought of, and sells better then a scurrile Pamphlet*, tum maxime cum novitas excitat * palatum. Many men, saith Gellius, are very conceited in their Inscriptions, and able (as ^t Pliny quotes out of Seneca) to make him loyter by the way, *that went in haste to fetch a Mid-wife for his daughter, now ready to lye downe*. For my part I haue honourable ^u Presidents for this which I haue done: I will cite one for all, *Anthony Zara Pap. Episc.* his Anatomie of Wit, in foure Sections, Members, Sublections, &c. to be read in our Libraries.

Many man except against the matter or manner of treating of this my Subject, and will demand a reason of it, I can alleage more then one, I write of Melancholy, by being busie to avoid Melancholy. There is no greater cause of Melancholy then idlenesse, *no better cure then businesse*, as ^x *Rhasis* holds: and howbeit, *stultus labor est ineptiarum*, to be busied in toyes is to small purpose, yet heare that diuine Seneca, better *aliud agere quam nihil*, better doe to no end then nothing. I writ therefore, & busied my selfe in this playing labor, *otiosaq; diligentia ut vitarem torporem feriant* with *Veclius* in *Macrobius*, atq; otium in vile verterem negotium.

Y—*Simul & incunda & idonea dicere vita,
Lectorem delectando simul atq; monendo.*

To this end I write, like them, saith *Lucian*, that *recite to Trees, and de-
claime to Pillers for want of Auditors*: as ^z *Paulus Aegineta* ingeniously
confesseth, *not that any thing was unknowne or omitted, but to exercise my
selfe*, which course if some tooke, I thinke it would be good for their bo-
dies, and much better for their soules, or peradventure as others doe for
fame, to shew my selfe. (*Scire tuum nihil est, nisi te scire hoc sciat alter*) I
mi. ht be of *Thucydides* opinion, ^a *to know a thing and not expresse it, is all
one as if he knewe it not*. When I first tooke this taske in hand, & quod
ait ^b *ille, Impellente Genio negotium suscepi*, this I aymed at; ^c *vel ut lenirem
animum scribendo*, to ease my minde by writing, for I had *gravidum cor*,
factum caput, a kind of Impostume in my head, which I was very desirous
to be vnladen of, and could imagine no fitter evacuation then this. Besides
I might not well retrain, for *ubi dolor, ibi digitus*, one must needs scratch
where it itcheth. I was not a little offended with this maladie, shall I say
my Mistis *Melancholy*, my *Ageria*, or my *malus Genius*, & for that cause
as he that is stung with a Scorpion, I would expell *clauum clauo*, ^d a comfort
one sorrow with another, idlenes with idlenes, *ut ex viperâ Theriacum*,
make an Antidote out of that which was the prime cause of my disease.

f Scaliger Ep.
ad Paulinum.
nihil magis te-
latur inuoluer
quam inopia-
tum argumen-
tum, neq; ven-
dibilior merx
est quam petu-
lans liber.
* Lib. 20. c. 11.
miras sequun-
tur inscription-
um festiuita-
tes.
t Presat. Nat.
Hist. pari ob-
stetricem partu-
rienti sicut ac-
cescenti morans
intucere possunt.
u Anatomy
of Popery.
Anatomy of
Immortality.
Angelus Salas;
Anatomy of
Antimony, &c.
x Const. l. 4. c. 9.
non est cura
melior quam
labor.
y Hor.
z Non quod de
nouo quid ad-
dere: ut a ve-
teribus præter-
missum sed pro-
prie exercitati-
onis causa.
a Qui novit,
neq; id quod
sentit exprimere
perinde est ac si
nesciret.
b Iovius Pres.
Hist.
c Erasmus.

d Otium otio
dolorem dolore
sum solatus.

f Observat. l. i.

g M. Joh. Rous
our Protobib.
Oxon.

M. Hopper:
M. Gutheridge
&c.

h *Que illi au-
dire & legere*

*solent eorum
partim vidi*

*egomet, alia
gesti que illi li-*

teris, ego miti-

tando didici

nunc vos existi-

mare facta an-

dicta plus sint

i Dido Virg.

l Camden, Ipsa

elephanti

corrupta ele-

phantiasis ho-

spicium con-

struxit.

l Iliada poe

Homerum.

m Nihil pre-

termissem qd a

quous dici

possi.

n Martialis.

o Magis impij.

mortuorum lu-

cubrationes

quam vestes fi-

rati.

p Eccl. ult.

q Libros Eunu-

Or as he did, of whom ^f *Felix Plater* speaks, that thought he had some of *Aristophanes* Frogs in his belly, still crying *Brecc' ckex, coax, coax, oop, oop*; and for that cause studied Physicke seven yeares, and travelled ouer most part of *Europe* to ease himselfe: To doe my selfe good I turned ouer such Physitians as our Libraries would afford, or my private friends impart, & haue taken this paines, And why not? *Cardan* professeth he writ his booke *De Consolatione* after his Sonnes death, to comfort himselfe, so did *Tully* write of the same Subiect with like intent, after his Daughters departure, if it be his at least, or some Impostors put out in his name, which *Lipsius* probably suspects. Concerning my selfe, I can peradventure affirme with *Marius* in *Salust*, ^h *that which others heare or read of, I felt and practised my selfe, they get their knowledge by Bookes, I mine by melancholizing*, Experto crede *ROBERTO*. Something I can speake out of experience *erumnabilis experientia me docuit*, and with her in the Poet, ⁱ *Haud ignara mali miseris succurrere disco*. I would helpe others out of a fellow-feeling, and as that vertuous Lady did of old, ^k *being a Leaper her selfe, bestow all her portion to build an Hospitall for Leapers*, I will spend my time and knowledge, which are my greatest fortunes, for the common good of all.

Yea but you will infer, that this is ^l *actum agere*, an vnnecessary worke, *cramben bis coctam apponere*, the same againe and againe in other words: To what purpose? ^m *Nothing is omitted that may well be said*, so thought *Lucian* in the like Theam. How many excellent Physitians haue written iust Volumes and elaborate Tracts of this Subiect? No newes here, that which I haue is stolne from others, ⁿ *Dicit q. mihi mea pagina fur es*. If that seuer doome of ^o *Synefus* be true, *It is a greater offence, to steale dead mens Labours, then their Clothes*, what shall become of most Writers? I hold vp my hand at the Barre amongst others, and am guiltie of Fellonie in this kind, *habes confitentem reum*, I am content to be pressed with the rest.

^p *Tis most true, tenet insanabile multos scribendi cacoethes*, and ^q *there is no end of writing of bookes*, as the Wise-man found of old, in this ^r *scribbling age*, especially wherein ^r *the number of Bookes is without number* (as a worthy man saith) *Presses be oppressed*, and out of an itching humor, that every man hath to shew himselfe, ^s *desirous of fame and honour* (*scribimus indocti doctiq.---*) he will write no matter what, and scrape together it bootes not whence. ^t *Bewitched with this desire of fame, etiam medijs in morbis* to the disparagement of their health, and scarce able to hold a pen, they must say something, ^u *and get themselves a name*, saith *Scaliger*, though it be to the downefall and ruine of many others. To bee counted writers, *scriptores vt saluentur*, to bee thought and held *Polumathes* and *Polihistors*, *apud imperitum vulgus ob ventosa nomen artis*, to get a Paper-Kingdome: *nulla spe questus sed amplā fame*, in this precipitate, ambitious age, *nunc vt est seculum, inter immaturam eruditionem ambitiosum & praeceptis*, (^x *tis x Scaligers censure*) and they that are scarce Auditors, *vix auditores*, must be Masters and Teachers, before they be capable and fit hearers. They will rush into all learning, *togatam, armatam*, diuine, humane Authors, rake ouer all *Indexes & Pamphlets* for notes, as our Merchants doe strange Havens for raffique, write great Tomes, *Cū non sint reuera doctiores, sed loquaciores*, whē as they are not therby better Schollers, but

but greater praters. They commonly pretend publike good, but as a Ges-
ner obserues, 'tis pride and vanity that egges them on, no newes or ought
worthy of note but the same in other tearmes. *Ne feriarentur fortasse ty-
pographi, vel ideo scribendam est aliquid ut se vixisse testentur.* As Apo-
thecaries we make new mixtures every day, poure out of one Vessell into
another, and as those old Romans rob'd all the Citties of the world, to set
out their bad sited Rome, wee skim off the Creame of other mens Wits,
pick the choyce Flowers of their tild Gardens to set out our owne sterill
plots. *Castrant alios ut libros suos per se graciles alieno adipe suffarciant*
(so * Iovius inveighes) They lard their leane bookes with the fat of others
Workes. *In eruditi fures, &c.* A fault that euerie Writer findes, as I doe
now, and yet faultie themselves, ° *Trium literarum homines*, all Thecues,
they pilfer out of old Writers to stufte vp their new Comments, scrape
Ennius Dung-hills, and out of c *Democritus* Pit, as I haue done. By which
means it comes to passe, d *that not only Libraries and Shops are full of our*
putid Papers, but every Close-stoole and Iakes, Scribunt carmina que le-
gunt cacantes; they serue to put vnder Pies, to e lap Spice in, and keepe
Roast-meat from burning. With vs in France, saith f *Scaliger*, every man
hath liberty to write, but few ability, g *hearetofore Learning was graced*
by iudicious Schollers, but now noble Sciences are vilified by base and illi-
terate Scriblers, that either write for vaine-glory, need, to get mony, or
as Parasites to flatter and collogue with some great men, they put out
h *turras, qui quilibet in neptia q,* i *amongst so many thousand Authors you*
shall scarce finde one by reading of whom you shall be anywhit better, but ra-
ther much worse, quibus inficitur potius, quam perficitur, by which hee is
rather infected then any way perfected.

-----k *Qui talia legit,*

Quid didicit tandem, quid scit nisi omnia, nugae?

So that oftentimes it falls out (which *Challimachus* taxed of old) a great
Booke is a great mischief. l *Cardan* findes fault with French-men & Ger-
mans, for their scribbling to no purpose, *non inquit ab edendo deterreo, modo*
novum aliquid inueniant, he doth not barre them to write, so that it be
some new invention of their owne; but we weaue the same Web still, twist
the same Rope againe and againe, or if it be a new invention, 'tis but some
bable or toy, which idle fellowes write, for as idle fellows to read, and who
so cannot invent? m *He must haue a barren wit, that in this scribbling age*
can forge nothing. n *Princes shew their Armies, Rich men vaunt their*
buildings, Souldiers their Man-hood, and Schollers vent their toyes, they
must read, they must heare whether they will or no.

o *Et quodcumq; semel chartis ille verit, omnes*

Gestiet à furno redevntes scire lacuq;

Et pueros & anus

p What once is said and writ, all men must know,

Old Wiues and Children as they come and goe.

What a company of Poets hath this yeare brought out, as *Pliny* complains
to so *Sinus Sine sius*, this *Aprille* every day some or other haue recited. What
a Catalogue of new bookes all this yeare, all this age (I say) haue our
Franc-furt Marts, our Domesticke Marts brought out? Twice a yeere,

a *proferunt*

a *Omnes sibi fa-
mā quarunt &
quovis modo in
orbem spargi
contendant ut
noue alicuius rei
habeantur* Au-
thores pref.
Biblioth.
* *Prefat. hist.*
b *Plautus.*
c *E. Democriti
puteo.*
d *Non tam re-
serta bibliote-
ca quam cloaca.*
e *Et quicquid
caris amittitur
inceptis.*
f *Epist. ad Pe-
tas. In Regno
Francie omni-
bus scribendi
datur libertas,*
pauca facultas.
g *Olim licere
ob homines in
precio nunc sor-
dent ob homi-
nes.*
h *Ans. pac.*
i *Inter 10. mille
volumina vix
vixit a cuius
lectione quis
melior evadat,
immo potius nota
peior.*
k *Palingenius.*
l *Lib. 5. de sap.*

m *Sterile opor-
tet esse ingenitū
quod in hac
scripturietum
pruritus, &c.*
n *Cardan pref.
ad consol.*
o *Hor. ser. 1.*
Sat. 4.
p *Epist. Lib. 1.*
*Magnum poeta-
rum prouenit
annus hic attu-
lit mente Aprilis,
nullus fere dies
quo non aliquis
recitauit.*

^a Idem.

^b Principibus
& doctioribus
deliberandum
relinquos, ut ar-
gueatur autho-
rum furta &
millies repetita
tollantur, & te-
mere scribendi
libido coarceat-
ur aliter in in-
finitum progres-
sura.

^c Onerabuntur
ingenia, nemo
legendis sufficit
^d Libris obrui-
mur, oculi la-
gendo, manus
volitando do-
lent. Fam.

Seneca de Momo.
Lucretius.

^e Quicquid v-
biq; bene di-
ctum facio me-
um, & illud
nunc meis ad
compendium,
nunc ad fidem
& auctorita-
tem alienis ex-
primo verbis
omnes authores
meos clientes
esse arbitror,
&c. Savisburien-
sis ad Poly-
crat prol.
^f In Epitaph.
Nep. illud Cyp.
hoc Laet. illud
Hilar. est, Ita
Victorinus in
hunc modum lo-
quutus est.
Arnobius &c.
^g Pref. ad Syn-
tax. med.

^a *proferunt se nova ingenia & ostentant*, we stretch our wits out & set the
to sale, *magno conatu nihil agimus*. So that which Gesner much desires, if a
speedie reformation be not had, by some Princes Edicts and graue Super-
visors, to restraine this libertie, it will run on *in infinitum*. *Quis tam avidus*
librorum belluo, Who can read them? As already, wee shall haue a vast
Chaos and ^b confusion of Bookes, we are ^c oppressed with them, our eyes
ake with reading, our fingers with turning. For my part I am one of the
number, *nos numerus sumus*, I doe not denie it, I haue only this of *Macro-*
bis to say for my selfe, *Omne meum, nihil meum*, 'tis all mine and none
mine. As a good hous wife out of divers fleeces weaves one peece of
Cloath, a Bee gathers Wax and Hony out of many Flowers, and makes a
new bundle of all,

^{*} *Floriferis ut apes in saltibus omnia libant*,

I haue laboriously ^c collected this *Cenot* out of divers Writers, and that
sine iniuriâ, I haue wronged no Authors, but giuen every man his owne,
which ^f *Hierom* so much commends in *Nepotian*, he stole not whole Ver-
ses, Pages, Tracts, as some doe now adaies, concealing their Authors
names, but still said this was *Cyprians*, that *Lactantius*, that *Hilaris*, so
said *Minutius Felix*, so *Victorius*, thus far *Arnobius*: I cite & quote mine
Authors, (which howsoever some illiterate scriblers accompt pedanticall,
as a cloake of ignorance, and opposite to their affected fine stile, I must &
will vse) *sumpsi, non surripui*, and what *Varro Lib. 6. de re rust.* speakes of
Bees, *minimè male fice nullius opus vellicantes faciunt deterius*, I can say of
my selfe, whom haue I iniured? The matter is theirs most part, and yet
mine, *apparet unde sumptum sit* (which *Seneca* approoves) *aliud tamen quam*
unde sumptum sit apparet, which nature doth with the aliment of our bo-
dies, incorporate, digest, assimilate, I doe *conquouere quod hausi*, dispose
of what I take. I make them pay tribute, to set out this my *Macronicon*,
the method onely is myne owne, I must vsurpe that of ^g *Wecker à Ter. ni-*
hil dictum quod non dictum prius, methodus sola artificem ostendit, we can
say nothing but what hath beene said, the composition and method is ours
onely, and shewes a Schollar. *Oribasius*, *Ætius*, *Avicenna*, haue all out of
Galen, but to their owne method, *diverso stylo, non diversa fide*, our Poets
steale from *Homer*, he spewes, saith *Ælian*, they licke it vp. Divines vse
Austins words *verbatim* still, and our Storie-dressers doe as much, hee
that comes last is commonly best,

— *donec quid grandius et as*
Postera, forsquæ ferat melior. —

Though there were many Giants of old in Physicke and Philosophy, yet I
say with ^h *Didacus Stella*, *A Dwarfse standing on the shoulders of a Giant*
may see farther then a Giant himselfe; I may likely adde, alter, and see far-
ther then my Predecessors; ⁱ And it is no greater prejudice for mee to en-
dite after others, then for *Ælianus Montanus* that famous Physitian, to
write *de morbis capitis* after *Iason Pratensis*, *Heurnius*, *Hildesheim*, &c. Ma-
ny Horses to run in a race, one Logician, one Rhetorician, after another.
Oppose then what thou wilt,

Allat res licet vsq; nos & vsq;
Et gannitibus improbis laceratas.

^h In Luc. 10.
Tom. 2. Pigmei
Gigantum hu-
meris impositi
plusquam ipsi
Gigantes vi-
dent.

I solve it thus. And for those other faults of Barbarisme ^a *Doricke* dialect, Extemporanean stile, Tautologies, Apish imitation, a Rapsody of Rags gathered together from severall Dung-hills, excrements of Authors, roies and fopperies, confusedly tumbled out, without Art, Invention, Iudgement, Wit, Learning, harsh, raw, rude, phantasticall, absurd, insolent, indiscreet, ill-composed, indigested, vaine, scurrile, idle, dull and dry, I confesse all ('tis partly affected) thou canst not thinke worse of me then I doe of my selfe. 'Tis not worth the reading, I yeeld it, I desire thee not to loose time in perusing so vaine a subiect, I should bee peradventure loth my selfe to read him or thee, so writing, 'tis not *opera pretium*. All I say, is this, that I have ^b presidents for it, which *Isocrates* calls *per fugium* *ij*s *qui peccant*, others as absurd, vaine, idle, illiterate, &c. *Nonnulli alij idem fecerunt*, others haue done as much, it may be more, and perhaps thou thy selfe, *Novimus & quite*, &c. we haue all our faults, *scimus & hanc veniam*, &c. ^c thou censurest me, so haue I done others, and may doe thee, *Cedimus inq. vicem*, &c. 'tis *lex talionis*, *quid pro quo*. Goe now censure, criticize, scoffe, and raile.

^a Nec araneorum textus ideo melior quia ex se sua reguntur nec noster ideo vilior, quia ex alienis libamus ut aues.
Lipsius aduersus dialogist.

^b No absurdo dato mille sequitur.

^c Non dubito multos lectores hic fore stultos.

^d Marial. 12.

^a *Nasutus sis vsq. licet, sis deniq. nasus:*

Non potes in nugis dicere plura meas;

Ipse ego quam dixi, &c.

Wert thou all scoffes and flouts, a very *Momus*,

Then we our selues, thou canst not say worse of vs.

Thus as when women scold haue I cryed whore first, and in some mens censures, I am afraid I haue over-shot my selfe, *Laudare se vani, vituperare stulti*, as I doe not arrogate, I will not derogate. *Primus vestrum non sum, nec imus*, I am none of the best, I am none of the meanest of you. As I am an inch, or so many feet, so many parasanges, after him or him, I may be peradventure an ace before thee. Be it therefore as it is, well or ill, I haue assay'd, put my selfe vpon the Stage, I must abide the censure, I may not escape it. It is most true, *stylus virum arguit*, our stile bewraies vs, and as ^e Hunters find their game by the trace, so is a mans *Genius* descried by his workes, *Multo melius ex sermone quam lineamentis, de moribus hominum indicamus*; 'twas old *Cato's* rule. I haue layd my selfe open (I know it) in this Treatise, turned mine inside outward, I shall be censured, I doubt not, for to say truth with *Erasmus*, *nihil morosius hominum iudicijs*, theirs naught so peeuish as mens iudgements, yet this is some comfort, *ut palata, sic iudicia*, our censures are as various as our Palats.

^e Ut venata seram & vestigio impresso, virum scripturae culâ. *Lipsius*

^f *Tres mihi convivia prope dissentire videntur*

Poscentes vario multum diversa palato, &c.

Our writings are as so many Dishes, our Readers Guests; our Bookes like beautes, that which one admires another reiects; so are wee approoued as mens fancies are inclined.

Pro captu lectoris habent sua fata libelli;

That which is most pleasing to one is *amaracum sui*, most harsh to another. *Quot homines, tot sententia*, so many men, so many minds: that which thou condemnest he commends.

^g *Quod petis, id sane est invisum acidumq. duobus.*

He respects matter, thou art wholly for words, hee loues a loose and free stile,

^g Hor.

* Antwerp.
fol. 1607.

h Muiretus.

i Lipsius.

k Hor.

l Fieri non po-
test, ut quod
quisq; cogitat,
dicat unus.
Muiretus.
m Lib. I. de
ord. cap. II.
n Erasmus.

o Erasmi dial.

p Epist. lib. 6.
Cuiusq; ingenium
non statim e-
mergit, nisi ma-
serit fautor, oc-
casio, commen-
datorq; contin-
gunt.
q Præf. hist.
r Laudari à lau-
dato laus est.
s Vn. Persii.

* Minuit præ-
sentia famam.

style, thou art all for neat composition, strong Lines, he desires a fine Fron-
tispeece, entising pictures, such as Hieron: * *Natali* the Iesuite hath cut
to the Dominicals, to draw on the Readers attention, which thou reiectest,
that which one admires, another explodes as most absurd and ridiculous.
If it be not point blanke to his humour, his method, his conceit, ^h *Si quid*
for san omissum, quod is animo conceperit, si quæ dictio &c. If ought bee
omitted or added, which he likes or dislikes, thou art *mancipium pauca le-*
ctronis, an Idiot, an Asse, *nullus es*, or *plagiarius*, a triffer, a trivant, thou art
an idle fellow; or else 'tis a thing of meere industrie, a collection without
wit or invention, a very toy. ⁱ *Facilia sic putant omnes quæ iam facta, nec de*
salebris cogitant, ubi via strata, so men are valued, then labours vilified by
fellowes of no worth themselves; as things of nought, who could not haue
done as much: *Vnusquisq; abundat sensu suo*, every man abounds in his
owne sense, and whil' it each particular partie is so affected, how should
one please all?

^k *Quid dem. quid non dem? Renuis tu quod iubet ille?*

How shall I hope to expresse my selfe to each mans humour & ^l concept,
or to giue satisfaction to all? Some vnderstand too little, some too much,
Qui si niliter in legendos libros, atq; in salutandos homines irruunt, non co-
gitantes quales, sed quibus vestibus induti sint, as ^m *Austin* obserues, not re-
garding what, but who write, ⁿ *orexin habet Authoris celebritas*, not valu-
ing the mettle, but stampe that is vpon it, *Cantharum aspiciunt, non quid in*
eo. If he be not rich, in great place, polite and braue, a great Doctor, or full
fraught with grand titles, though never so well qualified, hee is a Duncce.
Some are too partiall, as friends to overweene, others come with a preiud-
dice to carpe, vilifie, detract, and scoffe; (*qui de me forsan, quicquid est omni*
contemptu contemptius indicant) some as Bees for Hony, some as Spiders
to gather poyson; What shall I doe in this case? As a Dutch Host, if you
come to an Inne in Germany, & dislike your fare, diet, lodging, &c. replies
in a surly tone, ^o *aliud tibi queras diuersorium*, if you like not this, get you
to another Inne; I resolue, if you like not my writing, goe read something
else. I doe not much esteeme thy censure, take thy course, 'tis not as thou
wilt, nor as I will, but when we haue both done, that of ^p *Plinius Secundus*
to *Traian*, will proue true, Every mans witty labour takes not, except the
matter subiect, occasion, and some commending Favorite happen to it. If I be
taxed, exploded by thee and some such, I shall hardly be approued & com-
mended by others, and so haue beene (*Expertus loquor*) and may truely
say with ^q *Iovius* in like case (*absit verbo iactantia*) *heroum quorundam,*
pontificum, & virorum nobilium familiaritatem & amicitiam, grata q;
gracias & multorum bene laudatorum laudes sum inde promeritus, as I
haue beene honoured by some worthy men, so haue I beene vilified by
others, and shall bee. At the first publishing of this Booke, (which ^r *Pro-*
bis of *Persius* Satyres) *editum librum continuo mirari homines, atq; auide*
deripere ceperunt, I may in some sort apply to this my Worke, The first,
second, and third Edition were suddenly gone, egerly read, and as I haue
said, not so much approued by some, as scornefully reiected by o-
thers. But it was *Democritus* his fortune, *Idem admirationi & irrisioni*
habitus. 'Twas *Seneca's* fate, that Superintendent of Wit, Learning,
Iudgement,

Judgement, [†] *ad stuporem doctus*, the best of *Greece* and *Latine* writers, in *Plutarch's* opinion, that renowned corrector of vice, as ^u *Fabius* termes him, and painfull omniscious Philosopher, that writ so excellently and admirably well, could not please all parties, or escape censure: How is he vilified by ^{*} *Caligula*, *Agellius*, *Fabius*, and *Lipsius* himselfe, his chiefe propugner? In eo plerq; permittosa, saith the same *Fabius*, many childish tracts and sentences he hath, *sermo illaboratus*, too negligent often, and remisse, as *Agellius* obserues, *oratio vulgaris & protrita, dicaces & ineptæ sententiæ; eruditio plebeia*, an homely shallow writer as he is, *In partibus spinas & fastidia habet*, saith ^{*} *Lipsius*, and as in all his other Workes, so especially in his Epistles, *aliæ in argutis & ineptis occupantur, intricatus alicubi, & parum compositus, sine copiâ rerum hoc fecit*, he jumbles vp many things together immethodically, after the Stoicks fashion, *parum ordinavit, multa accumulauit, &c.* If *Seneca* be thus lashed, and many famous men that I could name; what shall I expect? How shall I that am *vix umbra tanti Philosophi*, hope to please? No man so absolute, y *Erasmus* holds, to satisfy all, except *Antiquitie, prescription, &c. set a barre*. But as I haue proved in *Seneca*, this will not alwaies take place, how shall I evade? 'Tis the common doome of all writers, I must (I say) abide it, I seeke not applause; ^z *Non ego ventosa venor suffragia plebis*, againe *non sum adeo informis*, I would not be ^a vilified:

—————^b *laudatus abunde,*

Non fastiditus si tibi lector ero.

I feare good mens censures, and to their favourable acceptance I submit my labours, —————^c *& linguas Mancipiorum*

Contemno, —————

As the barking of a Dog, I securely contemne those malicious and scurrile obloquies, flowts, calumnies, of Railers and Detractors, I scorne the rest. What therefore I haue said, *pro tenuitate meâ* I haue said.

One or two things yet I was desirous to haue amended if I could, concerning the manner of handling this my subiect, for which I must Apologize, *deprecari*, & vpon better advice giue the frienly reader notice. It was not mine intent to prostitute my Muse in *English*, or to divulge *secreta Minervæ*, but to haue exposed this more contract in *Latin*, If I could haue got it printed. Any scurrile Pamphlet is welcome to our mercenary Stationers in *English*; they print all, —————^d *caduntq; libellos*

In quorum folijs vix simia nuda cacaret;

But in *Latin* they will not deale; which is one of the reasons ^d *Nicholas* Car in his Oration of the paucity of *English* Writers, giues; that so many flourishing wits are smothered in obliuion, ly dead and buried in this our Nation. Another inaine fault is, that I haue not revised the Copie, and amended the stile, which now flowes remissly, as it was first conceived, but my leasure would not permit, *Feci nec quod potui, nec quod volui*, I confesse it is neither as I would, or as it should be.

^e *Cum relego scripisse pudet, quia plurima cerno*

Me quoq; quæ fuerant iudice digna lini.

When I peruse this Tract which I haue writ,

I am abash'd, and much I hold vnfit.

[†] *Lipsius* Judic de *Seneca*.

^u *Lib. 10. Placitum studii.*

multam verum cognitionem,

omnem studiorum materiam

&c. multa in eo probanda, multa admiran- da.

^x *Suet. Arena sine calce.*

^z *Introduc. ad Sen.*

^y *Iudic. de Sen. Vix aliquis tam absolutus, ut*

alteri per omnia satisfaciatur nisi

longa temporis prescriptio, se-

mota iudicandi libertate, religi-

one quadam animos occupare

z Hor. Ep. 1. lib. 19.

a *Aequè turpe frigide laudari ac insectanter vituperari. Phas-*

novitus Agel. lib. 19 cap. 2.

^b *Ouid. trist. 2. eleg. 6.*

^c *Iuven. Sat. 5.*

^d *Aut artis insci aut questui magis quam literis studemus hab. Cantab.*

& Lond. Excus. 1576.

^e *Ouid. de pont. Bleg. 1. 6.*

f Hor.

Et quod gravissimum, in the matter it selfe, many things I disallow at this present, which when I writ, *Mon eadem est et as non mens*, I would willingly retract much, &c. but 'tis too late, I can only craue pardon now for what is amisse.

I might indeed (had I wisely done) observed that Precept of the Poet,

nonnumquam prematur in annum,

And haue taken more care: Or as *Alexander* the Physition would haue done by *Lapis Lazuli*, fifty times washed before it be vsed, I should haue revised, corrected and amended this tract; but I had not as (I said) that happy leasure, no *Amannenses* or assistants. *Panocrates* in *Lucian*, wanting a Servant as he went from *Memphis* to *Coptus* in *Aegypt*, tooke a doore barre, and after some superstitious words pronounced (*Eucrates* the relator was then present) made it stand vp like a Seruing-man, fetch him water, turne the spit, serue in supper, and what worke he would besides; and when he had done that service he desired, turned his man to a stick againe. I haue no such skill to make new men at my pleasure, or meanes to hire them; no whistle to call like the Master of a Ship, & bid them runne, &c. I haue no such authority, no such Benefactors as that noble *Ambrosias* was to *Origen*, allowing him fixe or seuen *Amannenses* to write out his dictats, I must for that cause doe my busines my selfe, And was therefore enforced, as a Beare doth her whelps, to bring forth this confused lumpe, I had not time to likke it into forme, as shee doth her yong ones, but euen so to publish it, as it was first written *quicquid in buccam venit*, in an extemporean stile, as *h* I doe commonly all other exercises, *effudi quicquid dictavit Genius meus*, out of a confused company of notes, and writ with as small deliberation as I doe ordinarily speake, without all affectation of big words, sustian phrases, jingling termes, tropes, strong lines, that like *Arestas* arrowes caught fire as they flew, straines of wit, braue heats, elogies, hyperbolicall exornations, elegancies, &c. which many so much affect. I am *in aqua potor*, drinke no wine at all, which so much improues our moderne wits, a loose, plaine, rude writer, *sicum voco sicum*, & *ligonem ligonem*, and as free, as loose, *idem calamo quod in mente*, *h* I call a spade a spade, *animis hec scribo, non auribus*, I respect matter not words; remembering that of *Cardan*, *verba propter res, non res propter verba*; and seeking with *Seneca*, *quid scribam non quemadmodum*, rather what, then how to write. For as *Philo* thinks, *He that is conversant about matter, neglects words, and those that excell in this art of speaking, haue no profound learning*,

in Verba nitent phaleris, at nullas verba medullas

Intus habent

Besides, it was the observation of that wise *Seneca*, *n* when you see a fellow carefull about his words, and neat in his speech, know this for a certaintie, that mans mind is busied about toys, ther's no solidity in him. *Non est ornamentum virile concinnitas*, as he said of a nightingale,

vox es præterea nihil. &c.

I am therefore in this point a professed Disciple of *o Apollonius*, a Schollic of *Socrates*, I neglect phrases, and labour wholly to informe my Readers vnderstanding not to please his eare, 'tis not my study or intent to com-

pose

g Tom 3. Philo-
sophus accepto
p. solo quum
ea men quod-
dam dixisset,
efficit ut ambu-
laret, a quam
hauriret, vanã
pararet, &c.

* Eusebius ec-
cles. Hist. lib. 6.

h Scans pede in
vno, as he
made Verles.

* Virg.

i Non eadem à
summo expectus,
minimoq. Poeta.
k Stylus hic
nullus præter
parit hanc.

l Qui rebus se-
ere cet, verba
negligit, & qui
callet artem
dicendi nullam
disciplinam ha-
bet recognitam.

m Palingenius.

n Cuiusq. or-
ationem vides
solitam, & sol-
licitam, scito a-
nimam in pusil-
lis occupatam,
in scriptis nil so-
lidum. Epist.
lib. 1. 21.

o Philostratus
lib. 8. vit. Apoll.

Negligebat ora-
tariam facultate-
m, & penitus
aspernabatur
eius professores,
quod linguam
autaxat, non
autem mentem
reddere erudi-
torem.

pose neatly, which an Orator requires, but to expresse my selfe readily & plainly as it happens. So that as a River runnes sometimes precipitate and swift, then dull and slow; now direct, then *per ambages*; now deepe, then shallow; now muddy, then cleare; now broad, then narrow; doth my stile flow: now serious, then light; now Comickall, then Satyricall; now more elaborate, then remisse, as the present subiect required, or as at that time I was affected. And if thou vouchsafe to read this Treatise, it shall seeme no otherwise to thee, then the way to an ordinary Traveller, sometimes faire, sometimes foule; here champion, there inclosed; barren in one place, better soyle in another: by Woods, Groues, Hills, Dales, Plaines, &c. I shall lead thee *per ardua montium, & lubrica vallium, & rosida cespitum, & glebosa camporum*, through variety of obiects, that which thou shalt like and surely dislike.

For the matter it selfe or method, if it be faulty, consider I pray you that of *Columella, Nil perfectum, aut à singulari consummatum industriâ*, no man can obserue all, much is defectiue no doubt, may be iustly taxed, altered, and avoided in *Galen, Aristotle*, those great Masters. *Boni venatoris* (P one holds) *plures feras capere, non omnes*, He is a good Huntsman can catch some, not all: I haue done mine endeavour. Besides, I dwell not in this study, *Non hic sulcos ducimus, non hoc pulvere desudamus*, I am but a smatterer, I confesse, a stranger, & here and there I pull a flower, I doe easily grant, if a rigid censurer should criticize on this which I haue writ, he should not finde three sole faults, as *Scaliger* in *Teerense*, but 300, so many as he hath done in *Cardans* subtilties, as many notable errors as *Gul. Laurembergius*, a late professor of *Rostocke*, discouers in that Anatomy of *Laurentius*, or *Barocius* the *Venetian* in *Sacro-boscos*. And although this be a fourth Edition, in which I should haue beene more accurate, corrected all those former escapes, yet it was *Magni laboris opus*, so difficult and tedious, that as Carpenters doe finde out of experience, 'tis much better build a new sometimes, then repaire an old house; I could as soone write as much more, as alter that which is written. If ought therefore be amisse (as I grant there is) I require a friendly admonition, no bitter inuective,

Sint Musis socij Charites, Furia omnis abesto,

Otherwise as in ordinary Controuersies, *funem contentionis neclamus, sed cui bono* We may contend, and likely misvie each other, but to what purpose? We are both Schollers, say,

Arcades ambo,

Et cantare pares, & respondere parati.

If we doe wrangle, what shall we get by it? Trouble and wrong our selues, make sport of others. If I be convict of an error, I will yeeld, I will amend. *Si quid bonis moribus, si quid veritati dissentaneum, in sacris vel humanis literis à me dictum sit, id nec dictum esto*. In the meane time I require a favourable censure of all faults omitted, harsh compositions, pleonasmes of words, Tautologicall repetitions, (though *Seneca* beare me out, *nunquam nimis dicitur, quod nunquam satis dicitur*.) perturbations of Tenses, Numbers, Printers faults, &c. My translations are sometimes rather Paraphrases, then interpretations, *non ad verbum*, but as an Author, I vse more liberty, and that's only taken, which was to my purpose: Quotati-

p Pet. Nannius
not. in bar.

q Non hic colonus domicilium habeo, sed copiarum in morem, hinc inde florem vellico. ut canis Nilum lambens.
r Supra bis mille notabiles errores Laurentii demonstravi, &c.

† Bilo de Con.

c Virg.

ons are often inserted in the Text, which make the stile more harsh, or in the Margent as it hapned. Greeke Authors, *Plato, Plutarch, Athenaus, &c.* I haue cited out of their interpreters, because the Originall was not so ready. I haue mingled *Sacra prophanis*, but I hope not prophaned, and in repetition of Authors names, ranked them *per accidens*, not according to Chronologie; sometimes Neotericks before Antients, as my memory suggested. Some things are here altered, expunged in this fourth Edition, others amended, much added, because many good * Authors in all kinds are come to my hands since, and 'tis no prejudice, no such *indecorum*, or oversight.

* *Frambesarius, Sennerius, Ferrandus, &c.*

* *Ter. Adelph.*

* *Nunquam ita quicquam bene subductâ ratione ad vitam fuit;
Quin res, etas, usus, semper aliquid apportent novi,
Aliquid moneant, ut illa que scire te credas, nescias,
Et quæ tibi putâris prima, in exercendo ut repudias.*

Ne're was ought yet at first contriu'd so fit,
But use, age, or something would alter it;
Advise thee better and vpon peruse,
Make thee not say, and what thou tak'st, refuse.

But I am now resolued never to put this Treatise out againe, *Ne quid nimis*, I will not hereafter adde, alter, or retract, I haue done. The last and greatest exception is, that I being a Divine, haue medled with Physicke,

γ *Heaut. Act. 1. scen. 2.*

— *tantumne est ab re tuâ otij tibi,
Aliena ut cures, eaq; nihil quæ ad te attinent?*

z *Gellius. lib. 12. cap. 3.*

Which *Menedemus* objected to *Chremes*, haue I so much leasure, or little businesse of mine owne, as to looke after other mens matters which concerne me not? What haue I to doe with Physicke? *quod medicorum est promittant medici.* The * *Lacedæmonians* were once in counsell about State-matters, a deboshed fellow spake excellent well, and to the purpose, his speech was generally approued. A graue Senator steps vp, and by all means would haue it repealed, though good, because *dehonestabatur pessimo Authore*, it had no better an Author; let some good man relate the same, ad then it should passe. This counsell was embraced, *factum est*, and it registred forth-with, *Et sic bona sententia mansit, Malus Author mutatus est.* Thou saist as much of me, *Stomachosus* as thou art, and grantest peradventure this which I haue writen in Physicke, not to be amisse; had another done it, a professed Physition, or so; but why should I meddle with this Tract? Heare me speake: There be many other subiects, I doe easily grant, both in humanity and Divinity, fit to be treated of, of which had I writen *ad ostentationem* only, to shew my selfe, I should haue rather chosen, and in which I haue beene more conversant, I could haue more willingly luxuriated, and better satisfied my selfe and others; but that at this time I was fatally driven vpon this Rocke of Melancholy, and carryed away by this by-streame, which as a Rillet, is deducted from the maine Channell of my studies, in which I haue pleased and busied my selfe at idle houres, as a subiect most necessary and commodious. Not that I preferre it before Divinity, which I doe acknowledge to be the Queene of Professions, and to which all the rest are as Handmaids, but that in Divinity I saw no such great neede. For had I writen positively,

there

there be so many Bookes in that kinde, so many Commentators, Treatises, Pamphlets, Expositions, Sermons, that whole teemes of Oxen cannot draw them; and had I beene as forward and ambitious as some others, I might have haply printed a Sermon at *Pauls Croſſe*, a Sermon in *S^t Maries Oxon*, a Sermon in *Christ Church*, or a Sermon before the right Honorable, right Reverend, a Sermon before the right Worshipfull, a Sermon in Latine, in English, a Sermon with a name, a Sermon without, a Sermon, a Sermon, &c. But I have ever beene as desirous to suppress my labours in this kinde, as others have beene to presse and publish theirs. To have written in controversie, had beene to cut off an *Hydra's head*, ^a *lis litem generat*, one begets another, so many duplications, triplications, & swarmes of Questions, *In sacro bello hoc quod Stili mucrone agitur*, that having once begun, I should never make an end. One had much better, as ^b *Alexander* the sixth Pope, long since obserued, provoke a great Prince then a Begging Frier, a Iesuite, or a Seminarie Priest, I will adde, for *inexpugnabile genus hoc hominum*, they are an irrefragable societie, they must and will haue the last word; and that with such eagernesſe, impudence, abominable lying, falsifying, and bitternesſe in their Questions they proceed, that as ^c he said, *fur orne cecus, an rapit vis acrior, an culpa, responsum date?* Blind furie, or error, or rashnesſe, or what it is that egges them, I know not, I am sure many times, which ^d *Austin* perceiued long since, *tempestate contentionis serenitas charitatis obnubilatur*, with this tempest of contention, the serenity of charitie is over-clouded, and there be too many spirits coniuured vp already in this kinde, in all Sciences, and more then wee can tell how to lay, which doe so furiously rage and keepe such a racket, that as ^e *Fabius* said, *It had beene much better for some of them to haue beene borne dumbe, and altogether illiterate, then so farre to dote to their owne destruction.*

At melius fuerat non scribere, namq; tacere

Tutum semper erit, ———

'Tis a generall fault, so *Severinus* the Dane complains ^f in phisicke, *Unhappy men, as we are, we spend our daies in vnprofitable questions and disputations*, intricate subtilties, *de lana caprina*, about Moone-shine in the water, leaving in the meane time those chiefest treasures of nature vntouched, wherein the best medicines for all manner of diseases are to bee found, and doe not only neglect them our selues, but hinder, condemne, forbid and scasse at others, that are willing to enquire after them. These motiues at this present, haue induced me to make choice of this Medicinall subiect.

If any Physitian in the meane time shall infer, *Ne sutor ultra crepidam*, and find himselfe grieved that I haue intruded into his profession, I will tell him in brieſe, I doe not otherwise by them, then they doe by vs. If it be for their advantage, I know many of their Sect which haue taken Orders, in hope of a Benefice, 'tis a common transition, and why may not a Melancholy Divine, that can get nothing but by Simonie, professe Physicke? *Drusianus* an Italian (*Crusianus*, but corruptly, *Trithemius* calls him) ^g because he was not fortunate in his practise, forsooke his profession, & writ afterwards in Divinitie. *Marsilius Ficinus* was *semel & simul*, a Priest & a Physitian at once, and ^h *T. Linacer* in his old age tooke Orders. The *Iesuites* professe both at this time, divers of them *permissu superiorum*, Chirurgicalians,

^a Et inde catena quaedam sit quae heredes etiam ligat. Cardan. Hensius.

^b Malle se bellum cum magno principe gerere, quam cum uno ex fratrum mendicantium ordine.

^c Hor. epod. lib. od. 7.

^d Epist. 86. ad Casulam presby.

^e Lib. 12. cap. 1. Multos nasci, & omni scientia egere satius fuisse, quam sic in propriam perniciem insanire.

^f Infelix mortalitas inuilibus questionibus ac disceptationibus vitam iraducimus, naturae principes thesauros, in quibus gravissime morborum medicinae collocatae sunt, interrim intactos relinquimus. Nec ipsi solum relinquimus (sed & alios prohibemus, impedimus, condemnamus, ludibriumq; afficiamus.

^g Quod in praxi minime fortuitus esset, medicinam reliquit, & ordinibus initiatus in Theologia postmodum scripsit. Gesner Bibliotheca, h. P. Iovius.

^h T. Linacer in his old age tooke Orders. The Iesuites professe both at this time, divers of them permissu superiorum, Chirurgicalians,

rurgions, Panders, Bawdes, and Midwiues, &c. Many poore Countrey-Vicars, for want of other meanes, are driven to their shifts; to turne Mountebanckes, Quackfalvers, Empiricks, and if our greedie Patrons hold vs to such hard conditions, as commonly they doe, they will make most of vs worke at some Trade, as *Paul* did, at last turne Taskers, Malsters, Costermongers, Grasers, sell Ale as some haue done, or worse. Howsoever in vndertaking this taske, I hope I shall commit no great errour or *indecorum*, if all be considered aright, I can vindicate my selfe with *Georgius Braunius*, and *Hieronymus Hemingius*, those two learned Divines; who (to borrow a line or two of mineⁱ elder Brother) drawne by a naturall loue, the one of *Pictures and Mappes, Prospectiues and Corographicall delights*, writ that ample Theater of Cities; the other to the study of Genealogies, penned *Theatrum Genealogicum*. Or else I can excuse my studies with^k *Lesius* the Iesuite in like case, 'tis a disease of the soule, on which I am to treat, and as much appertaining to a Divine, as to a Physitian; and who knowes not what an agreement there is betwixt these two professions? A good Divine either is or ought to be a good Physitian, a Spirituall Physitian at least, as our Saviour calls himselfe, and was indeed, *Mat. 4. 23. Luke. 5. 18. Luke 7. 8.* They differ but in object, the one of the Body, the other of the Soule, and vse diuers medicines to cure: one amends *animam per corpus*, the other *corpus per animam*, as^l our Regius Professor of Physicke well informed vs in a learned Lecture of his not long since. One helpes the vices and passions of the Soule, Anger, Lust, Desperation, Pride, Presumption, &c. by applying that Spirituall Physicke; as the other vse proper remedies in bodily diseases. Now this being a common infirmitie of Body and Soule, and such a one that hath as much need of Spirituall as a Corporall cure, I could not find a fitter taske to busie my selfe about, a more apposite Theame, so necessary, so commodious, and generally concerning all sorts of men, that should so equally participate of both, and require a whole Physitian. A Divine in this compound mixt Malady, can doe little alone, a Physitian in some kindes of Melancholy much lesse, both make an absolute cure.

^m *Alterius sic altera poscit opem.*

And 'tis proper to them both, and I hope not vnbecoming mee, who am by my profession a Divine, and by mine inclination a Physitian. I had *Inpiter* in my sixt House; I say withⁿ *Beroaldus*, *Non sum medicus, nec medicine prorsus expertus*, in the Theoricke of Physicke I haue taken some paines, not with an intent to practise, but to satisfie my selfe, which was a cause likewise of the first vndertaking of this Subject.

If these reasons doe not satisfie thee good Reader, as *Alexander Munnificus* that bountefull Prelat, sometimes Bishop of *Lincolne*, when he had built six Castles, *ad inuidiam operis eluendam*, saith^o *M^r Camden*, to take away the envy of his worke (which very words *Nubrigensis* hath of *Roger* the rich Bishop of *Salisbury*, who in King *Stephen's* time, built *Shirburne* Castle, and that of *Deuises*) to diuert the scandall or imputation, which might be thence inferred, built so many Religious Houses. If this my discourse be over medicinall, or saueur too much of humanity, I promise thee, that I will hereafter make thee amends in some Treatise of Diuinitie. But this I hope shall suffice, when you haue more fully considered of the

matter

ⁱ *M. W. Burton*
Preface to his
description of
Lecestershire,
printed at
London by W.
Jaggard, for I.
Whit, 1622.
^k In *Hygiasticon*, neq; enim
hec tractatio
aliena videri
debet à Theolo-
go, &c. agitur
de morbo ani-
me.
^l *D. Clayton* in
Comitiis, Anno
1621.

^m *Hor.*

ⁿ *Lib. de pe. lib.*

^o In *Newarke*
in *Noting.*
hamshire. Cum
duo edificasset
castella ad tol-
lendā stru-
cti-
onis inuidiam,
& expiandā
inuidiam duo
instituit ceno-
bia, & collegis
religiosis imple-
uit.

matter of this my subiect, *rem substratum*, Melancholy, Madnesse, and of the Reasons following, which were my chiefe motives: The generalitie of the Disease, the necessitie of the Cure, and the commoditie or common good that will arise to all men by the knowledge of it, as shall at large appere in the ensuing Preface. And I doubt not but that in the end you will say with me, that to anatomize this humour aright, through all the Members of this our *Microcosmus*, is as great a taske, as to finde out the *Quadrature* of a Circle, the Creekes and Sounds of the North-East, or North-West passages, & all out as good a discouerie, as that hungry *Paspariards* of *Terra Australis Incognita*, as great trouble as to perfect the Motion of *Mars* and *Mercury*, which so crucifies our Astronomers, or to rectifie the *Gregorian Kalender*. I am so affected for my part, and hope as a *Theophrastus* did by his Characters, *That our posteritie, Ofrind Policles, shall bee the better for this which wee haue written, by correcting and rectifying what is amisse in themselves by our examples, and applying our Precepts and Cautions to their own vse.* And as that great capitaine *Zisca* would haue a drumme made of his skinne when he was dead, because he thought the very noise of it would put his enemies to flight, I doubt not, but that these following lines, when they shall be recited, or hereafter read, will driue away Melancholy (though I be gone) as much as *Zisca's* drumme could terrify his foes. Yet one Caution let mee giue by the way to my present or future Reader, who is actually Melancholy, that hee read not the Symptomes or prognostickes in this following Tract, least by applying that which hee reads to himselfe, aggrauating, appropriating things generally spoken, to his owne person (as Melancholy men most part doe) hee trouble or hurt not himselfe, and get in conclusion more harme then good. I aduise them therefore warily to peruse that Tract, *Lapides loquitur* (so said *Agrippa de occ. Phil.*) & caueant *Lectores ne cerebrum q's excutiat*. The rest I doubt not they may securely read, and to their benefit. But I am ouer-tedious, I proceed.

Of the necessitie and generalitie of this which I haue said, if any man doubt, I shall desire him to make a brieue suruey of the world, as *Cyprian* aduiseeth *Donat*, supposing himselfe to bee transported to the top of some high Mountaine, and thence to behold the tumults & chances of this waivering world, he cannot chuse but either laugh at, or pitty it. *S. Hierome* out of a strong imagination, being in the Wildernesse, conceived with himselfe, that he then saw them dauncing in *Rome*, and if thou shalt either conceive, or clime to see, thou shalt soone perceiue that all the world is mad, that it is melancholy, dotes: that it is (which *Epichthonius Cosmopolites* expressed not many yceres since in a Map) made like a Fooles head (with that Motto *Caput Helleboro dignum*) a crazed head, *cavea stultorum*, a Fooles paradise, or as *Apollonius*, a common prison of Gullies, Cheaters, Flatterers, &c. & needs to be reformed. *Strabo* in the 9th Booke of his geography, compares *Greece* to the picture of a man, which comparison of his, *Nic. Gerbelius* in his exposition of *Sophianus* Map, approves; The brest lyes open from those *Acroceraunian* Hilles in *Epirus*, to the *Sunian* Promontorie in *Attica*, *Page* and *Magera* are the two Souldiers, that *Isthmos* of *Corinth* the neck, & *Peloponnesus* the head. If this allusion hold, 'tis sure a mad head; *Morea* may be *Moria*; & to speakewhat I thinke, the Inhabitants of

u Controv. l. 2.
 cont. 7. & l. 6.
 cont.
 x Hor.
 y Idem Hor. l. 2.
 Sat. 3.
 Damascippus
 Storicus probat
 omnes stultos
 insanire.
 z Tom. 2. sym-
 pol. l. 5. c. 6.
 Animi affectio-
 nes, si diutius in-
 bareant, pravaos
 generant habi-
 tus.
 a Lib. 28. c. 1.
 Synt. art. mir.
 Morbus nihil
 est aliud quam
 dissolutio que-
 dam ac pertur-
 batio fœderis in
 corpore existen-
 tis, sicut & imi-
 tas est comen-
 tentis bene cor-
 poris consum-
 matio quedam.
 b Lib. 9. Georg.
 Plures olim
 gentes n. viga-
 bant illuc sani-
 tatis causa.

moderne Greece, Iwarue as much from reason, & true religion at this day,
 as that *Morea* doth from the picture of a man. Examine the rest in like
 sort, and you shall find that Kingdomes and Provinces are Melancholy,
 Cities and Families, all Creatures, Vegetall, Sensible, and Rationall, that
 all sorts, sects, ages, conditions, are out of tune, as in *Cebes* Table, *omnes er-
 rorem bibunt*, before they come into the World, they are intoxicated by
 Errors Cup, from the highest to the lowest, haue need of Physicke, and
 those particular *Actions* in *Seneca*, where father & son proue one another
 mad, may be generall; *Porcius Latro* shall plead against vs all. For indeed
 who is not a Foole, Melancholy, Mad? --- * *Qui nil molitur ineptè*, who is
 not brain-sick? Folly, Melancholy, Madnesse, are but one disease, *Delirium*
 is a common name to all. *Alexander, Gordanius, Iason Pratenfis, Savanaro-
 la, Guianerius, Montaltus*, confound them as differing *secundum magis &
 minus*; so doth *David*, *Psal. 37. 5. Isata vnio the Fooles, deale not so madly*,
 & 'twas an old *Storickall* paradox, *omnes stultos insanire*, y all fooles are mad
 though some madder then others. And who is not a Foole, who is free
 from Melancholy? Who is not touched more or lesse in habit or dispo-
 sition? If in disposition, *ill dispositions beget habits, if they perseuere*, saith
 z *Plutarch*, habits either are, or turne to diseases. 'Tis the same which *Tully*
 maintaines in the second of his *Tusculanes*, *omnium insipientum animi in
 morbo sunt, & perturbatorum*, Fooles are sick, and all that are troubled in
 mind, for what is sicknesse, but as a *Gregory Tholosanus* defines it, *A dissolu-
 tion or perturbation of the bodily league, which health combines*: And who
 is not sick, or ill disposed, in whom doth not passion, anger, envie, discon-
 tent, feare & sorrow raigne? Who labours not of this disease? Giue me but
 a little leaue, and you shall see by what testimonies, confessions, arguments
 I will evince it, that most men are mad, that they had as much need to goe
 a pilgrimage to the *Anticyra* (as in b *Strabo's* time they did) as in our daies
 they run to *Compostella*, our Lady of *Sichem*, or *Lauretta*, to seeke for
 helpe; that it is like to be as prosperous a voyage as that of *Guiana*, and
 that there is much more need of *Hellebor* then of *Tobacco*.

That men are so mis-affected, melancholy, mad, giddy-headed, heare the
 testimony of *Solomon*, *Eccles. 2. 12. And I turned to behold wisdom, madnesse
 and folly, &c. And Ver. 23. All his daies are sorrow, his travell grieve, and his
 heart taketh no rest in the night*. So that take Melancholy in what sense
 you will, properly or improperly, in dispositiō or habit, for pleasure or for
 paine, dotage, discontent, feare, sorrow, madnesse, for part, or all, truly, or
 metaphorically, 'tis all one. Laughter it selfe is madnes according to *Solo-
 man*, & as *S. Paul* hath it, *worldly sorrow brings death. The hearts of the sons
 of men are evil, & madnes is in their hearts while they liue Eccles. 9. 2. Wise-
 mē theselues are no better, Eccles. 1. 18. In the multitude of wisdom is much
 grieve, & he that increaseth wisdom, increaseth sorrow, ap. 2. 17. He hated
 life it selfe, nothing pleased him; he hated his labour, all as c he concludes,
 is sorrow grieve, vanity, vexation of spirit. And though he were the wisest
 man in the world, *sanctuarium sapientia*, & had wisdom in abundance, he
 wil not vindicate himselfe, or iustify his own actions. Surely I am more foo-
 lish then any man, & haue not the understanding of a man in me. *Prov. 30. 2.*
 Be they *Solomons* words, or the words of *Agur* the son of *Iakeb*, they are
 Canonically.*

c Eccles. 1. 24.

call. David a man after God's owne heart, Confesseth as much of himselfe, *Ps. 37. 21. 22. So foolish was I and ignorant, I was even as a beast before thee.* And condemnes all for Fooles, *Ps. 93. and 32. 9. & 49. 20.* He compares them to *beasts, horses, and mules, in which there is no understanding.* The Apostle Paul accuſeth himselfe in like sort, *2. Cor. 11. 21. I would you would suffer a little my foolishnesse, I speake foolishly. The whole head is sicke, saith Eay, and the heart is heavie, Cap 1. 5.* And makes lighter of them then of *Oxen and Asses, the Oxe knowes his owner, &c. read Dent. 32. 6. Ierem. 4. Amos 3. 1 Eph. 5. 6. Be not mad, be not deceaued, foolish Galatians, who hath bewitched you?* How often are they branded with this Epithite of madnesse and folly? No word so frequent amongst the Fathers of the Church and Diuines, you may see what an opinion they had of the World, & how they valued mens actions.

I know that we thinke farre otherwise, and hold them most part wise men that are in authority, Princes, Magistrates, ^d rich men, they are wise men borne, all Politicians and States-men must needs be so, for who dare speake against them? And on the other, so corrupt is our Iudgement, we esteeme wise and honest men fooles. Which *Democritus* well signified in an Epistle of his to *Hippocrates*: ^e The *Abderites* account *virtue* madnesse, and so doe most men liuing. Shall I tell you the reason of it; ^f *Fortune* and *Virtue, Wisdom* and *Folly*, their Seconds, vpon a time contended in the *Olympicks*; Every man thought that *Fortune* and *Folly* would haue the worst, and pitied their cases. But it fell out otherwise. *Fortune* was blind and cared not where she stroke, nor whom, without Lawes, *Audabatarum instar*, &c. *Folly* rassi and inconfidate, esteemed as little what she said or did. *Virtue* and *Wisdom* gaue place, were hissed out, and exploded by the common people, *Folly* and *Fortune* admired, and so are all their Followers ever since, Knaues and Fooles commonly fare and deserue best in worldlings eyes & opinions. Many good men haue no better fate in their ages: *Achish*, *1. Sam. 21. 14.* held *David* for a mad man. ^h *Elisba* & the rest were no otherwise esteemed. *David* was derided of the common people, *Ps. 9. 7. I am become a monster to many.* And generally wee are accounted fooles for *Christ*, *1. Corin. 14. we fooles thought his life madnesse, and his end without honour, wisd 5. 4.* *Christ* and his Apostles were censured in like sort, *Job. 10. Mark. 3. Act. 26.* And so were all Christians in ⁱ *Plini's* time, *fuert & alij similes demetie &c.* And called not long after, ^k *versane sectatores, eversores hominum, polluti novatores fanatici, canes, malefici, venefici, Galilei homunciones, &c.* 'Tis an ordinary thing with vs, to account Honest, Devout, Orthodoxe, Divine, Religious, plain-dealing-men, Idiots, Asses, that cannot or will not lye and dissemble, shift, flatter, accommodate se ad eum locum ubi nati sunt, make good bargaines, supplant, thrive, patronis inservire, solennes ascendendi modos apprehendere, leges, mores, consuetudines recte observare, candidè laudare, fortiter defendere, sententias amplecti, dubitare de nullis, credere omnia, accipere omnia, nihil reprehendere, ceteraq; quæ promotionem ferunt & securitatem, quæ sine ambage foelicem reddunt hominem, & verè sapientem apud nos; That cannot temporise as other men doe, ^l hand & take bribes, &c. But feare God, and make a conscience of their doings. But the holy Ghost

d Iure hereditario sapere iubentur. Euphorio Satyr.
e Apud quos virtus, insania & furor esse dicuntur.
f Calcagninus: Apol. omnes mirabantur, putantes illisam iri stultitiam. Sed preter expectationem res evenit Audax stultitia in eam irruit &c. illa cedit irrisa, & plures vinct habet sectatores stultitia.
g Non est respondendum stulto secundum stultitiam.
h 2. Reg. 7.
i Lib. 10 ep 97.
k Aug ep. 178.

l Quis nisi in iis inops, &c.

in Quid infan-
us quam pro
momentanea
felicitate eter-
nis te maculare
supplicis?
In fine Phe-
donis. Hic finis
fuit amici no-
stri o Euerates
nostro quidem
iudicio omnium
quos experti su-
mus optimi &
appetite sapien-
tissimi & iustif-
simi.

o Xenop. l. 4. de
dicta Socratis
ad finem talis
fuit Socrates
quem omnium
optimum & fel-
icissimum stia-
tuam.

* Lib. 25. Plato-
nis Convivio.
p. Anaxagoras
olim meus di-
ctus ab antiquis
q. Regula natu-
re, quatuor mi-
raculum, ipsa e-
rudito demoni-
um hominis, sol-
secularum, ma-
re, Sonitus, anti-
fles luerarum
& sapientie, ut
Scioppius olim
de Sol & Hen-
sus. Aquila in-
nubibus, Impe-
rator inter
columen litera-
rum, abyssus e-
radicant, ocell:
Eu. ope, Sea. 19.
Lib. 3. de sap.
c. 17 & 20. om-
nes Philosophi
aut si in aut
infanti, nulla a-
nus, nullus eger
in vitis delira-
die.

Democritus à
Leucippo doctus
hereditatem
sintitit renquit
Epic.

Hor. car. lib. 1.
od. 34. 1. epicur
u. Nihil interest
inter hos & bestias nisi quod loquantur de sa. l. 26. c. 8. x. Cap. de vins.

that knows better how to iudge, he calls them Fooles. *The fooles haue said in his heart. Ps. 3. 1. And their waies utter their folly, Ps. 49. 14. m For what can be more mad, then for a little worldly pleasure to procure vnto themselves eternall punishment?* As Gregory and others inculcate vnto vs.

Yea even all those great Philosophers, the world hath ever had in ad-
miration, whose Workes we doe so much esteeme, that gaue Precepts of
wisdome to others, Inventors of Arts and Sciences, *Socrates* the wisest
man of his time by the Oracle of *Apollo*, whom his two Schollers *Plato*
and *Xenophon* so much extoll and magnifie, with those honourable titles
best and wisest of all mortall men, the happiest and most iust; and as * *Alci-
biades* incomparably commends him; *Achilles* was a worthy man, but
Bracides and others were as worthy as himselfe; *Antenor* and *Nestor*
were as good as *Pericles*, and so of the rest, but none present before or af-
ter *Socrates*, *nemo veterum neq. eorum qui nunc sunt*, were ever such, will
match or come neare him. Those seuen wise men of *Greece*, those *Brittaine*
Druides, *Indian Brachmanni*, *Ethiopian Gymnosophists*, *Magi* of the *Per-
sians*, *Apollonius*, of whom *Philostratus*, *Non doctus sed natus sapiens*, wise
from his cradle, *Epicurus*, so much admired by his Scholler *Lucretius*;

*Qui genus humanum ingenio superavit, & omnes
Perstrinxit Stellas exortus ut aetherius Sol.*

Whose wit excell'd the wits of men as farre,
As the Sunne rising doth obscure a Starre.

All those, of whom we read such *P Hyperbolicall elogiums*; as of *Aristotle*
that he was wisdome it selfe in the abstract, & a Miracle of Nature, brea-
thing Libraries, as *Eunapius* of *Longinus*, Lights of nature, Gyants for wit,
Quintessence of wit, Divine Spirits, Eagles in the Clouds, false from Hea-
ven, Gods, Spirits, Lampes of the World, Dictators,

Nulla ferant talem seclâ futura virum:

Monarchs, Miracles, Superintendents of wit and learning, *Oceanus*, *Phe-
nix*, *Atlas*, *Monstrum, portentum hominis, orbis vniversi museum*, *ulti-
mus humana natura conatus, natura maritus*,

— *mirito cui doctior orbis,
Submissis desert fascibus imperium.*

As *Ælian* writ of *Protagoras* and *Gorgias*, we may say of them all, *tantum
à sapientibus abfuerunt, quantum à viris pueri*, they were Children in re-
spect, Infants, not Eagles but Kites; Novices, Illiterate, *Eunuchi sapientie*.
And although they were the wisest, and most admired in their age, as hee
censured *Alexander*, I doe them, there were 10000 in his Armie as worthy
Captaines (had they beene in place of command) as valiant as himselfe,
there were Myriades of men wiser in those daies, and yet all short of what
they ought to be. *Lactantius* in his booke of *Wildome*, proues them to
be Dizards, Fooles, Affes, mad men, so full of absurd and ridiculous te-
nants and braine-sicke positions, that to his thinking never any old woman
or sicke person doted worse. *Democritus* tooke all from *Leucippus* and
left, saith he, *the inheritance of his folly to Epicurus*, *insanienti dum sapien-
tiae*. The like he holds of *Plato*, *Aristippus*, and the rest, making no dif-
ference *betwixt them and beasts, saving that they could speake*. * *Theodo-*

see in his Tract *De cur. græc. affect.* manifestly evinces as much of *Socrates*, whom though that Oracle of *Apollo* confirmed to be the wisest man then living, and saved him from the plague, whom 2000 yeeres haue admired, of whom some will as soone speake evill as of *Christ*, yet *revera*, he was an illiterate Idiot, as *Y Aristophanes* calls him, *irrisor & ambitiosus*, as his Master *Aristotle* tearmes him, *scurra Atticus*, as *Zeno*, an *z* enimie to all arts and sciences, as *Athenæus*, to Philolophers and Travellers, an opinatiue Assie, a Caviller, a kind of Pedant; for his manners, as *Theod. Cyrensis* describes him, a * *Sodomite*, an *Atheist*, (so convicted by *Anytus*) *iracundus & ebrius, dicitur, &c.* a pot companion, by * *Plato's* owne confession, a sturdie drinker; and that of all others he was most sottish, a very mad-man in his actions and opinions. If you desire to heare more of *Apollonius* a great wise man, sometime parallel'd by *Julian* the Apostate to *Christ*, I referre you to that learned Tract of *Eusebius* against *Hierocles*, and for them all to *Lucians* *Piscator*, *Icaromenippus*, *Necyomantia*: their actions, opinions in generall were so prodigious, absurd, ridiculous, which they broached and maintained, their Bookes and elaborate Treatises were full of dotage, which *Tully ad Atticum* long since obserued, *delirant plerumq; scriptores in libris suis*, their liues being opposit to their words, they commended povertie to others, and were most covetous themselves, extolled loue and peace, and yet persecuted one another with virulent hate & malice. They could giue Precepts for Verse and Prose, but not a man of them (as *Seneca* tel's them home) could moderate his affections. Their musicke did shew vs *flebiles modos, &c.* how to rise and fall, but they could not so containe themselves as in aduersitie not to make a lamentable tone. They will measure ground by Geometry, set downe limits, divide and subdivide, but cannot yet prescribe *quantum homini satis*, or keepe within compasse of reason and discretion. They can square circles, but vnderstand not the state of their owne Soules, describe right lines, and crooked, &c. but knowe not what is right in this life, *quid in vitâ rectum sit ignorant*, so that as he said,

Nescio an Anticyram ratio illis destinet omnem.

I thinke all the *Anticyra* will not restore them to their wits, a if these men now, that held *Zenodotus* heart, *Crates* liuer, *Epictetus* lanthorne, were so sottish, and had no more braines then so many Beetles, what shall wee thinke of the commonalty? What of the rest?

Yea, but will you infer, that is true of *Heathens*, if they bee conferred with *Christians*, *1. Cor. 2. 19. The wisdom of this world is foolishnesse with God*, *Earthly and diuelliſh*, as *Iames* calls it, *2. 15. They were vaine in their imaginations, and their foolish heart was full of darknesse*, *Rom. 1. 21. 22. When they professed themselves wise, became fooles*. Their wittie workes are admired here on earth, whilst their Soules are tormented in Hell fire. In some sense, *Christiani Craſſiani*, *Christians* are *Craſſians*, and if compared to that wisdom, no better then Fooles. *Quis est sapiens? Solus Deus*, *Pythagoras* replies, *God is only wise*, *Rom. 16. Paul* determines, *onely Good*, as *Austin* well contends, and no man liuing can be iustified in his sight. *God* looked downe from Heaven vpon the children of men, to see if any did vnderstand, *Pſ. 53. 2. 3.* but all are corrupt, erre. *Rom. 3. 12. None doth good, no not one*, *Iob* aggravates this *4. 18. Behold hee found no stedfastnesse in his*

y Neb. & Ranie
z Omnium, di-
cylinarum ig-
narus.

* Pulchrorum
adolescentum
causa frequenter
gymnasium ob-
ibat, &c.

Seneca, Scia re-
tunda metiri
sed non tuum
animum.

a Ab vberibus
sapientia lactat
cœcutire non
possunt.

b Cor Zenodoti
& iecur Crate-
tis.

* Lib. de uat.
bonis.

^c Hic profum-
diffima Sophe
fodina.

^d Panegy. Tra-
iano omnes ac-
tiones expro-
brave stultitiam
videtur.

^e Ser. 4 in domi
Pal. Mundus
qui ob antiqui-
tatem debet
esse sapiens, sem-
per stultizatur, &
nullis flagitiis
alteratur, sed ut
puer vult rosis
& floribus co-
ronari.

^f Infantium re
omnes pueri
clamantq, pu-
elle, Hor.
^g Plautus
Aulul. 7.

ⁱ Adelpb. act. 5.
Icen. 8.

^k Tully Tusc. 5.
^{*} Plato Apolo-
gia Socratis.
^l Ant. Dial.
^m Lib. 3. de sep.
panci ut video
sana mentis
sunt.

ⁿ Stultid & in-
caute omnia agi
video.

^o Insania non
omnibus eadem
Erasm. chil. 3.
cent. 10 nemo
mortalium qui
non aliqua in re
desipit, licet ali-
us alio morbo
laboret, hic li-
bidinis, ille aua-
ritie, ambitionis
invidia.

^p Hor. 1. 2. sat. 3.

Servants, and layd folly upon his Angels: 19. How much more on them that dwell in houses of Clay? In this sense we are all as Fooles, and the ^c Scrip- ture alone is *Arx Minerva*, wee and our writings are shallow and vnper- fect. But I doe not so meane, even in our ordinary dealings, we are no bet- ter then Fooles. All our actions, as ^d Pliny told Traian, vp-braid vs of fol- ly, our whole course of life is but matter of laughter: wee are not soberly wise, and the world it selfe, which ought at least to be wise by reason of his antiquity, as ^e Hugo de Prato Florido will haue it, *semper stultizatur*, is every day more foolish then other, the more it is whipped the worse it is, and as a child will still be crowned with roses and flowres. We are apish in it, as *ini bipedes*, and every place is full in *versorum Apuleiorum*, of metamorphised and two-legged Asses, in *versorum Silenorum*, childish, *pueri instar bimuli, tremula patris dormientis in vlna*. Iovianus Pontanus, Antonio Dial, brings in some laughing at an old man, that by reason of his age was a little fond, but as he admonisheth there, *Ne mireris mi hospes de hoc senex*, mar- vell not at him only, for *tota hac civitas delirium*, all our Towne dotes in like sort, ^f we are a company of Fooles. Aske not with him in the Poet, *g Larum hunc intemperie insaniaq, agitant senem?* What madnesse ghosts this old man, but what madnesse ghosts vs all? For we are *ad unum omnes* all mad, *semel insaniimus omnes*, not once, but alway so, & *semel*, & *simul* & *semper*, ever, and altogether as bad as he, and not *senex bis puer*, delira- anus, but say it of vs all, *semper pueri*, young and old, all dote, as *Lactanti- us* proues out of *Seneca*, and no difference betwixt vs and children, sauing that, *maiora ludimus, & grandioribus pupis*, they play with babies of clouts and such toyes, we sport with greater bables. Wee cannot accuse or con- demne one another being faultie our selues, ^h *deliramenta loqueris*, you talke idly, or as, ⁱ *Mitio* vpbraided *Demea*, *insanis, aufer te*, for wee are as mad our owne selues, and 'tis hard to say which is the worst. Nay 'tis vni- versally so,

^k *Vitam regit fortuna, non sapientia.*

When ^{*} Socrates had taken great paines to finde out a wise man, and to that purpose had consulted with Philosophers, Poets, Artificers, hee concludes all men were fooles, and though it procured him both anger & much envy, yet in all companies he would openly professe it. When ^l *Suppntius* in Pontanus had travelled all over Europe, to conferre with a wise man, he returned at last without his errand, and could finde none. ^m *Cardan* concurreth with him, *Few there are (for ought I can perceue) well in their wits*. So doth ⁿ Tully, *I see every thing to be done foolishly, and vn- advisedly.*

*Ille sinistrorsum, hic dextrorsum, unus utriq;
Error, sed variis illudit partibus omnes.*

One reeles to this, another to that wall.

'Tis the same Error that deludes them all.

^o They dote all, but not alike, *Mavia* & *castrum*, not in the same kinde, One is covetous, a second lascivious, a third ambitious, a fourth envious, &c. as *Damisippus* the Stoicke hath well illustrated in the Poet,

^p *Desipiunt omnes aequè ac tu.*

'Tis an in-bred malady in every one of vs, there is *seminarium stultitia*, a
seminarie

seminarie of folly, which if it be stirred vp, or get a head, will run in infinitum, & infinitely varies, as we our selues are severally addicted, saith *q Bal-
thazar Castilio*: and cannot so easily be rooted out, it takes such fast hold, as *Tully* holds, *alt. er radices stultitie*, & so we are bred, and so we continue. Some say there be two maine defects of wit, Error & Ignorance, to which all others are reduced, by Ignorance we knowe not things necessary, by Error we knowe them falsely. Ignorance is a privation, Error a positive Act. From Ignorance comes vice, from Error, Heresie, &c. But make how many kinds you will, divide and subdivide, few men are free, or that doe not impinge on some one kinde or other. *Sic plerumq. agit at stultos insci-
tia*, as he that examines his owne and other mens actions, shall finde.

Charon in *Lucian*, as he wittily saignes, was conducted by *Mercury* to such a place, where he might see all the World at once, after hee had sufficiently viewed and looked about, *Mercury* would needs knowe of him what he had obserued: He told him, that hee saw a vast multitude and a promiscuous, their habitations like Mole-hills, the men as Emmets, hee could discerne Citties like so many Hives of Bees, where in every Bee had a sting, and they did nought else but sting one another, some domineering like Hornets bigger then the rest, some like filching wasps, others as Drones. Over their heads were houerling a confused company of perturbations, Hope, Feare, Anger, Avarice, Ignorance, &c. and a multitude of diseases hanging, which they still pulled on their pates. Some were brawling, some fighting, riding, running, *solicite ambientes, callide litigantes*, for royes, & trifles, and such momentanie things. There Townes and Provinces meere factions, rich against poore, poore against rich, Nobles against Artificers, thly against Nobles, and so the rest. In conclusion hee condemned them all, for Mad-men, Fooles, Idiots, Affes. *O stulti, quam hac est amentia?* O Fooles, O Mad-men he exclaimes, *insana studia, insani labores, &c.* Mad indeavours, mad actions, mad, mad, mad. *O seclum insipiens & infacetum* a giddy-headed age. *Heracitus* the Philosopher, out of a serious meditation of mens liues, fell a weeping, and with continuall teares bewailed their miserie, madnesse, and folly. *Democritus* on the other side burst out a laughing, their whole life to him seemed to ridiculous, and he was so farre carried with this Ironical passion, that the Citizens of *Abdera* tooke him to be mad, and sent therefore Embassadors to *Hippocrates* the Physitian, that he would exercise his skill vpon him. But the storie is set downe at large by *Hippocrates*, in his Epistle to *Damogerus* which because it is not impertinent to this Discourse, I will insert *verbatim* almost, as it is deliuered by *Hippocrates* himselve, with all the circumstances belonging vnto it.

When *Hippocrates* was now come to *Abdera*, the people of the City came flocking about him, some weeping, some intreating of him, that hee would doe his best. After some little repast, hee went to see *Democritus*, the people following him, whom he found (as before) in his Garden in the Suburbs all alone, *sitting vpon a stone vnder a plane Tree, without hose or shoes, with a Booke on his knees, cutting vp severall Beasts, and busie at his studie.* The multitude stood gazing round about to see the congresse. *Hippocrates* after a little pause, saluted him by his name, whom hee resaluted, ashamed almost that he could not call him likewise by his, or

*q Primag lux
vite prim: sa-
roriserat.
r L. 1 de aulico
Est in unoquoq.
nostrum semi-
narium aliquod
stultitiae, quod si
quando excite-
tur in infinitum
facile excrescit.
Tribullus. stulti
prætereunt dies.
their wits are
a wool-gathe-
ring.
So fools com-
monly dote.
Dial. contem-
planies, Tom. 2.*

c Catullus.

*u Sub ramosa
platano seden-
tem, solum, dis-
calceatum, super
lapidem, valde
pallidum ac ma-
cilentum, pro-
missa barba,
librum super
genibus haren-
tem.*

that

*a De furorc,
mania melan-
cholia scribo,
ut sciam quopa-
elo in hominibus
gignatur, fiat
crecat, cumule-
tor, minuitur,
hec inquit ani-
malia que vi-
des propterea le-
co, non dei opera
perovius, sed fel-
lis bilisq. natu-
ram d. scirens.*

*y Asa. l. i. in
Gen. lumen &
servi tui obse-
quium rigide po-
stulus & ritual-
ium prestat alijs
nec iussu Deo.
z. Prores du-
cunt mox foras
ejciunt.
a Pueros amant
mox fastidiunt.
b Quid hoc ab
infamia desit?
c Reges eligunt
deponunt.*

*d Contra paren-
tes, fratres, ciues
perpetuo vican-
tur, & inimicitia
aequali.*

*e Idolo mani-
mata amant, a-
nimata odio ha-
bent, sic
pontificij.
f Credo eundem
vinos ducent e
marmore vultus*

*g Suam stultiti-
am perspicit ne-
mo, sed alter al-
terum deridet.*

that he had forgot it. *Hippocrates* demanded of him what he was doing? He told him that he was ** busie in cutting up severall Beasts, to finde out the cause of madnesse, and melancholy.* *Hippocrates* commended his worke, admiring his happinesse and leasure. And why, quoth *Democritus*, haue not you that leasure? Because, replied *Hippocrates*, domesticall affaires hinder, necessary to be done, for our selues, neighbours, friends, expenses, diseases, frailties & mortalities which happen, wife, children, servants, & such busineses which depriue vs of our time. At this speech *Democritus* profusely laughed, (his friends and the people standing by, weeping in the meane time and lamenting his madnesse.) *Hippocrates* asked the reason why hee laughed: He told him, at the vanities and fopperies of the time, to see men so empty of all vertuous actions, to hunt so farre after gold, hauing no end of ambition, to take such insupportable paines for a little glorie, and to be favoured of men, to make such deepe mines into the earth for gold, and many times to finde nothing, with losse of their liues and fortunes. Some too loue dogs, others horses, some too desire to be obeyed in many provinces, yand yet themselves will know no obedience. Some to loue their wiues dearly at first, and after a while to forsake and hate them, begetting children, with much care and cost for their education, yet when they grow to mans estate *a* to despise, neglect, and leaue them naked to the worlds mercy. *b* Doe not these behaviours expresse their intollerable folly? When men liue in peace, they couet warre, detesting quietnesse, *c* deposing Kings, and advancing others in their stead, murdering some men to beget children of their wiues. How many strange humors are in men? When they are poore and needie, they seeke riches, and when they haue them, they doe not enioy them, but hide them vnder ground, or *c* waste wastfully spend them. O wise *Hippocrates*, I laugh at such things being done, but much more when no good comes of them, and when they are done to so ill purpose. There is no truth or iustice found amongst them, for they daily plead one against another, *d* the sonne against the father and the mother, brother against brother, kinsred and friends of the same quality, and all this for riches, whereof after death they cannot be possessors. And yet notwithstanding they will defame and kill one another, commit all vnlawfull actions, contemning God and Men, Friends and Countrey. They make great account of many senselesse things, esteeming them as a great part of their treasure, statues, pictures and such like moveables, deare bought, and so cunningly wrought, as nothing but speech wanteth in them, *e* and yet they hate living persons speaking to them. Others affect difficult things, if they dwell on firme Land, they will remone to an Island, and thence to land againe, being no way constant to their desires. They commend courage and strength in warres, and let themselves be conquered by lust and avarice; they are in brieft, as disordered in their mindes, as *Thersites* was in his body. And now me thinkes, O most worthy *Hippocrates*, you should not reprehend my laughing, perceiuing so many fooleries in men; *f* for no man will mocke his owne folly, but that which he seeth in a second, and so they iustly mocke one another. The Drunkard calls him a Glutton, whom he knowes to be sober. Many men loue the Sea, others Husbandry, briefly they cannot agree in their owne Trades and professions, much less in their Liues and Actions, When

When *Hippocrates* heard these words, so readily vttered without premeditation to declare the Worlds vanity, full of ridiculous contrariety, he made answer, That necessity compelled men to many such actions, and diuers wills ensuing from diuine permission, that we might not bee idle, being nothing is so odious to them as sloth and negligence. Besides, men cannot foresee future events, in this vncertainty of humane affaires, they would not so marry, if they could foretell the causes of their dislike and separation; or Parents if they knew the houre of their Childrens death, so tenderly provide for them; or an Husband-man sow, if hee thought there would bee no increase; or a Merchant adventure to Sea, if hee fore-saw shipwracke; or be a Magistrate, if presently to bee deposed. Alas, worthy *Democritus*, every man hopes the best, and to that end hee doth it, and therefore no such cause, or ridiculous occasion of laughter.

Democritus hearing this poore excuse, laughed againe aloud, perceiuing hee wholly mistooke him, and did not well vnderstand what he had said concerning perturbations and tranquillity of the minde. Insomuch, that if men would governe their actions by discretion and providence, they would not declare themselves Fooles as now they doe, and hee should haue no cause of laughter, but (quoth hee) they swell in this life, as if they were immortall and Demi-gods for want of vnderstanding. It were enough to make them wise, if they would but consider the mutability of this world, and how it wheels about, nothing being firme and sure. he that is now aboue, to morrow is beneath; he that sate on this side to day, to morrow is hurled on the other: and not considering these matters, they fall into many inconveniences and troubles, coueting things of no profit, and thirsting after them, tumbling headlong into many calamities. So that if men would attempt no more then what they can beare, they should lead contented liues, and learning to know themselves, would limit their ambition, f they would perceauie then that Nature hath enough without seeking such superfluities, and vnprofitable things, which bring nothing with them but grieve and molestation. As a fat body is more subiect to diseases, so are rich men to absurdities and fooleries, to many casualties and grosse inconveniences: There are many that take no heede what happeneth to others by bad conversation, and therefore overthrow themselves in the same manner through their owne fault, not foreseeing dangers manifest. These are things (o more then mad, quoth he) that giue mee matter of laughter, by suffering the paines of your impieties, as your Avarice, Envy, Malice, enormous villanies, Mutinies, vnvariable desires, Conspiracies, and other incurable Vices; besides your s Dissimulation and Hypocrisie, bearing deadly hatred one to the other, and yet shadowing it with a good face, flying out into all filthy lusts, and transgressions of all Lawes, both of nature and civility. Many things which they haue left off, after a while they fall to againe, Husbandry, Navigation, and leaue againe, fickle and vnconstant as they are: When they are young they would bee old, and old young. h Princes commend a private life, private men rich after honour: a Magistrate commends a quiet life, a quiet man would be

f Deniq; si finis
querendi, cum-
que habeas plus,
pauperiem me-
uas minus, &
finire laborem
incipias, partis
quod auebas,
utere Hor.
g Assutam va-
pido seruat sub
pectore vulpem.
Et cum vulpe
pestis pariter
vultu morior.
Cretu andans
cum Creta.
h Qui sit dece-
nas ut omnia
quam sibi for-
tem, seu ratio
de deo, seu fore
edicerit, illa
contentus vinctus
Og. Hor.

in his office, and obeyed as he is, and what is the cause of all this, but that they know not themselves. Some delight to destroy, ⁱ one to build, another to spoile one Country to enrich another and himselfe. ^k In all these things they are like Children, in whom is no iudgement or counsell, and resemble beasts, sauing that beasts are better then they, as being contented with nature. ^l When shall you see a Lyon hide Gold in the ground, or a Bull contend for a better Pasture? When a Boore is thirsty, hee drinckes what will serue him, and no more, and when his belly is full, hee ceaseth to eate: But men are immoderate in both; as in Lust they couet carnall copulation at set times, men alwaies ruinating thereby the health of their bodies. And doth it not deserue laughter, to see an amorous foole torment himselfe for a Wench; weepe, howle for a misshapen slut, a dowdy, sometimes that might haue his choyce of the finest beaues? Is there any remedy for this in Physicke? I doe anatomize and cut vp these poore Beasts, ^m to see these distempers, vanities, and follies, yet such prooffe were better made on mans body, if my kinde nature would endure it: ⁿ Who from the houre of his birth is most miserable, weake and sickly; when he sucks he is guided by others, when he is growne great, practiseth unhappinesse, ^o and is sturdy, and when old, a childe againe, and repenteth him of his life past. And here being interrupted by one that brought Bookes, he fell to it againe, that all were madde, carelesse, stupid. To prooue my former speeches, looke into Courts, or private houses. ^p Iudges giue judgement according to their owne advantage, doing manifest wrong to poore innocents, to please others. Notaries alter Sentences, and for money loose their Deedes. Some make false moneys, others counterfeit false weights. Some abuse their Parents, yea corrupt their owne Sisters, others make long Libells and Patquils, defaming men of good life, and extoll such as are lewd and vitious, some robbe one, some another; ^q Magistrats make lawes against theenes, and are the veriest Theenes themselves. Some kill themselves, others dispaire not obtaining their desires. Some dance, sing, laugh, feast, and banquet, whilst others sigh, languish, mourne and lament, haueing neither Meate, Drinke, nor Cloathes. ^r Some pranke vp their bodies, and haue their mindes full of execrable Vices. Some trot about to beare false-witness, and say any thing for money, and though Iudges know of it, yet for a bribe they winke at it, and suffer false Contracts to preuaile against Equitie. Women are all day a dressing to please other men abroad, and goe like sluts at home, not caring to please their owne Husbands whom they should. Seeing men are so fickle, so sortish, so intemperate, why should not I laugh at those, to whom ^s folly seemes wisdom, will not be cured, and perceiue it not?

It grew late, Hippocrates left him, and no sooner was he come away, but all the Cittizens came about flocking, to know how hee liked him.

i Diuise, edificat, mutat quædrata rotundis. Traianus pontem struxit super Danubium, quem successore eius Adrianus statim demolitus.

k Quæ qui in re ab insanti-bus differunt, quibus mens & sensus sine ratione inest, quicquid sese his offer, volupe est.

l Idem Plat. in *l* Et insania causam disquiram bruta matris & seco cum hoc potius in hominibus inueniendum esset.

m Totus a naturæ uitate morbus est.

n In vigore superflundus, quum recrescit insaniabilis.

p Cyprian ad Donatum *Q*ui sedet crimina indicaturus, &c.

q Tu pessimus omnium latro es, as a theefe told Alexander in Curtius. damnet foras index, quod in-
us operatur, Cyprian.

r Vultus magna cura, magna animi incuria Am. Marcel.

s Horrenda res est, vix duo verba sine mendacio proferuntur: & quamvis solenniter homines ad veritatem dicendam inuicentur inierare tamen non dubitant, ut ex decem testibus vix unus verum dicat Catum, in 8. lib. Serm. 1. *t* Sapientiam insaniam esse dicunt.

Hee told them in briefe, that notwithstanding those small neglects of his Attire, Body, Diet, & the World had not a wiser, a more learned, a more honest man, and they were much deceiued to say that hee was mad.

Thus *Democritus* esteemed of the World in his time, and this was the cause of his laughter: and good cause he had.

* *Olim iure quidem, nunc plus Democrite ride,*

Quin rides? Vita hec nunc magis ridicula est.

Democritus did well to laugh of old,

Good cause he had, but now much more,

This life of ours is more ridiculous

Then that of his, or long before.

Never so much cause of laughter, as now, neuer so many fooles and mad-men. 'Tis not one *Democritus* will serue turne to laugh in these daies wee haue now need of a *Democritus* to laugh at *Democritus*, one Iester to flout at another, one foole to fleare at another: A great *Sientorian Democritus*, as big as that *Rhodian Colossus*. For now, as *Salisburyensis* said in his time, *totus mundus histrionem agit*, the whole world plaies the Foole, we haue a new Theater, a new Sceane, a new Commedy of Errors, a new company of personate Actors, *voluptas sacra* (as *Calcagninus* wittily faignes in his Apologs) are celebrated all the World ouer, * where all the Actors were Mad-men and Fooles, and every houre changed habites, or tooke that which came next. He that was a Marriner to day, is an Apothecarie to morrow; a Smith one while, a Philosopher another, *in his voluptas ludis*. A King now with his Crowne, Robes, Scepter, Attendants, by and by droue a loaded asse before him like a Carter, &c. If *Democritus* were alieue now, he should see strange alterations, a new company of counterfeited Vizards, Whiflers, *Cumane* Asses, Maskers, Mummers, painted Puttets, Outfides, Phantasticke shadowes, Gulls, Monsters, Giddy-heads, Butter-flies. And so many of them are indeede (y if all bee true that I haue read) For when *Iupiter* and *Iuno's* wedding was solemnized of old, the Gods were all invited to the Feast, and many Noble-men besides: Amongst the rest came *Crysalus* a *Persian* Prince, brauely attended, rich in golden attires, in gay robes, with a maiesticall presence, but otherwise an Ass. The Gods seeing him come in such pompe and state, rose vp to giue him place, *ex habitu hominem metientes*; *z* but *Iupiter* perceiuing what he was, a light, phantasticke, idle fellow, turned him and his proud followers into Butter-flies; and so they continue still (for ought I know to the contrarie) roving about in Pied-coats, and are called *Chrysalides* by the wiser sort of men: that is, Golden outfides, Drones, Flyes, and things of no worth. Multitudes of such, &c.

ubiq; inuenies

many additions, much increase of madnesse, folly, vanity, should *Democritus* obserue, were he now to travell, or could get leaue of *Pluto* to come

u Siquidem sapientie sue admiratione me complectur.
offendi sapientissimum virum, qui solui potest omnes homines reddere.
z E. grecs Epig.

y Plures Democriti nunc non sufficiunt, opus Democrito qui Democritum rideat. Eras.
Moris.
z Polycrat lib.
3. cap. 8. e Petron.
* Vbi omnes delirabant, omnes insani &c.
hodie nautas, cras Philosophos; hodie faber, cras pharmacopola his modo regem agebat multo satellitibus, tiara, & scapulo ornatus, nunc vilis amictus centurionis, asinum clutellarium impellit.
y Calcagninus Apol. Crysalus e ceteris auro diuis, manicato pepia & tiara conspicuus, leuissimum alioquin & nullius consilii &c. magno festu ingredienti affurgunt dii &c.
z Sed hominis leuitatem Iupiter perspicies atq; inquit esto bombilio, &c. protinusq; vestis illa manicata in alas versa est, & mortales inde Chrysalides vocant huiusmodi homines.

see fashions, as *Charon* did in *Lucian*, to visit our Citties of *Moronia Pia*, and *Moronia Fælix*, sure I thinke he would breake the rimme of his belly with laughing. ^a *Si foret in terris rideret Democritus, seu, &c.*

^a *Iuven.*

A Satyricall *Romane* in his time, though, all vice, folly, and madnesse were at full Sea, ^b *Omne in precipiti vitium stetit.* ———

^b *Iuven.*

^c *De bello Iud.*
l. 8. c. 11. Iniquitates vestrae neminem latent, in q. dies singulos certamen habetis quis peior sit.
^c *Hor.*

^{*} *Iosephus* the historian taxeth his Country-men *Iowes* for bragging of their vices, publishing their follies, and that they did contend amongst themselves, who should bee most notorious in villanies; but wee flow higher in madnesse, farre beyond them,

^{*} *Mox daturi progeniem vitiosiore,*

and the latter end (you know whose oracle it is) is like to be worst. 'Tis not to be denied, the World alters every day, *Ruunt vrbes, regna transferuntur, &c. variantur habitus, leges innovantur,* as ^d *Petrarch* obserues, we change Language, Habites, Lawes, Customes, Manners, but not Vices, not Diseases, not the symptomes of folly and madnesse, they are still the same. And as a River wee see, keepes the like name and place, but not water, and yet ever runs, ^{*} *Labitur & labetur in omne volubilis ævum;*

^d *Hor.*

^e *Superstido est instant error.*
^f *Lib. 8. hist.*
^g *Lucian*

^{*} *Lucian* Father Angelo, the Duke of Ioye: ux going bare foote ouer the Alps to Rome, &c.

^g *Si cui intueri vacet que patiuntur (superstitionis) inuenies nam indecora honestis, tam indigna liberis, tam dissimilia sanis, ut nemo fuerit dubitaturus fuisse eos, si cum paucioribus fuissent Senec.*
^h *Quid dicam de eorum indulgentiis. oblatio nibus, votis solutionibus, ieiuniis, cenobiis, somniis, horis, organis, cantilenis, campanis simulacris, missis, purgatoriis, miris, breuariis bullis, iustrelibus aquis, vasuris, rationibus, candelis, calicibus, crucibus, mappis, cereis, choribulis, incantationibus, exorcismis, sputiis, legendis, &c. Balens de actis Rom. Pont.*

Our times and persons alter, vices are the same, and ever will bee; looke how Nightingals sang of old, Cockes crowed, Kine lowed, Sheepe bleated, Sparrowes chirped, Dogges barked, so they doe still, wee keepe our madnesse still, play the fooles still, *nec dum finitus Orestes*, wee are of the same humors and inclinations as our predecesors were, you shall finde vs all alike, much at one, wee and our Sonnes,

Et nati natorum, & qui nascuntur ab illis,

And so shall our posterity continue to the last. But to speake of times present.

If *Democritus* were alieue now, and should but see the superstition of our age, our ^e Religious madnesse, as ^f *Meteran* calls it, *Religiosam insaniam*, so many professed Christians, yet so few imitators of *Christ*, so much talke of Religion, so much Science, so little Conscience, so much knowledge, so many Preachers, so little practise; such variety of sects, such haue and hold of all sides, ——— ^{*} *obuia signis Signa, &c.*

such absurd and ridiculous Traditions and Ceremonies: If he should meet a *Capuchine*, a *Franciscan*, a *Phariseicall Iesuite*, a Man-Serpent, a shaued-crowned Monke in his Robes, a begging Frier, or see their three-crowned Soveraigne Lord the Pope, poore *Peters* Successor, *Servus servorum Dei*, to depose Kings with his foote, to tread on Emperors recks, make them sit and barefoote & bare-legg'd at his gates, hold his bridle and stirrup, &c. (O that *Peter* and *Paul* were alieue to see this.) If hee should obserue a ^g Prince creepe so devoutly to kisse his toe, and those Red-cap Cardinals, poore Parish-Priests of old, now Princes copanions; what would he say *Calum ipsum petitur stultitia*. Had he met some of our deuoute Pilgrims going bare-foot to *Ierusalem*, our lady of *Lauretto*, *Rome*, *St Iago* *St Thomas Shrine*, to creepe to those counterfeit and Maggot-eaten Reliques. Had he beene present at a Masse, and seene such kissing of Paxes, Crucifixes, cringes, duckings, their seuerall attires and Ceremonies, pictures of Saints, ^h Indulgences, Pardons, Vigils, Fasting, Feasts, crossing, knocking, kneel-

incunda

ling at *Ave. Maris*, Bells, with many such,

— incunda rudi spectacula plebi,

praying in Gibberish, and mumbling of Beads. Had he hard an old woman say her praier in Latine, their sprinkling of Holy-water, and going a Procession,

** incedunt monachorum agmina mille,
Quid memorem vexilla, cruces, idola, culta, &c.*

Their Breviaries, Builes, hallowed Beans, Exorcismes, Pictures, curious Crosses, Fables and Bables. Had he read the *Golden Legend*, the *Turkes Alcaro*, or *Jewes Talmud*, the *Rabbins Coments*, what would he haue thought? How dost thou thinke he might haue beene affected? Had hee more particularly examined a *Iesuites* life amongst the rest, hee should haue seene an Hypocrite professe poverty,ⁱ & yet possesse more goods & Lands then many Princes, to haue infinite Treasures & Revenues, teach others to fast, & play the Gluttons theselues, like watermen, that row one way & looke another.^k Vow virginity, talke of holines, & yet indeed a notorious Bawd, & famous Fornicator, *lasciuu pecus*, a very goat. Monkes by profession, such as giue over the World, and the vanities of it, & yet a *Machiavilian* rout^m interested in all manner of state: holy men, peacemakers, and yet composed of enuy, lust ambition, hatred, and malice, firebrands, *adulta patrie pestis*, traitors, assassins, *hac itur ad astra*, and this is to supererogate, & merit Heauen for themselues & others. Had he seene on the aduerse side, some of our nice and courious Schismaticks in another extreame, abhorre all ceremonies, and rather lose their liues and liuings, then doe or admit any thing Papists haue formerly vsed, though in things indifferent (they alone are the true Church, *sal terra, cum sint omnium insulsißimi*.) Formalists, out of feare and base flattery, like so many wethercockes turne round, a rout of temporisers, ready to embrace and maintaine all that is, or shall bee proposed, in hope of preferment: Another Epicurean company, lying at lurch as so many vultures, watching for a prey of Church goods, and ready to rise by the downfall of any: as ⁿ *Lucian* said in like case, what dost thou thinke *Democritus* would haue done, had he beene spectator of these things?

Or had he but obserued the common people follow like so many sheep one of their fellowes drawne by the hornes ouer a gap, some for zeale, some for feare, *quò se cunq; rapit tempestas*, to credit all, examine nothing, and yet reddie to dye before they will abiure any of those ceremonies, to which they haue beene accustomed; others out of hypocrisie frequent Sermons, knock their breasts, turn vp their eyes, pretend zeale, desire reformation, and yet professed vsurers, gripers, monsters of men, harpyes, diuels, in their liues to expresse nothing lesse.

What would he haue said to see, heare, and read so many bloody battles, so many thousands slaine at once, such streames of blood able to turne Mills: *Vnius ob noxam furiasq;* or to make sport for Princes, without any iust cause, ^f for vaine titles (saith *Austin*) precedence, some wench, or such like toy, or out of desire of domineering, vaine-glory, malice, reuenge, folly, madnesse (goodly causes all, *ob quas vniuersus orbis bellis & cadibus miscetur*) whilest Statemen themselues in the meane time are secure at home, pampered with all delights and pleasures, take their ease and follow their

* Tb. Neageor.
i Dum simulant
sp. nre, acqui-
huerunt sibi 30
annorum spatio
bis centena mil-
lia librarum an-
nuæ. Arnold.
k Et quum in-
terdu de vir-
tute loquuti
sunt, sero in la-
tibulis clunes a-
gitant labore
nocturno,
Agyppa.
l 1. Tim 3. 13.
But they shall
prevaile no
longer, their
madnesse shal
be knowne to
all men.
m Benignitatis
sinus solebat
esse, nunc litium
officina curia
Romana. Bude-
us

n Quid tibi vi-
detur facturus
Democritus, si
eorum specta-
tor contigisset?

f Ob inanes di-
tionum titulos,
ob præceptum
locum, ob inter-
ceptam mulier-
culam, vel quod
est stultitia natæ,
vel est malitia,
quod cupido do-
minandi, libido
nocendi, &c.

lustes, not considering what intolerable misery poore soldiers endure, their often wounds, hunger, thirst &c. the lamentable cares, tormentes, calamities & oppressions that accompany such proceedings, they feele nor, take no notice of it. So wars are begun, by the perswasio of a few deboshted, hairebrain poore, dissolute, hungrie Captaines, parasiticall farmers, unquies hotspurs, restlesse innouators, green-heads, to satysfie one mans private spleene, lust, ambition, avarice. &c. tales rapiunt scelera in praelia canse. *Flos hominum*, Proper men, well proportioned, carefully brought vp, able both in body and minde, found, led like so many P beasts to the slaughter in the fowre of their yecres, pride, and full strength, without all remorse and pittie, sacrificed to *Pluto*, as so many sheep, 40000. at once. At once, said I, that were tolerable, but these warres last alwaies, and for many ages, nothing so familiar as this hacking and hewing, massacres, murders, desolations.

— *ignoto calum clangore remugit*, they care not what mischief they procure, so that they may enrich themselves for the present, they will so long blow the coles of contention, till all the world bee consumed with fire. The ^a siege of *Troy* lasted tenne yeares eight moneths, there died 870000. *Grecians*, 670000. *Treians*, at the taking of the City, and after were slaine 276000. men, women, and children of all sorts. *Cesar* killed a million, ^b *Mahomet* the 2 Turke 300000. persons: *Sicinius Dentatus* fought in an hundreth battles, eight times in single combat hee overcame, had fortie wounds before, was rewarded with 140 Crownes, triumphed nine times for his good seruice. *M. Sergius* had 32. wounds; *Scæva* the Centurion I know not how many; every Nation hath their *Hectors*, *Scipio's*, *Casars* and *Alexanders*. Our ^c *Edward* the fourth was in 26. battles afoot: and as they doe all, he glories in it, 'tis related to his honour. At the siege of *Hierusalem* 1100000. died with sword and famine. At the siege of *Ostend* (the diuels Academy) a poore towne in respect, a small Fort 120000. men lost their liues, besides whole Townes, Dorpes, and Hospitals, full of maimed Souldiers; there were Engines, fireworkes, and whatsoever the diuell could invent to doe mischief with 2500000 iron bullets shot off 40^l weight, three or foure millions of gold consumed. ^d *Who* (saith mine Author) can be sufficiently amazed at their flinty hearts, obstinacie, furie, blindnesse, who without any likelihood of good successe, hazard poore Souldiers, and lead them without pittie to the slaughter, which may iustly be called the rage of furious beasts, that run without reason upon their owne deaths: * *quis malus genius, que furia, que pestis, &c.* what plague, what fury brought so diuelish, so brutish a thing as warre first into mens mindes? Who made so soft and peaceable a creature, borne to loue, mercy, meeknesse, so to raue, rage like beasts, and runne on to their owne destruction? how may nature expostulate with mankind. *Ego te diuinum animal finxi &c.* I made thee an harmelesse, quiet, a diuine creature: how may God expostulate, and all good men? yet, *horum facta* (as * one condoles) *tantum admirantur, & heroum numero habent*: these are the braue spirits, the gallants of the world, these admired alone, triumph alone, haue statues, Crownes, piramids obeliskes to their eternall fame, that immortall *Genius* attends on them, *hæc itur ad astra*. When *Rhodes* was besieged, ^e *fosse urbis cadaveribus repleta sunt*, the ditches were full of dead carcasses; & as

^p *Bellum rem plane belluinarum vocat Morus. Et op. lib. 2.*

^a *Munster Cosmog. l. 5. c. 3.*
^e *Dist. Cretens.*

^b *Jovius vit. eius*

^c *Cominens*

^d *Hist. of the siege of Ostend fol. 23.*

* *Erasmus de bello. ut placidū illud animal benevolentie naturam tam feruam recordia in me. quam rueret permittem.*

* *Rich. Dinoh. prefat. Belli civilis Gal.*

^e *Jovius.*

when

when the said *Solyman* Great *Turke* beleagred *Vienna*, they lay level with
the tops of the walls. This they make a sport of, and will doe it to their
friend, and confederates, against othes, vowes, promises, by treachery or
otherwise. ——— *dolus an virtus? quis in hoste requirat?*
leagues and lawes of armes (f *silent leges inter arma*) for their advantage,
omnia iura, divina, humana, proculcata plerumq; sunt; Gods and mens lawes
are trampled vnder foot, the sword alone determines all; to satisfie their
lust and spleene, they care not what they attempt, say, or doe,

g Rara fides, probitasq; viris qui castra sequuntur,

Nothing so common as to haue *h* Father fight against the sonne, brother a-
gainst brother, kinsman against kinsman, kingdome against kingdome, Pro-
vince against Province, Christian, against Christians: à quibus nec unquam
cogitatione fuerunt lesi, of whom they never had offence in thought, word
or deed: Infinite treasures consumed, townes burned, flourishing cities
sacked and ruinated, *quodq; animus meminisse horret*, goodly countries
depopulated and left desolate, old inhabitants expelled, trade and traf-
ficke decayed, maides deflowred, *Virgines nondum thalamis iurate,*
& Comis nondum positis ephabi; chaste matrons crie out with *Andromache*,
* *Concubitus mox cogar pati eius, qui interemit Hectorem*, they shall bee
compelled peradventure to lie with them that erst killed their husbands:
to see rich, poore, sicke, sound, Lords, servants, *eodem omnes incommodo*
macli, consumed all or maimed, &c. *Et quicquid gaudens scelere animus an-*
det, & perversa mens, saith *Cyprian*, and whatsoeuer torment, misery, mis-
chiete, hell it selfe, the diuell, i fury and rage can invent to their owne ruine
and destruction; so abominable a thing is *k* warre, as *Gerbelius* concludes,
adeo fæda & abominanda res est bellum, ex quo hominum cades, vastationes,
&c. the scourge of God, cause, effect, fruit and punishment of sinne. Had
Democritus beene present at the late civill warres in *France*, those abomi-
nable warres, ——— *bellaq; matribus detestata,*

1 where in lesse then tenne yeares, ten hundred thousand men were con-
sumed, saith *Collignius*, 20 thousand Churches overthrowne; nay, the whole
kingdome subverted (as *m* *Richard Dinoth* addes.) So many myriades of
the Commons were butchered vp, with sword, famine, warre, *tanto odio*
utringq; ut barbari ad abhorrendam lanienam obstupescerent, with such fe-
rall hatred, the world was amazed at it: or at our late *Pharsalian* fieldes
in the time of *Henry* the sixt, betwixt the houses of *Lancaster* and *York*, an
hundred thousand men slaine, * one writes, *n* another, ten thousand fami-
lies were rooted out, *that no man can but marvell*, saith *Comineus*, at that
barbarous immanitie. ferall madnesse, committed betwixt men of the same
nation, language and religion. *o* *Quis furor o cives? why doe the Gentiles so*
furiously rage, saith the Prophet *David*, *Psal. 2. 1.* But wee may aske, why
doe the Christians so furiously rage?

* *Arma volunt, quare possunt, rapiuntq; Iuventus?*

Vnfit for Gentiles, much lesse for vs so to tyrannize, as the *Spaniards* in the
West Indies, that killed vp in 42 yeares (if we may beleue *P Bartholomeus*
à *Casa* their owne Bishop) 12 Millions of men, with stupend and exquisite
torments; neither should *Ihre* (said he) if I said 50 Millions. I omit those

*z. Dolus, spori-
tus, musti a
propria bellorū
regula Te. ut.
f. lully.*

*g. Lucan.
h. Caesar in Fir-
lulum, affinis in
affinem, amicus
in amicum, &c.
Regio cum Regi-
one, regnum
regno colliditur
Populus populo
in malum per-
nitium, bellum
in istar san-
guinolente ru-
entium.
* Libanij
declam.*

*i. Ira enim &
furor Bellone
consultores, &c.
dememes sacer-
dotes sunt.
k. Bellum quasi
bellum & ad
omnia scelera
furor immisus.
l. Gallorum de-
cies centum mil-
tia ceciderunt,
Ecclesiarum 20
millia funda-
mentis excisa.
m. Belli cinibis
gal. l. i. ho. ser a
li bello & cadi-
bus cinni re-
pleverunt &
regnum amplif-
serunt à funda-
mentis pone-
rentur plebis
tot myriades
gladio, bello, sa-
me miserabiliter
perierunt.*

* *Pont. Huterus
n. Comineus. Vl
nullus non exco-
retur & admi-
retur crudelia-
tem, & barba-
ram insaniam,
que inter homi-
nes eodem sub*

*celo natos ciuiliū lingue sanguis, religionis exercebatur. o. Lucan. * Virg. p. Bishop of cūden an eye-witnesse,
Frinch.*

q Read Mer-
ran of his stu-
pend cruelties
r Hecubus de-
scribo.

TVing. Georg.
t Ianfenius.

Galiobeleus
1596. Mundus
furiosus, inscrip-
tio Libri.

* Excerpta. 250
ser 4.

u Fleat Hera-
clitus an videt
Democritus.

x Cuius oves
loquuntur, in-
genies stupent.

y Arma amens
capo, nec sat
rationis in ar-
mis.

z Erasmus.

* Pro Murena.

Omnes urbane
res, omnia stu-
dia, omnia so-
crus leus co-

indignus laet
in tutela &
presidio bellice

virtutis, & si-
mul aq; incre-
puit suspicio tu-

multus artes
illico nostre co-
ticentia.

c Ser. 13.

a Crualissimos
suavissimique

latrones, forissi-
mos habet pro-
pugnatores, si

disstimos duces
habent, bruta
persuasione do-

nati, b Eubtus He-
sus, quibus om-
nis in armis vi-

ta placet, non
vilius ut n' si
morte nec v' il-

esse putant vi-
tam que non
affluerit ar-

mis.

c Lib. 10. vii.
Secunde. b. g.

French Massacres, Sicilian Evenfongs, & the Duke of Alvas tyrannies, our
gunpowder machinations, and that fourth fury, as ^r one calls it, the Spanish
Inquisition, which quite obscures those ten persecutions,

^f *servit toto Mars impius orbe,*

Is not this ^t *Mundus furiosus*, a mad world, as he tearmes it, *insanum bellū*?
are not these mad men as ^{*} *Scaliger* concludes, *qui in prelio acerba morte,*
insaniae suae memoriam pro perpetuo teste relinquunt posteritati; which leaue
so frequent battles, as perpetuall memorials of their madnesse to all suc-
ceeding ages. Would this, thinke you, haue enforced our *Democritus* to

laughter, or rather made him turne his tune, alter his tone, and weep with
^u *Hieracitus*, or rather howle, ^{*} roare, and teare his haire in commiserati-
on, stand amazed; or as the Poets saigne, that *Niobe* was for grieft quite
stupified and turned to a stone? I haue not yet said the worst, That which
is more absurd and ^y mad, In their tumults, seditions, civill and vnjust wars,

^z *quod stultē suscipitur, impie geritur, misere finitur*, such warres I meane,
for all are not to be condemned, as those phantasticall *Anabaptists* vameely
conceauē. Our Christian Taſticks are all-out as necessary as the *Roman*

Acies, or *Gracian* *Thalari*; to be a Souldier is a most noble and honoura-
ble profession, as the world is, nor to be spared, they are our best wals and
bulwarke, and I doe therefore acknowledge that of ^{*} *Tully* to bee most

true, *all our civill affaires, all our studies, all our pleading, industry & com-*
mendation, lyes vnder the protection of warlike vertues, and wher soever

there is any suspicion of tumult, all our Arts cease; warres are most behooue-
full, & bellatores agricolis civitati sunt utiliores, as ^{*} *Tyrius* defends: and

valour is much to be commended in a wiseman, but they mislake most part
auferre, trucidare, rapere, falsis nominibus virtutem vocant, &c. ('Twas

Galgacus observation in *Tacitus*) they terme theft, murder, and rapine, ver-
tue, by a wrong name, rapes, slaughters, massacres, &c. *iocus & ludus*, are

pretty pastimes, as *Ludovicus Fives* notes. ^a They commonly call the most
hairebrain bloodsuckers, strongest theeves, the most desperate villaines, trea-

cherous rogues, inhumane murderers, rash, cruell and dissolute catiffes; cou-
ragious and generous spirits, heroically and worthy Captaines, ^b braue men

at armes, valiant and renowned souldiers, possessed with a brute persuasion
of false honour, as *Pontus Huter* in his *Burgundian* History complaines. By

meanes of which it comes to passe that daily so many voluntaries offer
themselues, leauing their sweet wiues, children, friends, for ⁶⁴ (if they can

get it) a day preſtunte their liues and limbs, desire to enter vpon breaches,
lye sentinell perdue, giue the first onser, stand in the forefront of the bat-

tell, marching brauely on with a cheerfull noise of drummes & trumpets,
such vigor and alacrity, so many banners streaming in the ayre; glittering

armours, motions of plumes, woods of pikes and swords, variety of co-
lours, cost and magnificence, as if they went in triumph now victors to the

Capitol, and with such pompe, as when *Darius* army marched to meete
Alexander at *Issus*. Void of all feare they run into eminent dangers, *Canons*

mouth, &c. *ut vulneribus suis ferrum hostium habet, ut* ^c *Barlettus*, to
get a name of valour, honour and applause, which lasts not aender, for it is

but a meere flash this fame, and like a rose, *intra diem unam extinguitur*,
'tis gone in an instant. Of 15000 proletaries slaine in a battle, scarce fif-

teene

scene are recorded in history, and after a while their names are likewise blotted out, the whole battle it selfe is forgotten. Those *Græcian* Orators, *summa vi ingenij & eloquentie*, set out the renowned overthrowes at *Thermopylae*, *Salamina*, *Marathro*, *Mycale*, *Mantanea*, *Cheronea*, *Plataea*: The *Romans* record their battel at *Cannas*, and *Pharsalian* fields, but they doe but record, and we scarce heare of them. And yet this supposed honour, popular applause, desire of immortality by this meanes, pride and vaine-glory spurs them on, many times rashly and vnadvisedly, to make away themselves and multitudes of others. *Alexander* was sorry, because there were no more worlds for him to conquer, he is admired by some for it, *animosa vox videtur*, & regia, twas spoken like a Prince, but as wise *Seneca* censures him, twas *vox iniquissima & stultissima*, twas spoken like a bedlam-foole; and that sentence which the same *Seneca* appropriates to his father *Philip* and him, I apply to them all, *Non minores fuere pestes mortaliū, quā in undatio, quā conflagratio, quibus, &c.* they did as much mischief to mortall men, as fire and water, those mercilesse elements when they rage, *f* which is yet more to be lamented, they perswade them, this hellish course of life is holy, they promise heauen to such as venter their liues *bello sacro*, and that by these bloody warres, as ** Persians, Greekes, and Romans* of old, as moderne *Turkes* doe now their *Cōmons*, to encourage them to fight, *ut cadant infelicitē, If they dye in the field they goe directly to heauen, and shall be canonized for Saints*, put in the *Chronicles*, in *perpetuam rei memoriam*, to their eternall memory: when as in truth, as *g* some hold, it were much better (since warres are the scourge of God for sinne, by which he punisheth mortall mens peeuishnesse and folly) such brutish Stories were suppressed, because *ad morum institutionem nihil habent*, they conduce not at all to manners, or good life. But they will haue it thus nevertheless, and so they put a note of *h* *divinity* upon the most cruell and pernicious plague of humane kinde, adore such men with grand titles, degrees, statues, Images, i honour, applaud and highly reward them for their good service, no greater glory then to die in the field. So *Africanus* is extolled by *Ennius*, *Mars* and *k Hercules*, and I knowe not how many besides of old were deified, went this way to Heauen, that were indeed bloody butchers, wicked destroyers and troublers of the World, prodigious monsters, hel-hounds, ferall plagues, devourers, common executioners of humane kind, as *Lactantius* truly proues, and *Cyprian* to *Donat*, such as were desperate in warres, and precipitately made away themselves (like those *Celtes* in *Damascen*, with ridiculous valour, *ut dedecorosum pararent muro ruenti se subducere*, a disgrace to run away for a rotten wall, now ready to fall on their heads) such as will not rush on a sword's point, or seeke to ihun a *Canons* shot, are base Cowards, and no valiant men. By which meanes, *Madet orbis mutuo sanguine*, the earth wollowes in her owne blood,

a *Sauit amor ferri & scelerati insania belli*, and for that, which if it be done in private, a man shall be rigorously executed *b* and which is no lesse then murder it selfe, if the same fact be done in publike in warres, it is called manhood, and the party is honoured for it. --- *c* *prosperum & felix scelus*

Virtus vocatur

We measure all as *Turkes* doe

crimen est, quum publice geritur, virtus vocatur. *Cyprian.* *g* *Seneca*

E

by

d Nulli beati
res habiti, quā
qui in praelijs ce-
cidissent. *Briso-*
nus de rep. Per-
sarum l. 3. fol. 3.
44. *Idem* *Lacta-*
tius de Romanis
& Græcis. *Idem*
Ammianus lib.
23 de Parthis.
Inducitur is
lulus beatus apud
eos, quis in pre-
lio fuderit ani-
mam. *De Benef.*
lib. 2. c. 1.
e *Nat. quest.*
lib. 3. q.
f *Boterus* *Am-*
phitridion. *Euf-*
bequius *Turc.*
h *h* *per cedes et*
sanguinem para-
re hominibus
a *consu in cor-*
lum putant, La-
clant, de falsa
relig. l. 1. cap. 8.
g *Cruentam hu-*
mani generis pe-
stem, & perni-
tiem diuinitatis
notā insigniunt.
g *Quomodo*
bella acerbissi-
ma dei flagella
sunt, quibus ho-
minum pertina-
ciam punit, ea
perpetua obliui-
one sepelienda
potius quā mo-
ritie mandan-
da pleriq; indi-
cant. *Rich. Di-*
moth. prefat. h
Gal.
i *Et quod do-*
lendum, applau-
sum habent &
occisum viri
tales.
k *Herculi eadē*
porta ad caelum
patuit, qui mag-
nam generis hu-
mani partem
perdidit.
a *Virg. Æn. 7.*
b *Homicidium*
quum commiz-
unt singuli,

wils. Incisa leges negliguntur, lawes are made and not kept; or if put in execution, & they be some silly ones that are punished. As put case it bee fornication, the father will disinherite or abdicare his child, quite & shere him (out villaine be gone, come no more in my sight) a poore man is miserably tormented with losse of his estate perhaps, goods, fortunes, good name, for ever disgraced, forsaken, and must doe penance to the utmost, a mortall sinne, and yet make the worst of it, *nunquid aliud fecit*, saith *Tranio* in the Poet, *nisi quod faciunt summis nati generibus*, he hath done no more then what Gentlemen vsually doe.

¶ Vexat sensu a columbas.

¶ Plaut. mosell.

¶ Neq; novum, neq; mirum, neq; secus quam alij solent.

¶ Idem.

For in a great person, right worshipfull Sir, a right honourable Grandy, 'tis not a veniall sinne, no not a peccadillo, 'tis no offence at all, a common & ordinary thing, no man takes notice of it; he iustifies it in publike, and peradventure braggies of it,

¶ Nam quod turpe bonis, Titio, Scioq; decebat

Crispinum

¶ Many poore men, yonger

brothers, &c. by reason of bad policy, and idle education (for they are likely brought vp in no calling) are compelled to begge or steale, and then hanged for theft; then which, what can be more ignominious, *non minus enim turpe principi multa supplicia, quam medico multa funera*, 'tis the governors fault. *Libentius verberant quam docent*, as Schoolemasters doe; rather correct their pupils, then teach them when they doe amisse. *¶ They had more need provide there should be no more theeves and beggers, as they ought with good policy, and take away the occasions, then let them run on, as they doe to their own destruction: root out likewise those causes of wrangling, a multitude of Lawyers, and compose controversies, lites lustrales & seculares*, by some more compendious meanes. Whereas now for every toy and trifle they goe to law, *¶ Mugit litibus insanum forum, & sevit invicem discordantium rabies*, they are ready to pull out one anothers throats, and for commodity *¶ to squeeze blood*, saith *Hierom*, *out of their brothers heart*, defame, lye, disgrace, backbite, raile, beare false witnesse, sweare, forswear, fight and wrangle, spend their goods, lives, fortunes, friends, vndoe one another, to enrich an *Harpy* Advocate, that preyes vpon them both, and cries *Eia Socrates, Eia Xantippe*; or some corrupt Iudge, that like the Kite in *Aesop*, while the Mouse & Frog fought, carried both away. Generally they prey one vpon another as so many ravenous birds, brute beasts, devouring Fishes, *no medium, b omnes hic aut captantur aut captant, aut cadavera que lacerantur, aut corvi qui lacerant*, either deceiue or be deceiued; teare others, or bee torne in peeces themselves; like so many buckets in a well, as one riseth another falleth, one's emptie another's full; his ruine is a ladder to the third; such are our ordinary proceedings. What's the market? A place according to *¶ Anacharsis*, wherein they cosen one another, a trappe; nay, what's the world it selfe? *¶ A vast Chaos*, a confusion of manners, as fickle as the Ayre, *domicilium insanorum*, a turbulent troope full of impurities, a mart of walking Spirits, Goblins, the Theater of hypocrisie, a shoppe of knavery, flattery, a nursery of villanie, the scene of babling, the schoole of giddinesse, the Academy of vice; a warfare, *¶ ubi velis nolis pugnandum, aut vincas aut succumbas*,

¶ Iuven. Sat. 4.

¶ Quod tot sint fures & mendicantes, utrum calceat qui males mutantur

¶ preceptores, qui discipulos libentius verberant, quam docent.

¶ Morus Vtop. l. 1.

¶ x Decernuntur fieri gravia & horrenda supplicia, quum potius providendum multo foret ne fures fini, ne cuiusquam tam dira furandi aut periculi sit necessitas.

¶ J. A. M.

¶ y Boterus de augment. urb. lib. 3. cap. 3.

¶ z E fraterno corde sanguine efficiunt.

¶ a Milvus rapit ac deglubit.

¶ b Petronius de Crotone civitate

¶ c Quid forum? locus quo alius alium circumvenit.

¶ d Pastum chaos, lavacrum emporium, theatrum hypocrisis &c.

e Nemo eorum,
 nemo insu-
 dum, nemo lo-
 vem pluris fa-
 rit, sed omnes a-
 pertis oculis ba-
 na sua compa-
 rant. Petronius
 f Plutarch. vit.
 eius. Indecorum
 animatus ut cil-
 cis vii aut vi-
 tris, que vbi fra-
 cta abicimus,
 nam vi de me-
 iſo dicam, nec
 bouem ſenem
 vendideram ne-
 dum hominem
 natu grandera
 laboris ſocium.
 g Iovius. Cum
 innumera illius
 beneficia repe-
 dere non poſſet
 aliter inter ſci
 iuſſet.
 h Beneficia co-
 ſiſq; laud ſan-
 dum videtur
 ſolui poſſe, vbi
 mul um ante
 venire, pro gra-
 tia ndum red-
 ditur. Tac.
 i Paucis charior
 eſt fides quam
 pecunia. Sa uſt.
 k Prima ſere
 vota cunctis
 &c.
 l Et genus &
 form in Rogina
 pecunia donat.
 m Quam
 quſq; ſua num-
 m. num ſeruat
 in arca tamum
 habet & fidei.
 n Non à peritiā
 ſed ab ornatu
 & vulgi voci-
 bus habemur
 excellentes Car-
 dan. l 2. de conſ.
 o Perivratā ſuo
 poſt ponit numi-
 nalucro, Merca-
 tor. Vt neceſſa-
 rium ſit vel
 Deo diſplicere,
 vel ab homini-
 bus contemni,
 vexari, negligi.
 a Qui Curioſi ſimulant & Bacchanalia vivunt. b Tragelapho ſimiles vel centauris, ſuſum homines, deorſum equi.

bas, in which kill or be kill'd; wherein every man is for himſelfe, his private ends, and ſtands vpon his owne guard. No charity, ^e loue, friendſhip, feare of God, alliance, affinity, conſanguinitie, Chriſtianitie can containe them, but if they be any waies offended, or that ſtring of commodity bee touched they fall fowle. Old friends become bitter enemies on a ſudden, for toyes and ſmall offences, and they that erſt were willing to doe all mutuall offices of loue and kindneſſe, now revile and perſecute one another to death, with more then *Vatini*an hatred, and will not be reconciled. So long as they are behouefull, they loue or may beſteed each other, but when there is no more good to be expected, as they doe by an old dogge hang him vp or caſſeire him; which ^f *Cato* counts a great *indecorum*, to uſe men like old ſhooes, or broken glaſſes, which are ſlung to the dunghill, he could not finde in his heart to ſell an old oxe, much leſſe to turne away an olde ſervant: but they inſteed of recompence, revile him, and when they haue made him an inſtrument of their villany, as ^g *Baia*ret 2. Emperour of the *Turkes*, did by *Acornethes Baſſa*, make him away, or inſteed of ^h reward, hate him to the death, as *Silius* was ſerved by *Tiberius*. In a word, every man for his owne ends. Our *ſummum bonum* is commodity, and the Goddeſſe we adore *Dea moneta*, Queene mony, to whom we daily offer ſacrifice, which ſteeres our hearts, hands, ⁱ affections, all: that moſt powerfull Goddeſſe, by whom we are reared, depreſſed, elevated, ^k eſteemed, the ſole commandreſſe of our actions, for which we pray, runne, ride, goe, come, labour, and contend as fiſhes doe for a crum that falleth into the water. It is not worth, vertue, wiſdome, valour, learning, honeſty, religion, or any ſufficieny for which we are reſpected, but ^l money, greatneſſe, office, honour, authority; honeſty is accounted folly; knauery, pollicie; ^m men admired out of opinion, not as they are, but as they ſeeme to be: ſuch ſhifting, lying, cogging, plotting, counterplotting, temporizing, flattering, coſening, diſſembling, ⁿ that of neceſſitie one muſt highly offend God if hee bee conformable to the world, *Cretiz* are cum *Crete*, or elſe line in contempt, diſgrace, and miſery. One takes vpon him temperance, holineſſe, another aſterity, a third an affected kinde of ſimplicity, when as indeed he, and he, and hee, and the reſt are ^a *Hypocrites*, *ambodexters*, out-fides, ^b like ſo many turning pictures, a lyon on the one ſide, a lambe on the other. How would *Democritus* haue beene affected to ſee theſe things?

To ſee a man turne himſelfe into all ſhapes like a *Camelion*, or as *Pyro-
 teus*, *Omnia transformans ſeſe in miracula rerum*, to act twenty parts at once, for his advantage, to temporize and vary like *Mercury* the Planet, good with good, bad with bad; of all religions, humours, inclinations, to fawne like a Spaniell, *mentitis & mimicis obſequijs*, rage like a Lyon, barke like a *Curre*, fight like a Dragon, ſling like a Serpent, as meeke as a Lambe, and yet againe grin like a Tyger, weepe like a Crocodile, inſult ouer ſome, & yet others domineir over him, here command, there crouch, tyrannize in one place, be baſſed in another, a wiſe man at home, a foole abroad to make others merry.

To ſee ſo much difference betwixt words & deeds, ſo many paraſanges betwixt tongue and heart, men like Stage-players act variety of parts,

Give good precepts to others, fore aloft, whilst they themselves grovell on the ground.

To see a man protest friendship, kisse his hand, ^d *quem mallet truncatum videre*, ^e smile with an intent to doe mischief, or cosen him whom he salutes, * magnify his friend vnworthy with hyperbolicall elogiums; his enemy albeit a good man, to vilifie and disgrace him, yea all his actions, with the vtmost livor and malice can invent,

To see a ^f servant able to buy out his Master, him that carries the mace more worth then the Magistrate, which *Plato lib. 11. de leg.* absolutely forbids, *Epictetus* abhors. An horse that tills the g land fed with chaffe, an idle jade haue provender in abundance; him that makes shooes goe barefoot himselfe, him that sels meat almost pined; a toiling drudge starue, a drone flourish.

To see men buy smoake for wares, castles built with fooles heads, men like apes follow the fashions, in tyes, gestures, actions: if the King laugh, all laugh; ^b *Rides. maiore chachinno*,

Concutitur, flet si lacrimas conspexit amici. ⁱ *Alexander* stooped, so did his Courtiers, *Aphonus* turned his head, and so did his parasites. ^k *Sabina Poppea*, *Neroes* wife, wore amber-colour'd haire, so did all the *Roman* Ladies in an instant, her fashion was theirs.

To see men wholly lead by affection, admired and censured out of opinion without judgement: an inconsiderate multitude, like so many dogs in a Village, if one barke all barke without a cause: as fortunes fan turnes, if a man be in favour, or commended by some great one, all the world applauds him, ^l if in disgrace, in an instant all hate him, and as at the Sunne when hee is Eclipsed, that erst tooke no notice, now gaze and stare vpon him.

To see a man ^m weare his braines in his belly, his guts in his head, an hundred oakes on his backe, to deuoure an 100 oxen at a meale, nay more, to deuoure houses and townes, or as those *Anthropophagi*, ⁿ to eat one another.

To see a man rowle himselfe vp like a snow-ball, from base beggery, to right worshipfull and right honourable titles, iniustly to screw himselfe into honours and office; another to starue his *Genius*, damne his soule to gather wealth, which he shall not enioy, ^o which his prodigall son melts and consumes in an instant.

To see the *razoſnialar* of our times, a man bend all his forces, means, time, fortunes to be a favorites, favorites, favourite, &c. a parasites, parasites, parasite, that may scorne the servile World, as having enough already.

To see an hirsute beggars brat, that lately fed on scraps, crept and whind, crying to all, and for an old Ierkieg runne of arrands, now ruffie in silke and latten, brauely mounted, Ioviall and polite, now scorne his old friends and familiars, neglect his kindred, insult ouer his betters, domineere ouer all.

To see a Scholler crouch and creepe to an illiterate Pesant for a meals meat. A Scrivener better paid for an Obligation; A Faulkner recieve greater waiges then a student; A Lawyer get more in a day then a Philosopher in a yeere, better reward for an houre, then a Scholler for a yeeres study; him that

c *Præceptis suis eolum promittunt, nisi interm pulveris terreni vilia mancipia.*
d *Æneis. Syll.*
e *Arvidere homines ut sciant blandiri ut salant.* *Cyp. ad Donatum.*
** Loue and hate are like the two ends of a perpective glasse, the one multiplies, the other makes lesse.*
f *Ministri locupletiores iis quibus ministrant.* *Servus maiores opes habet. s. quæ patronus.*
g *Qui terram solunt equi palis pascuntur, qui otiantur caballis avena saginantur, discalceatus discurret qui calces alius facit.*
h *Inven.*
i *Baden lib 4 de Rep. b. cap.*
k *Plinius. lib. 37 cap 3 capillos habui succineos, exinde fastum ut omnes pulle Romane colore illum affectarent.*
l *Od. damazos Inu.*
m *Agrippa epi. 28. l. 7. Quorum cerebrum est in ventre ingeniū in potinis n. Psal. They eat vp my people as bread.*
o *Abfumer heres cecuba dignior servaia centum clavis. & mero distinguet pavimentum superbos, pontificus poti ore curia Flor.*

that can * paint *Thais*, play on a fiddle, curl haire, &c. sooner get preferment then a Philologer or a Poet.

To see a fond Mother like *Aesop's Ape*, hug her child to death, a wit-tall winke at his wifes honesty, and to perspicuous in all other affaires; one stumble at a straw and leap ouer a block; rob *Peter*, and pay *Paul*. Scrape vniust summes with one hand, purchase great Mannors by corruption, fraud and cozenage, and liberally to distribute to the poore with the other, giue a remnant to pious vses, &c. Penny wife, pound foolish; Blind men iudge of colours; Wise men silent, Fooles talke; ^z find fault with others, and doe worke themselues; * denounce that in publique, which he doth in secer, and which *Aurelius Victor* giues out of *Augustus*, seuerely censure that in a third, of which he is most guilty himselfe.

To see a poore fellow or an hired Servant venture his life for his new Master, that will scarce giue him his waiges at yeeres end; A Noble man in a bravado to encounter death, and for a small flash of honour to cast away himselfe; A Worldling tremble at an Executor, and yet not feare Hell-fire; To wish and hope for immortality, desire to bee happy, and yet by all means avoide death, a necessary passage to bring him to it.

To see a Foole-hardy fellow like those old *Danes*, *Qui decollari malunt quam verberari*, dye rather then be punished, in a foolish humour embrace Death with alacrity, yet scorne to lament his owne sins and miseries, or his dearest friends departures.

To see wise men degraded, fooles preferred; one gouerne Townes and Citties, and yet a silly woman over-rules him at home; * Command a Province, and yet his owne Servants or Children prescribe Lawes to him as *Themistocles Sonne* did in *Greece*, * *what I will* (said he) *my Mother will*, and *what my Mother will*, *my Father doth*. To see horses ride in a Coach, men draw it; Dogges deuoure their Masters; Towers build Masons; Children rule; Old men goe to Schoole; Women wear the Breeches y sheepe demolish Townes, deuoure men, &c. And in a word, the world turned vp-side downward. *O viveret Democritus!*

^z To insist in every particular were one of *Hercules* labours, there's so many ridiculous instances, as motes in the Sun. *Quantum est in rebus inane?* And who can speake of all? *Crimine ab uno Disce omnes*, take this for a tast.

But these are obvious to sense, triviall and well knowne, easie to be discerned. How would *Democritus* haue beene moued, had he seene * the secrets of their hearts? If every man had a window in his brest, which *Momus* would haue had in *Vulcans* man, or that which *Tully* so much wisht it were written in every mans forehead, *Quid quisq. de republica sentiret*, what he thought, or that it could be effected in an instant, which *Mercury* did by *Charon* in *Lucian*, by touching of his eyes, to make him discern *semel & simul rumores & susurros*.

*spes hominum cecae, morbos, votumq. labores,
Et passim toto volitantes aethere curas.*

* *Democrit. ep. praed.* Hos deierantes & potantes deprehender, hos womentes, illos litigantes, infestas molientes, suffragantes, venena miscenes, in amicorum accusationem subscribentes, hos gloria, illos ambitione, cupiditate mente capios, &c.

Blind hopes and wishes, their thoughts and affaires,
Whispers and tumors, and those flying cares.

That he could *omnium abduas fores recludere, & secreta cordium penetrare*, which *Cyprian* desired, open doores and lockes, shoot bolts, as *Iacobs Gales* did with a feather of his taile: or *Cyges* invisible ring, or some rare perspective glasse, or *Otacousticon*, which would so multiply *Species*, that a man might heare and see all at once (as *Martianus Capellus* *Iupiter* did in a Speare, which he held in his hand, which did present vnto him all that was daily done vpon the face of the Earth) obserue *Cuckolds*, *Hornes*, forgeries of *Alchemists*, the *Philosophers Stone*, &c. and all those workes of darkenesse, foolish vowes, hopes, fears, and wishes, what a deale of laughter would it haue afforded? He should haue seene *Windmills* in one mans head, an *Hornets nest* in another. Or had hee beene present with *Icaromenippus* in *Lucian* at *Iupiter's* whispering place, and heard one pray for raine, another for faire weather; one for his *Wives*, another his *Fathers death*, &c. To aske that at *God's hands*, which they are abashed any man should heare: How would hee haue beene confounded? Would hee, thinke you, or any man else say that these men were well in their wits?

Hæc sani esse hominis quis sanus iuret Orestes?

Can all the *Hellebor* in the *Anticyra* cure these men? No sure, an *Acere* of *Hellebor* will not doe it.

That which is more to be lamented, they are mad like *Seneca's* blind woman, and will not acknowledge, or seeke for any cure of it. If our legge or arme offend vs, wee covet by all means possible to redresse it, and if wee labour of a bodily disease, wee send for a *Physitian*; but for the diseases of the mind, wee take no notice of them: Lust harrowes vs on the one side, *Envy*, *Anger*, *ambition* on the other. Wee are torne in pieces by our passions, as so many wild horses, one in disposition, another in habite; one is melancholy, another mad; and which of vs all seekes for helpe, doth acknowledge his error, or knowes he is sicker? As that stupid fellow put out the Candle, because the biting fleas should not finde him; he shroudes himselfe in an vnknowne habite, borrowed titles, because no body should discerne him. Every man thinkes with himselfe *Egomot videor mihi sanus*, I am well, I am wise, and laughes at others. And tis a generall fault amongst them all, that which our fore-fathers haue approved, *Dyet*, *Apparell*, *Opinions*, *Humors*, *Customes*, *Manners*, wee deride and reiect in our time as absurd. Old men account *Iunior* all Fooles, when they are meere *Dizards*, and as to *Sailers*

terraq. vrbesq. recedunt

they moue, the Land stands still, the World hath much more wit, they dote themselves. *Turks* deride vs, wee them, *Italians*, *Frenchmen*, accounting them light-headed fellowes; the *French* scoffe againe at *Italians*, and at their severall customes; *Greeks* haue condemned all the World but themselves of *Barbarisme*, the World as much vilifies them now, we account *Germans* heauy dull fellowes, explode many of their fashions; they as contemptibly thinke of vs; *Spaniards* laugh at all, and all againe at them.

y Ad Donatum ep. 2. l. 1. O specul-
les in specula
sublimi confici-
tus, &c.

z Lib. 1. de nup.
Pisot in qua
quid singuli na-
tionum populi
quot dianis

motibus agita-
rent, y clucebat
a O Iupiter con-
tingat mihi au-
rum, hereditas,
&c. Multos da
Iupiter annos,

Dementia qua-
ta est hominum,
turpissima vota
diis insistant,
si quis admo-
uerit autem conti-
cescunt, et quod
scire homines
nolunt, Deo nar-
rant, Senec. ep.

10. l. 1.
b Eoq. grauior
morbus quo ig-
notior periculi-
tanti.

c Que ledum
oculos festinus
demere si quid
Est animum dif-
fers curandi
tempus in an-
num. Hor.

† Plautus Ma-
nech non potest
hac res Helle-
boriingere obli-
nerier.

d Si caput, crus
dolet, brochum
&c. Medicum
accersimus, recte
& honeste si var-
etiam industria
in animi morbis
ponerecur. Ioh.
Peletius resui-
ta, lib. 2. de
hum affect. mor-

borumq. cur. a. c Et quotiesquisq. tamen est qui contra tot pestes medicum requirat vel ærotane se agnoscat rebullit ira, &c. Et nos
tamen ayos esse negamus. Ioculumes medicum recusant. Presens aras iunitionum prius exprobrat Eudæus de affect. lib. 5. f. Se-
nos pro iustis habent inuenies. Balthazar Castilio,

h Clodius accu-
sat machos.

* Omnium stul-
tissimi qui auri-
culas studiose
regunt. Sat. Me-
nipp.

i Hor. Epist. 2.
k Prosper.

Isaia sapienter,
statim curat,
neminem revo-
rentur, neminem
imitantur, ipsi
sibi exemplo
Plin. epist. lib 8.
in Nullus alte-
ri sapere conce-
dit, ne desipere
videatur. Arrip.
n August. Qua-
lis in oculis ho-
minum qui tra-
versis pedibus
ambulat, talis
in oculis sapien-
tium & Angelo-
rum qui sibi
bi placet, aut
cum passiones
deminantur.

* 2 Florid.

o Plantus Me-
necchi.

* Dion.

i Governor
of Asinch by

Clelers ap-
pointment.

p Nunc sanitatis
patrocinium

est insanienium
turba Seneca.

a Pro Roscio
Amerino, &

quod inter omnes
constat insani-
mus, nisi inter

eos, qui ipsi quoq;
insaniunt.

b Necessè est
eum insanienti-

b surere, nisi so-
lus relinquereis,

Petronius.

So are we Fooles & ridiculous, absurd in our Actions, Carriages, Dyet, Apparell, Customes, and Consultations; we^h scoffe and point one at another, when as in conclusion all are fooles, * and they the veriest asses, that hide their ears most. A private man if he be resolued with himselfe, or set on an opinion, accounts all Idiots and Asses that are not affected as hee is,

i ——— nil rectum, nisi quod placuit sibi, ducit,

that is not so minded, k quodq; volunt homines se bene velle putant, that thinke not as he doth; he will not say with Atticus, Suam quisq; sponsam, mihi meam, let every man enioy his owne Spouse, but his alone is faire, suus amor, &c. & scornes all in respect of himselfe, l will imitate none, heare none but m himselfe, as Pliny said, a Law, and example to himselfe. And that which Hippocrates in his epistle to Dionysius, reprehended of old, is veri- fied in our times, Quisq; in alio superfluum esse censet, ipse quod non habet nec curat, that which he hath not himselfe or doth not esteeme, hee ac- counts superfluitie, an idle quality, a meere soppery in another: Like Æ- sop's Fox, when he had lost his taile, would haue all his fellow Foxes cut off theirs. The Chinezes say, that wee Europeans haue one eye, they them- selves two, all the World else is blind: so thou and thy sectaries are only wise, others indifferent, the rest beside themselves, meere Idiots & Asses. Thus not acknowledging our owne errors, imperfections, wee securely deride others, as if wee alone were free, and spectators of the rest, account- ing it an excellent thing, as indeede it is, Alienâ optimum frui insanîâ, to make our selues merry with other mens obliquities, when as hee himselfe is more faulty then the rest, mutato nomine, de te fabula narratur, hee may take himselfe by the nose for a foole, and which one cal's maximum stultitiæ specimen, to bee ridiculous to others, and not to perceiue or take notice of it, as Marস্যias was when he contended with Apollo, non intelligens se deridiculô haberi; saith * Apuleius; 'tis his owne cause, he is a convict mad-man, as Austin well infers, In the eyes of wise men and Angels hee seemes like one, that to our thinking walkes with his heeles upward. So thou laughest at me, and I at thee, both at a third, and he returnes that of the Poet vpon vs againe. o Hei mihi insanire me aiunt, quam ipsi ultro insa- niant. Wee accuse others of madnesse, of folly, and are the veriest di- zards our selues. For it is a great signe and property of a foole (which Eccl. 10. 3. points at) out of pride and selfe-conceit, to insult, vilifie, con- demne, censure, and call other men Fooles (Non videmus mantice quod a tergo est) to taxe that in others, of which wee are most faulty; teach that which wee follow not our selues: For an inconstant man to write of con- stancy, a prophane liuer proscribe rules of sanctity and piety, a Dizard himselfe make a trearise of wisdome, or with Salust to raile downe right at spoilers of Countries, and yet in f office to be a most grievous poler him- selfe: This argues weaknesse, and is an evident signe of such parties indis- cretion. p Peccat uter nostrum cruce dignius? whose the foole now? Or else peradventure in some places wee are q all mad for company and so 'tis not seene, Sacietas erroris, & dementia pariter absurditatem & admiratio- nem tollit. 'Tis with vs, as it was of old (in a Tullies censure at least) with C. Fimbria in Rome, a bold, harebraine, mad fellow, and so esteemed of all, such only excepted, that were as mad as himselfe: now in such a case there is b no notice taken of it.

Nimirum

Nimirum insanius paucis videatur, eo quod

Maxima pars hominum morbo iactatur eodem.

When all are mad, where all are like oppress.

Who can discern one mad man from the rest?

But put case they doe perceiue it, and some one be manifestly conuict of madnesse, he now takes notice of his folly, be it in a sion, gesture, speech, a vain humor he hath in building, bragging, iangling, spending, gaming, courting, scabbling, prating, for which hee is ridiculous to others, don which he dotes, he doth acknowledge as much: yet with all the Rhetoricke thou hast, thou canst not so recall him, but to the contrary notwithstanding, he will perseuere in his dotage. 'Tis *amabilis insania*, & *mentis gratissimus error*, so pleasing, so delicious, that hee cannot leaue it. Hee knowes his error, but will not seeke to decline it, tell him what the event will be, beggery, sorrow, sicknesse, disgrace, shame, losse, madnesse, yet *an angry man will preferre vengeance, a lasciuious his whore, a theefe his booty, a glutton his belly before his welfare*. Tell an Epicure, a covetous man, an ambitious man, of his irregular course, weine him from it a little, *pol me occidistis amici*, he cries anon, you haue vndone him, and as *a dogge to his vomit*, he returnes to it againe: no perswasion will take place, no counsell, say what thou canst, *Clames licet & mare caelo confundas, surdo narras*, demonstrate as *Ulysses* did to *Elpenor* and *Gryllus*, and the rest of his companions *those swinish men*, he is irrefragable in his humor, he will be a hog still, bray him in a mortar, hee will be the same. If he be in an heresy, or some peruerse opinion, fetled as some of our ignorant Papists are, conuince his vnderstanding, shew him the severall follies, and absurd fopperies of that faction, force him to say, *veris vincor*, make it as cleare as the sunne, he will erre still, peevish and obstinate as he is; and as he said, *si in hoc erro, libenter erro, nec hunc errorem auferri mihi volo*; I will doe as I haue done, as my predecessors haue done, and as my friends now doe: I will dote for company. Say now, are these men mad or no, *Heus age responde?* are they ridiculous? *cedo quem vis arbitrum*, are they *sana mentis*, sober, wise, and discrete? haue they common sense?

-----*o Vter est insanior horum?*

I am of *Democritus* opinion for my part, I hold them worthy to be laugh'd at, a company of brainicke dizards, as mad as *Orestes* and *Athamas*, that they may goe *ride the asse*, and all saile along to the *Anticyre*, in the ship of *fooles* for company together. I neede not much labour to proue this which I say otherwise then thus, make any solemne protestation, or sweare, I thinke you will belecue mee without an oath; say at a word, are they *fooles*? I referre it to you, though you be likewise *fooles* and Madmen your selues, and I as mad to aske the question; for what said our comicall *Mercury*,

Iustum ab iniustis petere insipientia est.

He stand to your censure yet, what thinke you?

But for as much as I vnderooke at first, that Kingdomes, Provinces, Families, were melancholy as well as private men, I will examine them in

Quid enim non est genus vnum stultitiae qua me insanire putas; a Stultum, me fateor liceat concedere veris aliq. etiam insanum Hor.
Odi nec possum cupiens nec esse quid edidit Ouid.
Errore gra or libenter omnia in animus.
Amator seortum viae praeparat, inuicem vultu, sed predam, parastus gulam, ambilus honores, avarus opes, &c. odimus hoc & accersimus Car. dan. l. 2. de conso. g. Prov. 26. 11.
Plutarch.
Gryllo, Iulii homines sic Clem. Alex. 20.
Non persuadebis etiam si persuaseris.
Tully.
Malorum illis insantem, quam cum aliis bene sentire.
Qui inter bestias nutriuntur, non magis sapere possunt, quam qui in culina bene olere Petron.
Perfusus.
Hor. 2. ser. p. e sanum exagitant pueri, inuicem; puelle q. Plautus.

particular, and that which I haue hitherto dilated at randome, in more generall tearmes, I will particularly insift in, proue with more speciall and e-
vident Arguments, Testimonies, Illustrations and that in brieft.

a Hor. l. 2 sat. 2.

a Nunc accipe quare Desipiant omnes aq̃e ac tu.

** Superbam
fluctuans. Pli-
nius vinct. 7.
epist. 1. quod
semel dixi: fixum
rauumq̃ sit.*

My first argument is borrowed from Solomon, an Arrow drawne out of his
Sententious Quiuer, *Prov. 3. 7. Be not wise in thine owne eyes.* And *26. 12.*

Seest thou a man wise in his owne conceit, more hope is of a foole then of him.

Isay pronounceth a woe against such men. cap. 5. 21. that are wise in their

owne eyes, and prudent in their owne sight For hence wee may gather, that
it is a great offence, and men are much deceived that thinke too well of

themselves, an especiall argument to convince them of folly. Many men
(saith *b Seneca*) had beene without question wise, had they not had an opi-

nion that they had attained to perfection of knowledge already, even before
they had gone halfe way, too forward, too ripe, *præproperi*, too quicke and

ready, *c cito prudentes, cito p̃y, cito mariti, cito patres, cito sacerdotes, cito*

omnis officij capaces & curiosi, they had too good a conceit of themselves,

& that marred all; of their Worth, Valor, Skill, Art, Learning, Iudgement,

Eloquence, their good parts, all their Geese are Swans, and that manifestly

proues them to be no better then fooles. In former times they had but se-

ven wise men, now you can scarce finde so many fooles. *Thales* sent the gol-

den *Tripod*, which the Fishermen found, & the oracle commanded to be gi-

ven to the wisest, to *Bias*, *Bias*, to *Solon*, &c. If such a thing were now found

we should all fight for it, as the three Goddes did for the golden Apple,

we are so wise: we haue Women-Politicians, Children-Metaphysicians, e-

very silly fellow can square a circle, make perpetuall motions, finde the Phi-

losophers Stone, interpret *Apocalypsis*, make new Theoricks, new Logicke,

new Philosophy, &c. *Nostra utiq̃ regio*, saith *d Petronius*, our Country is so

full of deified spirits, diuine soules, that you may sooner finde a God, then a

man amongst vs, we thinke so well of our selues, and that is an ample testi-

mony of much folly.

My secon. d Argument is grounded vpon the like place of Scripture,

which though before mentioned in effect, yet for some reasons is to be re-

peated (& by *Plato's* good leaue, I may doe it, *e Sic τὸ γὰρ πρὸν ἐστὶν βλάτ-
την*.) Fooles (saith *David*) by reason of their transgressions, &c. *Pf. 107. 17.*

Hence *Musculus* infers, all transgressors must needs be fooles. So wee read

Rom. 2. Tribulation and anguish on the Soule of every man that doth euill

*d Tam presen-
tibus plene est
numinibus, ut
faciliter possis
Deum quam ho-
minem inuenire*

*e Pulchrum his
dicere non nocet.*

f malefactoris.

*g Who can
find a faithfull
man? Pro. 20. 6.
h In Plal. 49.
Qui in omnia
neq̃ sempiter-
na dilapidat
hæri absentis bo-
na, mox in ius
vocandus &
damnandus.*

the temperature of his body? Can you account him wise or discreet that would willingly haue his health, and yet will doe nothing that should procure or continue it? *Theodoret* out of *Plotinus* the *Platonist*, holds it a ridiculous thing for a man to line after his owne Lawes, to doe that which is offensive to God, and yet to hope that hee should saue him: and when he voluntarily neglects his owne safety, & contemns the means, to thinke to be delivered by another, who will say these men are wise?

A third argument may be deriued from the precedent, ^{all} men are carried away with Passion, Discontent, Lust, Pleasures, &c. they generally hate those vertues they should loue, and loue such vices they should hate. Therefore more then melancholy, quite mad, bruit Beasts and void of all reason, so *Chrysostome* contends, or rather dead and buried aline, as ¹ *Philos* *Judans* cōcludes it for a certainty, of all such that are carried away with passions, or labour of any disease of the minde: where is feare and sorrow, there ^m *Laetantius* stiffely maintaines, wisdom cannot dwell.

— qui cupiet, metuet quoq; porro,
Qui metuens vivit, liber mihi non erit unquam.

Seneca & the rest of the *Stoicks* are of opinion, that where is any the least perturbatiō wisdom may not be found. what more ridiculous, as ⁿ *Laetantius* vrgeth, then to heare how *Xerxes* whipped the *Helespont*, threatned the Mountaine *Athos*, & the like. To speake ad rem, who is free from passion? ^o *Mortalis nemo est quam non attingat dolor, morbusq;* as ^p *Tully* determines out of an old Poeme, no mortall men can avoide sorrow and sicknesse, & sorrow is an vuseparable companion of Melancholy. ^q *Chrysostome* pleads farther yet, that they are more then mad, very Beasts, stupified & void of common sense: For how (saith he) shall I know thee to be a man, when thou kickest like an Asse, neyghest like an Horse after women, rauest in lust like a Bull, raveneest like a Beare, stingest like a Scorpion, rakeest like a Wolfe, as subtle as a Fox, as impudent as a Dogge, shall I say thou art a man, that hast all the symptomes of a Beast? How shall I know thee to bee a man, by thy shape? That affrights me more, when I see a beast in likeness of a Man.

^r *Seneca* calls that of *Epicurus*, magnificam vocem, an heroicall speech, A foole still begins to line, & accompts it a filthy lightnesse in men, every day to lay new foundations of their life, but who doth otherwise? One trauels, another builds, one for this, another for that businesse, and old folkes are as farre out as the rest; *O dementem senectutem*, *Tully* exclames. Therefore young, old, middle age, all are stupid, and dote.

^{*} *Aneas Sylvius* amongst many other, sets downe three speciall waies to finde a foole by. He is a foole that seekes that he cannot finde: Hee is a foole that seekes that, which being found, will doe him more harme then good: He is a foole, that hauing variety of waies to bring him to his journeyes end, takes that which is worst. If so, me thinkes most men are fooles, examine their courses, and you shall soone perceiue, what dizards and madmen the maior part are.

i Perquam ridiculum est homines ex animi sententia vivere, & quae Diis ingrata sunt exequi, & tamen a solis Diis velle (atros fieri, quum propria salutis curam abiecerint. Theod. c. 6. de provid. lib. de cur. r. 1. gr. ac. affect. ^k Sapiens sibi qui impiorius, &c. Hor. 2. ser. 7. l Conclut. lib. de vic. offer. certum est animi morbis laborantes pro mortuis censendos. ⁿ Lib. de Sap. vbi timor adest sapientia adest nequit. ^o Quid insanius Xerxe Hellespontum verberant, &c. ^p Eccl. 21. 12. Where is bitterness there is no vnderstanding. ^q Prov. 12. 16. An angry man is a foole. ^r P. 3. Tusc. Invidia in sapientem non cadit. ^s Hon. 6. in 2. Epist. ad Cor. Hominem te agnoscere nequeo, cum tantumquam asinus recalcitres, lascivias ut taurus, binarias ut equus, post mulieres, ut vulsus ventri indulgeas, quum rapias ut lupus &c. ac iniquis

formam hominis habeo, id magis terret, quum seram humanam specie videre me vitem. ^r Epist. lib. 2. 13. Stultus semper incipit vivere facta hominum levitas, nova quotidie fundamenta vitae ponere, novas spes, &c. ^{*} Decurial miser. Stultus, quæ querit quod nequit invenire, stultus qui querit quod nocet inventum, stultus qui cum plures habet calles, deteriorem deligit. ^s sibi videntur omnes deliri, amentes, &c.

Beroaldus will haue drunkards, afternoone men, and such as more then ordinarily delight in drinke, to be mad. The first pot quenchem thirst, so Panyasis the Poet determines in *Athenens, secunda Gratais, horis & Dionisio*: the second makes merry, the third for pleasure, *quarta ad insaniam*, the fourth makes them mad. If this position be true, what a Catalogue of madmen shall wee haue? what shall they be that drinke foure times foure? *Nonne supra omnem furorem, supra omnem insaniam reddunt insanissimos?* I am of his opinion; they are more then mad, much worse then mad.

b Ep. Demagete.

The ^b *Abderites* condemned *Democritus* for a mad man, because hee was sometimes sad & sometimes againe profusely merry. *Hac patria* (saith *Hippocrates*) *ob risum furere & insanire dicunt*, his country-men hold him mad because he laughes, ^c & therefore he desires him to advise all his friends at *Rhodes*, that they doe not laugh too much, or be ouer sad; Had these *Abderites* bin conversant with vs, and but seene what ^d fleeing and grinning there is in this age, they would certainly haue concluded, we had beene all out of our wits.

c Amicis nostris Rhodi dicito, ne nimium videant, aut nimium tristis fuit.

d Per multum risum poteris cognoscere stultum.

Offic. 3^{ae}. 9.

e Sapienter li. beri, stulti ferui, libertas est potestas, &c.

f Hor. a. ser. 7.

Aristotle in his *Ethicks* holds, *Felix idemq; sapiens*, to be wise & happy are reciprocall tearmes, *bonus idemq; sapiens honestus*. 'Tis ^e *Tullies* paradox, *wise men are free, but fooles are slaues*, liberty is a power to liue according to his owne Lawes, as wee will our selues, who hath this liberty, who is free?

_____ f *sapiens sibi què imperiosus,*

Quem neq; pauperies, neq; mors, neq; vincula terrent,

Responsare cupidinibus, contemnere honores

Fortis & in seipso rotus teres atq; rotundus.

He is wise that can command his owne will,

Valiant and constant to himselfe still,

Whom pouerty, nor death, nor bands can fright,

Checks his desires, scornes honours, iust and right.

But where shall such a man be found? If no where, then *è diametro*, wee all are slaues, sencelesse or worse. *Nemo malus felix*. But no man is happy in this life, none good, therefore no man wise. *Rari quippe boni*---- for one vertue, you shall finde ten vices in the same party; *pauci Promethei, multi Epimethei*. Wee may peradventure vsurpe the name, or attribute it to others for fauour, as *Carolus Sapiens, Philippus Bonus, Lodovicus Pius, &c.* and describe the properties of a wise man, as *Tully* doth an Orator, *Xenophon Cyrus, Castilio a Courtier, Galen Temperament*, An Aristocracy is described by Politicians. But where shall such a man be found?

Vir bonus & sapiens, qualem vix repperit vnum

Millibus è multis hominum consultus Apollo.

A wise, a good man in a million,

Apollo consulted, could scarce finde one.

A man is a miracle of himselfe, but *Trismegistus* addes, *Maximum miraculum homo sapiens*, a wise man is a wonder; *multi Thyrsigeri, pauci Bacchi*.

Alexander when he was presented with that rich and costly Casket of King *Darius*, and every man advised him what to put in it, hee reserued it to keepe *Homers Workes*, as the most precious Jewell of humane wit,

wit, and yet a *Scaliger* vpbraides *Homers* Muse, *Nutricem insane sapientia*, a nurcery of madnesse, impudent as a Court Lady, that blushes at nothing. *Iacobus Mycillus*, *Gilbertus Cognatus*, *Erasmus*, and almost all posterity admire *Locius* luxuriant wit, yet *Scaliger* reiects him in his censure¹, and call's him the *Cerberus* of the *Muses*. *Socrates* whom all the world so much magnified, is by *Lactantius* & *Theodoret* condemned for a foole. *Plutarch* extolls *Seneca's* wit beyond all the *Greekes*, *nulli secundus*, yet ^c *Seneca* faith of himselfe, when I would solace my selfe with a foole, I reflect vpon my selfe, and there I haue him. *Cardan* in his 16. booke of *Subtilties*, reckons vp twe'ue supereminent, acute Philosophers, for worth, subtiltie and wisdom; *Archimedes*, *Galen*, *Vitruvius*, *Architas Tarentinus*, *Euclide*, *Geber*, that first inuenter of *Algebra*, *Alkindus* the Mathematician, both *Arabians*, with others. But his *triumviri terrarum*, farre beyond the rest, are *Ptolemaeus*, *Plotinus*, *Hippocrates*; *Scaliger exercitat.* 224. scoffes at this censure of his, calls some of them carpenters and mechanicians, hee makes *Galen fimbriam Hippocratis*, a skirt of *Hippocrates*; and the said ^d *Cardan* himselfe elsewherie condemnes both *Galen* and *Hippocrates* for tediousnesse, obicurity, confusion. *Paracelsus* will haue them both meere idiots, infants in Physicke and Philosophie. *Scaliger* and *Cardan* admire *Swisset* the *Calculator*, *qui pene modum excessit humani ingenij*, and yet ^e *Lod. Vives* calls them *nugas swisseticæ*; and *Cardan* opposite to himselfe in another place, contemnes those ancients in respect of times present, ^f *Maioresq; nostros ad presentes collatos iuste pueros app. liaz.* In conclusion the said ^g *Cardan* and *Saint Bernard* will admit none into this Catalogue of wise men, ^h but onely Prophets and Apostles; how they esteeme themselues, you haue heard before. We are worldly wise, admire our selues, and seeke for applause; but heare *Saint Bernard* *quânto magis foras es sapiens, tantò magis intus stultus efficeris, &c. in omnibus es prudens, circa teipsum insipiens*: the more wise thou art to others, the more foole to thy selfe. I may not deny but that there is some folly approued, a Divine fury, a Holy madnesse, even a spirituall drunkennesse in the Saints of God themselues; *Sanctam insaniam Bernard* calls it (though not as blaspheming ^k *Vorstius*, would inferre it as a passion incident to God himselfe, but familiar to good men, as that of *Paul*, 2. *Cor.* he was a foole, &c. and *Rom.* 9. hee wiseth himselfe to be anathematized for them. Such is that drunkennesse which *Ficinus* speakes of, when the soule is elevated and ravished with a diuine taste of that heavenly Nectar, which Poets deciphered by the sacrifice of *Dionysius*, & in this sense with the Poet ^l *insanire lubet*, as *Austin* exhorts vs, *ad ebrietatem se quisq; paret*, let's all be mad and ^mdrunke. But we commonly mistake, and goe beyond our commission, we reele to the opposite part, ⁿ we are not capable of it, ^o and as he said of the *Greekes*, *Vos Graci semper pueri, vos Britanni, Galli, Germani, Itali, &c.* you are a company of fooles.

Proceed now *à partibus ad totum*, or from the whole to parts, and you shall finde no other issue, the parts shall be sufficiently dilated in this following Preface. The whole must needs followe by a *Sorites* or induction. Every multitude is mad, *P bellua multorum capesum*, precipitate and rash without Iudgement, *stultum animal*, a roaring rout. ^q *Roger Bacon* proues

a *Hypocrit.*
b *U' mulier au-*
lica nullius pū-

c *Epist.* 33.
Quando fatuo
delect. vi volo,
non est longe
quevendum, me
video.

d *Primo con-*
tradictum.

e *Lib. de causis*
corrupt. artium
f *Actione ad*
subtil. in *Scalig.*
fol. 1226.

g *Lib. 1. de sap.*
h *Vide miser*
homo, quia totū
est vanitas, to-
tum stulticia, to-
tum dementia,
quicquid facis
in hoc mundo
præter hoc so-
lum quod propo-
ter Deum facis.
Ser. de miser.
hom.

i In 2. *Platonis*
dial. 1. de iusto.
k *Dum iram &*
odium in Deo
revera ponit.
l *Virg.* 1. *Ecc.* 3
m *Ps.* inebria-
buntur ab uberi-
tate domus.

n In *Psal.* 104.
Austin.

o In *Platonis*
Tim. (acerdos
Ægyptius.
p *Hor.* vulgus
insanum.

q *Pates ea di-*
visio probabilis
&c. ex *Arist.*
Top. lib. 1. c. 8.
Rog. Bac. Epist.
de secret. art. &
nat. c. 8. non est
iudicium in
vulgo.

proues it out of *Aristotle*, *Vulgus dividi in oppositum contra sapientes, quod vulgò videtur verum, falsum est*; that which the commonalty accounts true, is most part false, they are still opposite to wise men, but all the world is of this humour (*vulgus*) and thou thy selfe art *de vulgo*; one of the Commonalty; and he, and he, and so are all the rest; and therefore, as *Phocion* concludes, to bee approued in nought you say or doe, meere Idiots and Asses: begin then where you will, goe backward or forward, choose out of the whole packe, winke and choose, you shall finde them all alike, *never a barrell better herring*.

Copernicus, *Atlas* his successour, is of opinion, the Earth is a Planete, moves and shines to others, as the Moone doth to vs. *Digges*, *Gilbert*, *Keplerus*, *Origanus*, and others, defend this *Hypothesis* of his in sober sadnesse, and that the Moone is inhabited; if it bee so, that the Earth is a Moone, then are we also giddy, vertigenous and lunaticke within this sublunarie Maze.

I could produce such arguments till darke night: If you should heare the rest,

Ante diem clauso componet vesper Olympo:

but according to my promise, I will descend to particulars. This Melancholy extends it selfe not to men onely, but even to vegetals and sensibles, I speake not of those creatures which are *Saturnine*, Melancholy by nature, as Lead, and such like Minerals, or those Plants, Rue, Cypressse, &c. and Hellebor it selfe, of which ^a *Agrippa* treats, Fishes, Birds, and Beasts, Hares, Conies, Dormice, &c. Owles, Batts, Nightbirds, but that artificiall, which is perceaued in them all. Remoue a Plant, it will pine away, which is especially perceaued in Date-trees, as you may read at large in *Constantines* husbandry, that antipathy betwixt the Vine and the Cabbage, Vine and Oyle. Put a bird in a cage, he will dye for sullenesse, or a beast in a pen, or take his yong ones or companions from him, and see what effect it will cause. But who perceaues not these common passions of sensible creatures, feare, sorrow, &c. &c. Of all other, dogges are most subiect to this malady, in so much that some hold they dreame as men doe, and through violence of Melancholy, runne mad; I could relate many stories of dogges, that haue died for grieffe, and pined away for losse of their Masters, but they are common in every ^b Author.

Kingdomes, Provinces, and Politicke Bodies are likewise sensible and subiect to this disease, as ^c *Boterus* in his Politicks hath proued at large. As in humane bodies (saith he) there be diuers alterations proceeding from humours, so there be many diseases in a Commonwealth, which doe as diversly happen from severall distempers, as you may easily perceau by their particular Symptomes. For where you shall see the people civill, obedient to God and Princes, judicious, peaceable and quiet, rich, fortunate, ^d and flourish, to liue in peace, in vniity and concord, a Country well tilled, many faire built and populous Cities, *vbi incole nitent*, as old ^e *Cato* said, the people are neat, polite and terse, *vix bene, beateq; vivunt*, which our Politicians make the chiefe end of a Common-wealth; and which ^f *Aristotle* *Polit. lib. 3. cap. 4.* calls *Commune bonum*, that Country is free from Melancholy; As it was in *Ialy* in the time of *Augustus*, now in *China*, now in many other flourishing kingdomes of *Europe*. But whereas you shall see

many

^a De occult.
Philos. l. 1. c. 25.
Or 19. in d. l.
Lib. 10. cap. 4.

^b See Lipsius
epist.
^c De politia il-
lustrum lib. 1.
cap. 4. ut in hu-
manis corpori-
bus varie acci-
dunt mutationes
corporis, animiq;
sic in repub. &c.
^d Virgines phi-
losophantur,
Plato.
^e Lib. de re rust.
Vel publicam sa-
lutaritatem, sa-
lutaris publica fir-
ma lex esto.
Beata civitas
non ubi pauci
beati, sed tota
civitas beata.
Plato quarto de
repub.

many difcontents, common grievances, complaints, poverty, barbarisme, beggery, plagues, warres, rebellions, seditions, mutinies, contentions, Idleness, Riot, Epicurisme, the land lye vntilled, waste, full of bogges, Fennes, Desarts, &c. Cities decayed, base and poore townes, villages depopulated, the people squalid, vgly, vncivill; that Kingdome, that Country, inust needs be discontent, melancholy, hath a sicke body, and had need to bee reformed.

Now that cannot well be effected, till the causes of these maladies bee first removed, which commonly proceed from their own default, or some accidentall inconvenience: as to be site in a bad clime, too farre North, sterill, in a barren place, as the desert of *Lybia*, desarts of *Arabia*, places void of waters, as those of *Lop* and *Belgian* in *Asia*, or in a bad ayre, as at *Alexandretta*, *Bantam*, *Pisa*, *Durazzo*, &c. or in dāger of the seas cōtinual inundations, as in many places of the Low-Countries, and elsewhere, or neere some bad neighbours, as *Hungarians* to *Turkes*, *Podolians* to *Tartars*, or almost any bordering Countries, they liue in feare still, and by reason of hostile incursions are oftentimes left desolate. So are Cities by reason^a of warres, fires, plagues, inundations, ^b wilde beasts, decay of trades, barred hauens, the Seas violence, as *Antwerpe* may witnesse of late, *Syracuse* of old, *Brundisium* in *Italy*, *Rhye* and *Dover* with vs, and many that at this day suspect the Seas fury and rage, and labour against it as the *Venetians* to their inestimable charge. But the most frequent maladies are such as proceed from themselues; as first when Religion and Gods Service is neglected, innovated or altered, where they doe not feare God, obey their Prince, where Atheisme, Epicurisme, Sacriledge, Simony, &c. And all such impieties are freely committed, that Country cannot prosper. When *Abraham* came to *Gerar*, and saw a bad land, hee said sure the feare of God was not in that place. ^c *Cyprian Echonius* a *Spanish* Chorographer, aboue all other Cities of *Spaine* commends *Barcino*, in which there was no begger, no man poore, &c. but all rich and in good estate, and he giues the reason, because they were more religious then their neighbours: why was *Israel* so often spoiled by their enemies, led into captiuitie, &c. but for their Idlatry, neglect of Gods word, for sacriledge, even for one *Achans* fault? And what shall we expect that haue such multitudes of *Achans*, Church robbers, simoniacall Patrons, &c. how can they hope to flourish, that neglect diuine duties, that liue most part like Epicures?

Other common grievances are generally noxious to a body politicke, alteration of lawes and customes, breaking priuiledges, generall oppressions, seditions, &c. obserued by ^d *Aristotle*, *Bodine*, *Boterus*, *Iunius*, *Arniscus*, &c. I will only point at some of the chiefe. ^e *Impotentia gubernandi*, *ataxia*, confusion, ill gouernment, which proceeds from vnskilfull, sloathfull, griping, covetous or tyrannizing magistrates, when they are fooles, idiots, children, proud, wilful, partiall, vndiscreet, oppressors, giddy heads, tyrants, not able or vnfit to manage such offices, ^f many noble Citties and flourishing kingdomes by that meanes are desolate, the whole body grones vnder such heads, and all the members must needs be misaffected, as at this day those goodly Provinces in *Asia Minor*, &c. grone vnder the burden of a *Turkish* gouernment, and those vast kingdomes of *Muscovia*, *Rus-*

^a Mantua ve
miserè nimium
vicina Cremona
^b Interdum à
feris, ut olim
Mauitania,
&c.

^c Delicias Hispanie Anno 1604.
Nemo malus,
nemo pauper,
optimus quisq;
atq; ditissimus.
Pie, sancteq; virebant, summaque cum veneratione, & timore diuino cultui, sacrisq; rebus incumbabant.

^d Polit. l. 5. c. 3.
^e Boterus polit. lib. 1. c. 1. Cum nempe princeps verum gerendum imperitum, seque alitans suis muneris immemor aut fatuus est.
^f Non viget res. pub cuius caput infirmatur. S. a. liburienfis. c. 2. &c.

g See D. Fletcher's relation, and Alexander Gaguinus history.

h Abundans omni divitiarū affluentia, i. c. o. larum multitudine splendore ac potentia, a Not above 200 miles in length, 60 in breadth, according to Adriani.

b Romulus Amalcan.

c Sabellum. Si quis incolatus non agnoscet, si quis peregrinus, ingemiscet.

Politi. lib. 5. c. 6. Crudeles principum impunitas scelerum, violatio legum, peculatus pecunie publice, &c.

e Epist.

f De increm. urb. cap. 20. subditi miseri, rebelles, desperati, &c.

g R. Dallington, 1596. conclusio libri.

h Boterius l. 8. c. 4. Politi. Quo fit ut aut rebus desperatis exultent, aut conurbatione subito

rum crude issime tandem crucidentur.

i Muriis odiis & cedibus exhausti, &c.

k Lucan. ex malis, sceleratisque causis.

l Salust.

m For most part we mistake the name of Politicians, accounting such as read Machiavel and Tacitus, great statesmen that can dispute of politicall precepts, supplant and overthrowe their aduersaries, enrich themselves, get honours, dissemble, but what is this to the bene esse, or preservation of a Common-wealth.

ssia, s vnder a tyrannizing Duke. Who ever heard of more civill and rich populous Countries, then those of Greece, Asia Minor, abounding with all^h wealth, multitude of inhabitants, force, power, splendor and magnificence, and that miracle of Countries, ^a the Holy land, that in so small a compasse of ground could maintaine so many Townes, Citties, produce so many fighting men? Egypt another Paradise, now barbarous & desert, and almost wast, by a despoticall gouernment of an imperious Turke, intolerabili seruitutis iugo premitur (b one saith) not only fire and water, goods or lands, sed ipse spiritus ab insolentissimi victoris pendet nutu, such is their slavery, their liues and soules depend vpon his insolent will & command. A tyrant that spoiles all wherefoeuer he comes, in so much that an c Historian complaines, if an old inhabitant should now see them, he would not knowe them, if a traveller, or stranger, it would grieue his heart to behold them. Whereas Aristotle notes, Nova exactiones, nova onera imposita, new burdens and exacti. ns daily come vpon them, they must needs be discontent, hinc civitatum gemitus & ploratus, as e Tully holds, hence come those complaints and teares of Cities, poore, miserable, rebellious, and desperate subiects, as f Hippolitus addes: and g as a judicious countryman of ours obserued not long since in a suruay of that great Dutchy of Tuscany, the people liued much grieued and discontent, as appeared by their manifold and manifest complaining in that kinde. That the State was like a sicke body which had lately taken Physicke, whose humours are not yet well settled, and weakned so much by purging, that nothing was left but Melancholy.

Whereas the Princes and Potentates are immoderate in lust, Hypocrites, Epicures, of no religion, but in shew: Quid hypocrisis fragilius? what so brittle and vnure, what sooner subverts their estates then wandring and raging lusts, on their subiects wiues, daughters, to say no worse? They that should facem præferre, lead the way to all vertuous actions, are the ring-leaders oftentimes of all mischief and dissolute courses, and by that meanes their Countries are plagued, h and they themselves often ruined, banished or murdered by conspiracie of their subiects, as Sardanapalus was, Dionysius Iunior, Heliogabalus, Periander, Pisistratus, Tarquinius, Timocrates, Chilonerius, Appianus Claudius, Andronicus, Galeacius Scorsia, Alexander Medices, &c.

Whereas the Princes or great men are malicious, envious, factious, ambitious, emulators, they teare a Common-wealth asunder, as so many Guchses, and Gebellines disturbe the quietnesse of it, i and with mutuall murders let it bleed to death, our histories are too full of such barbarous inhumanities, and the miseries that issue from them.

Whereas they be like so many horse-leeches, hungry, griping, corrupt, k covetous, avaritia mancipia, ravenous as Wolves, for as Tully writes; qui præst prodest, & qui pecudibus præst, debet eorum utilitati inservire: or such as preferre their private before the publike good. For as l hee said long since, res privata publicis semper officere. Or whereas they be illiterate, ignorant, m imperickes in pollicy, ubi deest facultas, m virtus (Aristot.

pol. 5. cap. 8.) & scientia, wise only by inheritance, and in authority by birth-right, favour, or for their wealth and titles; there must needs be a fault,^a a great defect: because as an old Philosopher affirmes, such men are not alwaies fit. Of an infinite number, few alone are Senators, and of these few, fewer good, and of that small number of honest good and noble men few that are learned, wise, discreet and sufficient, able to discharge such places, it must needs turne to the confusion of a state.

For as the^a Princes are, so are the people *Qualis Rex talis grex*, & which^b Antigonus right well said of old, *qui Macedonia regem erudit, omnes etiam subditos erudit*, he that teacheth the King of Macedonia teacheth all his subjects, is a true saying still.

For Princes are the glasse, the schoole, the booke,
Where subjects eyes doe learne, doe read, doe looke.

Velotius & citius nos

Corrumpunt vitiorum exempla domestica, magnis

Cum subeant animos auctoribus

their examples are soonest followed, vices entertained. If they be prophane, irreligious, lascivious, riotous, Epicures, factious, covetous, ambitious, illiterate, so will the Commons most part be, idle vnthrifts, prone to lust, drunkards, and therefore poore and needy (*ἡ πτωχὸν ἐκ τῆς ἐνδοξίας καὶ καυρίας*, for poverty begets sedition and villany) vpon all occasions ready to mutine and rebell, discontent still, complaining, murmuring, grudging, apt to all outrages, thefts, treasons, murders, innovations, in debt, coseners, shifters, outlawes, *Profligata fama ac vita*. It was an old Politicians Aphorisme, *They that are poore and bad, envie rich, hate good men, abhorre the present government, wish for a new, and would haue all turned topsie turvie*. When Cate-line rebelled in Rome, he got a company of such debothed rogues together, they were his familiars and coadiutors, and such haue beene your rebels most part in all ages, *Iack Cade, Tom Straw, Kette*, & his companions.

Where they be generally riotous, and contentious, where there bee many discords, many lawes, many law suits, many Lawyers, and many Physicians, it is a manifest signe of a distempered Melancholy stare, as^d Plato long since maintained: for where such kinde of men swarme, they will make more worke for themselves, and that body Politicke diseased, which was otherwise sound. A generall mischiefe in these our times, an vlenfible plague, and neuer so many of them: *which are now multiplied* (saith *Mat. Geraldus*, a Lawyer himselfe) *as so many Locusts, not the parents but the plagues of the Country, and for the most part a supercilious, bad, covetous, litigious generation of men*.^h *Crumenimulga natio*. &c. A pursemilking nation, a clamorous company, gowned vultures, *qui ex iniuriâ vivunt & sanguine civium*, theeves and Seminaries of discord; worse then any polers by the highway-side, *aui accipitres, aui exterebronides, pecuniarum hamiolæ, quadruplatores, Curia harpagonæ, foritintinabula, monstra hominum, mangones*, &c. that take vpon them to make peace, but are indeed the very disturbers of our peace, a company of irreligious Harpies, scraping, griping catchpoles (I meane our common hungry Pettefoggers, *rabulas forenses*, loue and honour in the meane time, all good Lawes, and worthy Lawyers, that are so many^k Oracles, and

n Imperium sapientie pte corrupt.
o Apul. Prim.
Flor. Ex innum-
merabilibus,
pauci Senatores
genere nobiles, &
confariibus
pauci boni, & bo-
ni ad hoc pauci
cruditi.
a Non solum vi-
tia concipiunt
ipsi principes,
sed etiam infun-
dunt in ciuita-
tem, vtiq; ex-
emplo quam
peccato nocent.
Cic. de legibus.
b Ep. st. ad Zen.
Lucan. Sat. 4.
Pauperias sed-
itionem gignit,
& malefium.
Arist. pol. 2. c. 7.
c Salust. Sem-
per in ciuitate
quibus opes nul-
le sunt bonis in-
vident, vetera
odere, noua ex-
optant, odio su-
rum rerum mu-
tari omnia pe-
tunt.
d De legibus:
profligata in re-
pub. discipline
est maius, in-
superiorum
numerus, & me-
dicorum copias
e In præ. stud.
Iur. Multipli-
cantur, nunc in
terris ut locustæ
non patrie pa-
rentes, sed pestes,
pestimi homines
maiores ex parte
superciliosi, con-
tenciosi, &c. i. vi-
tum inuocant
exercent.
f Doua epid.
lo pulecia tor-
bz, vultures to-
gati.
g Barck. Argo-
nus.
i Iuris consulti
domus oraculum
ciuitatis. Tully.
k Lib. 3.

a Lib. 3.

b Lib. 1. de rep.
Gallorum incre-
dibilem reipub.
perniciem affe-
runt.

c Polyerat. lib.

d Is sipe con-
tentus, & hi of-
ses integros sibi
multiplicari iu-
beant.e Plus accipiunt
tacere, quam nos
loqui.f Totius iniusti-
tie nulla capi-
tator, quam co-
rum qui cum
maxime decipi-
unt, id agunt,
ut boni viri esse
videantur.g Nam quocunq;
modo causa pro-
cedat hoc semper
agitur, ut loculi
impleantur, et si
avaritia nequit
satiari.h Camden in
Norfolke: qui si
nihil sit litum
eiuris apertibus
litos tamen se-
vere callent.i Plutarch. vii.
Cat. causas apud
inferos quas in
suam fidem re-
ceperunt, patro-
cinio suo tue-
buntur.j Lib. 2. de Hel-
vet. repub. non
explicandis, sed
moliendis con-
troverfiis ope-
ram dant, ita ut
lites in multos
annos extra-
hantur (summā
cum molestia
viriūq; partis,
& dum interea
patrimonia ex-
haustantur.k Lupum an i-
bis teneat.

* Hor.

l Lib. de Hel-
vet. repub. Iudi-
ces quocunq;pago constituunt qui amica aliqua transactione se fieri possit, lites tollant. Ego maiorum nostrorum simplicitatem admirror, qui sic
causas gravissimas composuerint, &c. n Clenard. l. 1. ep. Si quæ controversiæ utraq; pars iudicem adiit, is semel & final rem
transigat, audit: nec quid sit appellatio, lachrymosaq; mora noscunt.

Pilots of a well govern'd Common-wealth.) Without Art, without
Iudgement, that doe more harme, as^l Livie said, *Quàm bella externa, fa-
mes, morbeve*, then sicknesse, warres, hunger, diseales, and cause a most in-
credible destruction of a Common wealth, saith^a Sefellius, a famous Civili-
an sometimes in Paris. As Ivy doth by an Oke, imbrace it so long, vntill it
hath got the heart out of it, so doe they by such places they inhabit; no
counsell at all, no iustice, no speech to be had *nisi eum pramiseris*, he must
be feed still, or else he is as mute as a fish, better open an Oyfter without a
knife. *Experto crede* (saith^b *Salisburienfis*) *in manus eorum millies incidi*,
& Charon immitis qui nulli pepercit vnquam, his longè clementior est;
*I speake out of experience, I haue beene a thousand times amongst them, and
Charon himselfe is more gentle then they*,^c *hee is contented with his single
pay, but multiply still, they are never satisfied*: besides, they haue *damnificas
linguas*, as he tearmes it, *nisi funibus argenteis vincias*, they must bee feed
to say nothing,^d and get more to hold their peace, then we can to say our
best. They will speake their Clients faire, and invite them to their tables,
but as he followes it,^e *of all iniustice there is none so pernicious as that of
theirs, which when they deceaue most, will seeme to be honest men*. They
take vpon them to be peacemakers, & *fovere causas humilium*, to helpe
them to their right, *patrocinantur afflictis*,^f but all is for their owne good,
ut loculos pleniorum exhauriant, they plead for poore men *gratis*, but
they are but as a stale to catch others. If there be no iarre, & they can make
a iarre, out of the law it selfe, finde still some quirke or other, to set men
at oddes, and continue causes so long, *lustra aliquot*, I knowe not how
many yeares before the cause is heard, and when 'tis iudged and determi-
ned, by reason of some trickes and errours, it is as fresh to beginne, after
twice seuen yeares sometimes, as it was at first; and so they prolong time,
delay suits, till they haue enriched themselues, and beggered their Cli-
ents. And as^h Cato inveighed against *Isocrates* Schollers, wee may iustly
taxe our wrangling Lawyers, they doe *Consenescere in litibus*, are so litigi-
ous and busie here on earth, that I thinke they will plead their Clients cau-
ses hereafter, some of them in hell. ⁱ *Simlerus* complaines amongst the
Suissers of the Advocates in his time, that when they should make an end,
they began controversies & *protract their causes many yeares*, *perswading
them their title is good, till their patrimonies be consumed*, and that they
haue spent more in seeking then the thing is worth, or they shall get by the
recovery. So that he that goes to law, as the proverbe is,^k holds a wolfe by
the eares, or as a sheepe in a storme runs for shelter to a brier; if he prose-
cute his cause he is consumed, if he surceale his suit he looseth all, what dif-
ference? They had wont heretofore, saith *Austin*, to end matters, *per com-
munes arbitros*; and so in *Switzerland* (we are informed by^m *Simlerus*)
*they had some common arbitrators, or daiesmen in every Towne, that made
a friendly composition betwixt man and man*, and hee much wonders at
their honest simplicitie, that could keepe peace so well, and end such great
causes by that meanes. Atⁿ *Fez* in *Africk*, they haue neither Lawyers nor

Advocates, but if there be any controversies amongst them, both parties
 plaintiffe and defendant come to their *Alfakins* or chiefe Iudge, & at once
 without any farther appeales, or pittifull delays, the cause is heard & ended.
 Our forefathers; as a worthy Corographer of ours obserues, had wont
Pauculis cruculis aureis, with a few golden crosses and lines in verse, make
 all conveiances, assurances; and such was the candor and integrity of suc-
 ceeding ages, that a Deed (as I haue oft seene) to convey a whole Manor,
 was *implicitè* contained in some twentie lines, or thereabouts, like that
scede or *Soytala Laconica*, so much renowned of old in all contracts, which
 Tully so earnestly commends to *Atticus*: *Plutarch* in his *Lysander*, *Ari-*
stotle polit: Thucydides lib. 1. & *Diodorus* and *Suidas* approue and magni-
 fic, for that *Laconicke* breuitie in this kinde. And well they might, for ac-
 cording to *Tertullian*, *certa sunt paucis*, there is much more certaintie in
 fewer words; And so was it of old throughout, but now many skinnes of
 parchment will scarce serue turne, hee that buyes and sells a house, must
 haue a house full of writings, there bee so many circumstances, so many
 words, such Tautologicall repetitions of all particulars (to avoid cavilla-
 tion they say) but we finde by our wofull experience, that to subtle wits
 it is a cause of much more contention and variance, and scarce any con-
 veyance so accuratly penned by one, which another will not finde a cracke
 in, or cavill at, if any one word be misplaced, any little error, all is disanul-
 led. That which is law to day, is none to morrow, that which is sound in
 ones mans opinion, is most faultie to another; that in conclusion, here is
 nothing amongst vs but contention and confusion, we bandie one against
 another: And that which long since *Plutarch* complained of them in *A-*
sia, may be verified in our times. *These men here assembled, come not to sa-*
cristice to their Gods, to offer Iupiter their first fruits, or merriments to
Bacchus; but an yearely disease exasperating Asia hath brought them hi-
ther, to make an end of their controversies and Law suits. 'Tis *multitudo*
perdentium & pereuntium, a destructive rout, that seeke one anothers ru-
 ine. Such most part are our ordinary Suiters, Termers, Clients, new stirres
 every day, mistakes, errors, cavils, & at this present, as I haue heard in some
 one Court, I knowe not how many thousand causes: no person free, no ti-
 tle almost good, with such bitterneffe in following, so many flights, procras-
 tinations, delaies, forgery, such cost (for infinite summes are inconside-
 rately spent) violence and malice, I know not by whose fault, Lawyers,
 Clients, Lawes; both or all: but as *Paul* reprehended the *Corinthians*
 long since, I may more appositely inferre now: *There is a fault amongst*
you, and I speake it to your shame, Is there not a wise man amongst you, to
iudge betweene his brethren but that a brother goes to law with a brother.
 And * *Christs* counsell concerning Law-suits, was never so fit to be incul-
 cated, as in this age. * *Agree with thine aduersary quickly, &c. Mat. 5. 25.*

p Lib. 10. epist.
 ad Atticum,
 epist. 11.
 q Biblioth. l. 3.
 r Lib. de Anim.

s Lib. maior
 morb. corp. an
 animi. Hi non
 conveniunt ve-
 diis more maio-
 rum sacra faci-
 unt, non ut Iovi
 primitias offe-
 rant, aut Bec-
 cho commessati-
 ones, sed anni-
 versarius mor-
 bus exasperans
 Asiam huc eos
 coegit, ut con-
 tentiones hic
 peragant.

t 1. Cor. 6. 5. 6.
 u Stulti quando
 denum] apie-
 tis? Ps. 49. 8.
 x Of which
 Text read two
 learned Ser-
 mons. * so in-
 titled, and
 preached by
 our Regius
 Professor D.
 Prideaux: prin-
 ted at London
 by Felix King-
 ston. 1621.

a *Sapius bona materia cessat sine arte. Sa- bellicus de Ger- mania, Si quis videret Ger- maniam urbi- bus bodie ex- cultam, non di- ceret ut olim tristem cultu, asperam solo, terram infor- mem.*

b By his Ma- jesties Attor- ney generall there.

c As Zeiiland, Bempster in Holland, &c.

d From Gaunt to Sluce, from Bruges to the Sea, &c.

e *Ortelius, Rote- rym, Mercator, Mercatorius, &c. Nam inde non belli gloria, quā humanitatis cultu inter flo- rentissimas or- bis Christiani gentes imprimis floruit. Camden Brit de Nor- mannia.*

g Geog. Kecker.

h *Tam hinc quam astate intrepidè sul- cant Oceanum, & duo illorum duces non mi- nore audaciā quam fortunā totius orbem terra circum- navigarunt. Amphibieatro Boterus.*

i A fertile soile, good Aire, &c. Tin, Lead, Wooll, Saffron &c.

k *Tota Britan- nia unica velut Arn. Boter.*

and *Germanes*, may be a sufficient witnesse, that in a short time by that prudent policie of the *Romans*, was brought from barbarisme; see but what *Cesar* reports of vs, & *Tacitus* of those old *Germans*, they were once as un- civill as they in *Virginia*, yet by planting of Colonies & good lawes, they became from barbarous outlawes, a to be full of rich and populous Cities, as now they are, and most flourishing kingdomes. Euen so might *Virgi- nia*, and those wild *Irish* haue beene ciuilized long since, if that order had beene heretofore taken, which now begins of planting Colonies, &c. I haue read a ^b discourse, printed Anno 1612. *Discovering the true causes, why Ireland was never intirely subdued or brought under obedience to the Crowne of England, untill the beginning of his Maesties happy raigne.* Yet if his reasons were thoroughly scanned by a iudicious Politician, I am a- fraid hee would not altogether bee approued, but that it would turne to the dishonour of our Nation, to suffer it to lye so long waste. Yea, and if some trauelliers should see (to come neerer home) those rich vniited Pro- vinces of *Holland*, *Zeland*, &c. over against vs; those neat Cities and po- pulous Townes, full of most industrious Artificers, ^c so much land reco- vered from the Sea, and so painefully preferued by those Artificiall inven- tions, so wonderfully improued, as that of *Bemster* in *Holland*, *ut nihil hu- ic par aut simile inuenias in toto orbe*, saith *Bertius* the Geographer, all the world cannot match it, ^d so many navigable channels from place to place, made by mens hands, &c. and on the other side so many thousand acres of our Fens lye drowned, our Cities thin, and those vile, poore, and vgly to behold in respect of theirs, our trades decayed, our still running riuers stop- ped, and that beneficiall vse of transportation, wholly neglected so many Havens void of Ships and Townes, so many Parkes and Forrests for plea- sure, barren Heaths, so many Villages depopulated, &c. I thinke sure hee would finde some fault.

I may not deny but that this Nation of ours, doth *benè audire apud ex- teros*, is a most noble, a most flourishing kingdome, by common consent of all ^e Geographers, Historians, Politicians, 'tis *unica velut arx*, and which *Quintius* in *Livy* said of the inhabitants of *Pelleponesus*, may be wel applied to vs, wee are *testudines testâ suâ inclusi*, like so many Tortises in our shells, safely defended by the Sea, as a wall on all sides; Our Iland hath many such honourable Elogiums; And as a learned Country man of ours right well hath it, ^f *Ever since the Normans first comming into Eng- land, this Country both for military matters, and all other of civility, hath beene paralleld with the most flourishing Kingdomes of Europe, and our Chri- stian world*, a blessed, a rich country, and one of the fortunate Isles; and for some things ^g preferred before other countries, for expert Seamen, our la- borious discoveries, art of navigation, true Merchants, they carry the bell away from all other Nations, euen the *Portugals* and *Hollanders* them- selues, ^h *without all feare*, saith *Boterus*, *furrowing the Ocean, winter and Summer, & two of their Captaines, with no lesse valor then fortune, hath sail- led round about the world.* ⁱ Wee haue besides many particular blessings, which our neighbours want, the Gospel truly preached, Church discipline established, long peace and quietnesse, free from exactions, forraigne feares, invasions, domesticall seditions, well manured, ^k fortified by Art and Na- ture,

ture, and now most happy in that fortunate vnion of *England* and *Scotland*, which our fore-fathers haue laboured to effect, and desired to see: But in which wee excell all others, a wise, learned, religious King, another *Numa*, a second *Augustus*, a true *Iosiah*, most worthy Senators, a learned Cleargy, an obedient Commonalty, &c. Yet amongst many Roses, some Thistles grow, some bad weedes and enormities, which much disturbe the peace of this body politicke, Eclipse the honour and glory of it, fit to bee rooted out, and with all speede to be reformed.

The first is idlenesse by reason of which, wee haue many swarmes of rogues and beggers, theeuers, drunkards, and discontented persons (whom *Lycurgus* in *Plutarch* calls *morbos reipub.* the boiles of the common-wealth) many poore people in all our Townes, *Civitates ignobiles*, as ^a *Polydore* ^{a. lib. 1. b. 15.} calls them, base built cities, inglorious, poore, small, rare in sight, ruinous, and thin of inhabitants. Our land is fertile wee may not deny, full of all good things, and why doth it not then abound with Citties, as well as *Italy*, *France*, *Germany*, the Low countries? because their policy hath bin otherwise, and wee are not so thrifty, circumspect, industrious; Idlenesse is the *malus Genius* of our Nation. For as ^b *Boterus* iustly argues, fertility ^b *Increment* of a Country is not enough, except Art and Industry be ioyned vnto it, ^{urb. l. 1. cap. 9.}

according to *Aristotle*, riches are either naturall or artificiall; naturall are good land, faire mines, &c. artificiall are manufactures, coines, &c. Many Kingdomes are fertile, but thin of inhabitants, as that Dutchy of *Peidmont* in *Italy*, which *Leander Albertus* so much magnifies for Corne, Wine, Fruits, &c. yet nothing neere so populous as those which are more barren. ^c *England*, saith he (*London only excepted*) hath uerue a populous City ^c *Anglia excep-* and yet a fruitfull Countrey I finde 46 Cities & walled Townes in *Assaria*, ^{to Londino, nulla} a small Province in *Germany*, 50. Castles, an infinite number of Villages, ^{est ciuitas me-} no ground idle, no not rocky places, or tops of hilles are vntilled, as ^d *Mun-* ^{natio rerum om-} ^{nium copia a-} ^{bundet.} ^d *Cosmog. lib. 3. ^{cap. 119.} *Villa-* ^{rum non est nu-} ^{merus, nullus} ^{locus otiosus aut} ^{incultus.} ^e *Chytrenus orat.* ^{edit. Francof.} ^{1583.} ^f *Maginus Geog.* ^g *Orielius de Va-* ^{seo & Pet. de} ^{Medina.} ^h *an hundreth* ^{families in} ^{each.}*

ster informeth vs. In ^e *Greichgea* a small territory on the *Necker*, 24 *Italian* miles ouer, I read of 20 walled townes, innumerable villages, each one containing 150 houses most part, besides Castles, and Noblemens Pallaces. I obserue in ^f *Turinge* in *Dutchland* (twelue miles ouer by their scale) 12 Counties, and in them 144 Citties, 2000 villages, 144 townes, 250 Castles. In *Bavaria* 34 cities, 46 townes, &c. ^h *Portugallia interamnii*, a small plot of ground hath 1460 Parishes, 130 Monasteries, 200 Bridges. *Malta* a barren Island yeelds, 20000 Inhabitants. But of all the rest I admire *Lues Guicciardines* Relations of the Low-countries. *Holland* hath 26 Citties; ⁱ 400 great villages. *Zeland* 10 Citties, 102 parishes. *Barbant* 26 Citties, 102 parishes. *Flanders* 28 Citties, 90 Townes, 1154 villages, besides Abbies, Castles, &c. The Low-countries generally haue three cities at least for one of ours, and those far more populous and rich, and what is the cause, but their industry and excellency in all manner of trades? Their commerce, which is maintained by a multitude of Tradefsmen, so many excellent channels made by Art, and opportune hauens, to which they build their Citties: All which wee haue in like measure, or at least may haue. But their chiefest Lodestone, which drawes all manner of commerce & merchandize, which maintaines their present estate, is not fertility of soyle, but industry that enricheth them, the gold mines of *Pera*, or *Nova Hispania*

Hispania may not compare with them. They haue neither gold nor siluer of their owne, wine nor oyle, or scarce any corne growing in those vnited Provinces, little or no Wood, Tinne, Lead, Iron, Silke, Wooll, any stiffe almost, or Mettle; and yet *Hungary*, *Transilvania*, that bragge of their mines, fertile *England* cannot compare with them. I dare boldly say, that neither *France*, *Tarentum*, *Apulia*, *Lombardy*, or any part of *Italy*, *Valence* in *Spaine*, or that pleasant *Andalusia*, with their excellent fruits, Wine and Oyle, two Haruests, no not any part of *Europe* is so flourishing, so rich, so populous, so full of good ships, of well built Citties, so abotinding with all things necessary for the vse of man. 'Tis our *Indies*, an Epitome of *China*, and all by reason of their industry, good policie, and commerce. Industry is a Load-stone to draw all good things, that alone makes Countreies flourish, Citties populous, ^a and will enforce by reason of much manure, which necessarily followes, a barren Soyle to be fertile and good, as Sheepe, saith ^b *Dion*, mend a bad pasture.

^a Populi multitudo diligenti cultura facundat solum *Baler* lib. 8. cap. 3.

^b *Orat.* 35. Terra ubi oves strubulantur optimi agricolis ob steruus.

^c *De re rust.* l. 2. cap. 1.

^d Hodie urbibus desolatur, & magna ex parte incolis destituitur *Gerbilius* de *Gracie* lib. 6.

^e Videbit eas fere omnes aut eversas, aut so. lo equatas, aut in rudera sedis sine deiectas. *Gerbilius*.

^f *Lib.* 7. 70. olim legiones scripta dicuntur: quas vires hodie pro.

Tell me Politicians, why is that fruitfull *Palestina*, noble *Greece*, *Aegypt*, *Asia Minor*, so much decayed, and (meere carcasses now) false from that they were? The Ground is the same; but the goverment is altered, the people are growne slouthfull, idle, their good husbandry, policie, and industry is decayed. *Non fatigata aut effeta humus*, as ^c *Columella* well informes *Sylvinus*, *sed nostra fit inertia*, &c. May a man beleue that which *Aristotle* in his Politicks, *Pausanias*, *Stephanus*, *Sophianus*, *Gerbilius* relate of old *Greece*? I finde heretofore 70 Citties in *Epirus* overthrowen by *Paulus Aemilius*, a goodly Province in times past, ^d now left desolate of good Townes, and almost inhabitants. 62 Cities in *Macedonia* in *Strabo's* time. I finde 30 in *Laconia*, but now scarce so many Villages, saith *Gerbilius*. If any man from Mount *Taiget* should view the Countrey round about, and see *tot delitias, tot Vrbes per Peloponesum dispersas*, so many delicate and braue built Citties, with such cost and exquisite cunning, so neatly set out in *Peloponesus*, ^e he should perceiue them now ruinous and overthrowen, burnt, waste, desolate, and laid leuell with the Ground. *Incredible dictu*, &c. And as he laments, *Quis talia fando temperet a lachrymis? Quis tam durus aut ferreus* (so he prosecutes it) who is he that can sufficiently condole and commiserate these ruines? Where are those 4000 Citties of *Aegypt*, those 100 Citties in *Crete*? Are they now come to two? What saith *Pliny* and *Alian* of old *Italy*? There were in former ages 1166 Citties: *Blondus* and *Machianel*, both grant them now nothing neere so populous, and full of good Townes as in the time of *Augustus* (for now *Leander Albertus* can find but 300 at most) and if we may giue credit to ^f *Livy*, not then so strong and puissant as of old: *They mustered 70 Legions in former times, which now the known world will scarce yeeld*. *Alexander* built 70 Citties in a short space for his part, our *Sultans* and *Turkes* demolish twice as many, and leaue all desolate. Many will not beleue but that our Island of Great *Britaine* is now more populous then ever it was; yet let them read *Bede*, *Leland*, and others, they shall finde it most flourished in the *Saxon Heptarchy*, and in the *Conquerors* time, was farre better inhabited, then at this present. See that *Domesday-Booke*, and shew me those thousands of Parishes, which are now decayed, Citties ruined

ned, Villages depopulated, &c. The lesser the Territory is, commonly the richer it is. *Parvus sed bene cultus ager*. As those *Athenian, Lacedaemonian, Arcadian, Aelian, Syrioman, Messenian, &c.* Common-wealths of Greece make ample prooffe, as those Imperiall Citties and free States of Germany may witnesse, those Cantons of *Switzers, Rheti, Grisons, Walloones*, Territories of *Tuscany* of old, *Luke and Senes Piedmont, Mantua, Venice in Italy, Ra-guse, &c.*

That Prince therefore, as *Boterius* adviseth, that will haue a rich Country, and faire Citties, let him get good Trades, Priviledges, painefull inhabitants, Artificers, and suffer no rude Matter vnwrought, as Tin, Iron, Wooll, Lead, &c. to be transported out of his Countrey. ^h A thing in part seriously attempted amongst vs, but not effected. And because industry of men, and multitude of Trades so much auails to the ornament and enriching of a Kingdome; Those ancient *Masilians* would admit no man into their Cittie, that had not some Trade. *Selym* the first *Turkish* Emperor, procured a thousand good Artificers to be brought from *Tauris* to *Constantinople*. The *Polanders* indented with *Henry Duke* of *Aniou*, their new chosen King, to bring with him an hundred Families of Artificers into *Poland*. *James* the first in *Scotland* (as ^k *Buchanan* writes) sent for the best Artificers hee could get in *Europe*, and gaue them great rewards, to teach his Subiects their seuerall Trades. *Edward* the third, our most renowned King, to his eternall memory, brought clothing first into this Island, transporting some Families of Artificers from *Gaunt* hither. How many goodly Citties could I reckon vp, that thrive wholly by Trade, where thousands of Inhabitants liue singular well by their fingers ends: As *Florence* in *Italy*, by making Cloth of Gold; great *Mullan* by Silke, and all curious Workes; *Arras* in *Artois*, by those faire Hangings; many Citties in *Spaine*, many in *France, Germany*, haue none other maintenance, especially those within the Land. ^l *Mecha* in *Arabia Petraea*, stands in a most vnfruitfull Country, that wants water, amongst the Rockes (as *Vertomannus* describes it) & yet it is a most elegant and pleasant Cittie, by reason of the trafficke of the East and West. *Ormus* in *Persia*, is a most famous Mart-Towne, hath nought else but the opportunity of the Haven to make it flourish. *Corinth* a noble City (*Lumen Grece*, *Tully* calls it) the Eye of *Greece*, by reason of *Cenchreas* and *Lechews*, those excellent Ports, drew all that trafficked of the *Ionian* and *Aegean* Seas to it; & yet the country about it was *curua & superciliosa*, as ^m *Strabo* tearmes it, rugged and harsh. Wee may say the same of *Athens, Actium, Thebes, Sparta* and most of those Townes in *Greece*. *Noremberge* in *Germany* is sited in a most barren soile, yet a noble Imperiall City, by the sole industry of Artificers, & cunning Trades, they draw the riches of most Countries to them, so expert in Manufactures, that as *Salust* long since gaue out of the like, *Sedem animam in extremis digitis habent*, their Soule, or *intellectus agens*, was placed in their fingers ends; & so wee may say of *Basil, Spire, Cambray, Francfurt, &c.* It is almost incredible to speake what ⁿ *Mat. Riccius* the Iesuite, and some others, relate of the industry of the *Chinaes* most populous Countries, not a begger, or an idle person to be seene, and how by that means they prosper and flourish. Wee haue the same means, able bodies,

^g *Polit. l. 3. c. 2.*

^h For dying of cloaths, and dressing, &c. ⁱ *Valer. l. 2. c. 3.*

^k *Hist. Scot. lib. 10. Magnis propositis premiis ut Scoti ab iis edocerentur;*

^l *Monst. c. 65. m. l. 5. c. 74. Agro omnium rerum in secundissimo aqua indigente inter saxa, urbs tamen elegantissima, ob Orientis negotiationes & Occidentis.*

^m *Lib. 8 Geogr. ob asperum situm.*

ⁿ *Lib. Edit. 2. Njo. Tregant Belg. A. 16. 16. expedit in Sinas.*

plants

o Vbi nobiles
prohri loco ha-
bent artem ali-
quam proficere
Cleomard. ep. l. i.
p Lib. 13. Belg.
Hist. non tam
aboriosi ut
Belge sed ut
Hispani otia-
res vitam ut
plurimum tio-
sam agentes: ar-
tes manuarie
que plurimum
habent in se labo-
ris & difficulta-
tis, maioremq;
requirunt im-
dustriam a pere-
grinis & exte-
ris exercentur,
habitant in pis-
cosissimo mari,
interea tantum
non piscantur
quantum insula
sufficeret, sed
a vicinis emere
coguntur.
q Grotii Liber.
r Vrbis animis
muneribusq; potens
et robore gentis
Scaliger.
s Camden.
t York, Bristol,
Norwich, Wor-
cester, &c.
u M Gainfords
Argument:
Because Gen-
tlemen dwell
with vs in the
Country vila-
ges, our Cities
are lesse, is no-
thing to the
purpose: put
three hundred
or foure hun-
dred Villages
in a Shiere,
and every
Village yeeld
a Gentleman,
what is foure
hundred families to encrease one of our Cities, or to contend with theirs, which stand thicker? And whereas ours
usually consists of seuen thousand, theirs consists of forty thousand inhabitants. x Maxima pars videtur in carne con-
sistit Polyd. Lib. 1. Hist. y Refrenate monopolii licentiam, pauciores alantur ocio, redintegretur agricolatio, lanificium instaure-
tur ut sit honestum negotium, quo se exerceat otiosa illa turba. Nisi his malis medentur, frustra exercent iustitiam, Mor. Vlopo
Lib. 1. z Mancipii locuples eget erin Cappadocium rex. Hor.

pliant wits, matter of all sorts, Wooll, Flax, Iron, Tin, Lead, Wood, &c. many excellent subiects to worke vpon, only industry is wanting. Wee send our best commodities beyond the Seas, which they make good vse of to their necessities, set themselves a worke about, and severally improue, sending the same to vs backe at deare rates, or else make toyes and bables of the Tails of them, which they sell to vs againe, at as great a reckoning as they bought the whole. In most of our Citties, some few excepted, like
o Spanisb loyterers, wee liue wholly by Tipling Innes and Ale-Houses, Malting are their best ploughes, their greatest traficke to sell ale. p Mete-
ran and some other obiect to vs, that wee are no whit so industrious as the
Hollanders: Manuall Trades (saith he) which are more curious or trouble-
some: are wholly exercised by strangers: they dwell in a Sea full of fish, but they
are so idle, they will not catch so much as shall serue their owne turnes, but
buy it of their Neighbours. Tush q Mare liberum, they fish vnder our nos-
es, and sell it to vs when they haue done, at their owne prices.

— Pudet hac opprobria nobis
Et dici potuisse, & non potuisse refelli.

I am ashamed to heare this objected by strangers, and know not how to answer it.

Amongst our Townes there is only ^r London that bears the face of a City, ^t Epitome Britannia, a famous Emporium, second to none beyond Seas, a noble Mart: But sola crescit, decressentibus alijs; and yet in my slender iudgement, defectiue in many things. The rest (^u some few excepted) are in meane estate, ruinous most part, poore and full of beggars, by reason of their decayed Trades, neglected or bad policy, idlenesse of their Inhabitants, riot, which had rather begge or loyter, and be ready to starue, then worke.

I cannot deny but that something may be said in defence of our Cit-
ties, ^u that they are not so faire built, (for the sole magnificence of this Kingdome (concerning buildings) hath beene of old in those Norman Castles and Religious Houses) so rich, thicke sited, populous, as in some other Countries, besides the reasons Cardan giues Subtil. Lib. 11. we want Wine and Oyle, their two Harvests, we dwell in a colder Aire, and for that cause must a little more liberally ^x feede of Flesh, as all Northerne Countries doe: Our provision will not therefore extend to the mainte-
nance of so many: Yet notwithstanding wee haue matter of all sorts, an open Sea for traficke, as well as the rest, goodly Havens. And how can wee excuse our negligence, our riot, drunkenness, &c. and such enormities that follow it? Wee haue excellent lawes enacted, you will say, severe Statutes, Houses of correction, &c. to small purpose it seemes, it is not Houses will serue, but Citties of correction, y our Trades generally ought to be reformed, wants supplied. In other Countries they haue the same grievances, I confesse, but that doth not excuse vs, ^z wants, defects, e-
normities, idle drones, tumults, discords, contention, Law-suits, many

Lawes made against them, to repress those innumerable brawles and Law-suits, excesses in Apparell, Diet, decay of Tillage, Depopulations, * especially against Rogues, Beggars, Egyptian Vagabonds (so reamed at least,) which haue, ^a swarmed all ouer Germany, France, Italy, Poland, as you may read in ^b Munster, Cranzius, & Aventinus; as those Tartars and Arabians at this day doe in the Easterne Countries: Yet such hath beene the iniquity of all ages, as it seemes to small purpose. *Nemo in nostra civitate mendicus esto*, saith Plato, he will haue them purged from a Common-wealth, ^d as a bad humour from the body, that are like so many Vlcers and Boiles, and must be cured before the Melancholy body can be eased.

What *Carolus Magnus*, the Chinese, the Spaniards, Duke of Saxony and many other states haue decreed in this case, read *Arniseus cap. 19. Boterus Liber. 8. Cap. 2. Oforius de Rebus gest. Eman. Lib. 11.* When a Countrey is over-stored with people; as a Pasture is oft over-laid with Cattle, they had wont in former times to disburden themselves, by sending out Colonies, or by Warres, as those old Romanes, or by employing them at home about some publique buildings, as Bridges, Rode-waies, for which those Romans were famous in this Island: As *Augustus Caesar* did in Rome, the Spaniards in their Indian Mines: ^c *Aqueducts, Bridges, Havens*, those stupend works of *Traian, Claudius* at ^f *Ostium, Fucinus Lacus*, that *Piræum* in Athens, made by *Themistocles*, *Amphitheatrums* of curious Marble, as at *Verona, Ciuitas Phillippi, & Heraclea* in Thrace, those *Appian* and *Flaminian* waies, prodigious workes all may witnesse: And rather then they should be idle, as those ^h *Egyptian Pharaoh's, Mæris* and *Sesostris* did, to taske their Subiects to build vnnecessary Pyramides, Obeliskes, Labyrinthes, Channels, Lakes, Gygantic workes all, to divert them from Rebellion, Riot, Drunkenesse, ⁱ *Quos scilicet alantur, & ne vagando laborare desuescant.*

Another Eye-sore is that want of conduct and navigable Riuer, a great blemish, as ^k *Boterus, Hippolitus à Collibus*, and other Politicians hold, if it bee neglected in a Common-wealth. Admirable cost and charge is bestowed in the Low-Countries on this behalfe, in the Dutchy of *Millan*, Territorie of *Padua* in ^m *France, Italy, China*, and so likewise about corrivations of Waters to moisten and refresh barren Grounds, to dreane Fennes, Bogges, and Moores. *Masinissa* made many inward parts of *Barbary*, and *Numidia* in *Africke* before his time, incult and horrid, fruitfull and bartable by this meanes. Great industry is generally vsed all ouer the Easterne Countries in this kinde, especially in *Egypt* about *Babylon* and *Damascus*, as *Vertomannus* and ⁿ *Gotardus Arthus* relate; about *Bercelona, Segovia*, and many other places of *Spaine*: by reason of which, their Soyle is much improued, and infinite commodities arise to the inhabitants.

The *Turkes* of late attempted to cut that *Istmos* betwixt *Africke* and *Asia*, which ^o *Sesostris* and *Darius*, and some *Pharaohs* of *Egypt* had formerly vndertaken, but with ill successe, as *P Diodorus Siculus* records; and

* Regia dignitas non est exerce Imperium in mendicos, sed in opulentos. Non est regni seculus, sed carceris esse cultus. Idem. a Colluvies hominum, mirabiles exacti sole, immundi vestes, seduli viri, furus imprimis ares, &c.

b Cosmog. l. 3. cap. 5.

c Seneca haud minus turpia principia multa supplicia, quam medico multa funera.

d Ac picuitam ex bilem à corpore (x) de leg. omnes vult. exterminari.

e See Lippus Admiranda.

f De quo Suet. in Claudio, & Plinius c. 36.

g Vt egestatis simul ex ignavia occurratur officia condiscantur, tenues subleventur.

h Bodin. l. 6. c. 2. num 67.

i b Anaxis Egyptiani Rex legem promulgavit, ut omnes subditi quatuordecim rationem redderent unde viverent.

j Buscaldus discursu politic. cap. 2.

k Lib. 1. de increm. Vrb. cap. 6.

l Cap. 5 de increm Vrb. Quas flumen lacus, aut mare alluit. m incredibilem

commoditatem vecturæ mercium tres fluvii navigabiles, &c. Boterus de Galliâ. n Herodotus. o Ind. Orient. cap. 2. Rotom in medio flumine constituent, cui ex pellibus animalium confutos vteris appendunt, hi dum rota movetur, aqua per canales, &c.

q Contrarie
to that of *Arg-*
bimedes who
holds the su-
perficies of all
waters even.
† *Lib. 1. cap. 3.*

Pliny, for that the Red-sea being three 9 Cubits higher then *Agypt*, would haue drowned all the Countrey *capto destiterant*, they left off; yet as the same ^r *Diodorus* writes, *Ptolomy* renewed the worke many yeeres after, and absoued it in a more opportune place.

That *Isthmos* of *Corinth* was likewise vnderaken to be made navigable by *Demetrius*, by *Iulius Caesar*, *Nero*, *Domitian*, *Herodes Atticus*, to make a speedy a passage, & lesse dangerous, from the *Ionian* and *Aegean* Seas; but because it could not be so well effected, the *Pelloponesians* built a wall like our *Pictes* wall, about *Schanunte*, where *Neptunes* Temple stood, and in the shortest cut over the *Isthmos*, of which *Diodorus lib. 11.* *Herodotus lib. 8.* *Vran.* Our later writers call it *Hexamilium*, which *Amurath* the Turke demolished, The *Venetians* Anno 1453. repaired in 15. daies with 30000 men. *Thuanus* and *Serres* the *French* Historians, speake of a famous *Aqueduct* in *France*, intended in *Henry* the fourths time, from the *Loyere* to the *Seine*, and from *Rodanus* to *Loyre*. The like to which, was formerly assayed by *Domitian* the Emperor, ^b from *Arar* to *Mossella*, with *Cornelius Tacitus* speakes of in the 13 of his *Annals*, after by *Charles* the great and others. Much cost hath in former time beene bestowed in either new making or mending channells of rivers, and their passages, (as *Aurelianus* did by *Tybur*, to make it navigable to *Rome*, to convey corne from *Agypt* to the Citty, *vadum alvei tumentis effodit*, saith *Vopiscus*, & *Tyburis ripas extruxit*, he cut fordes, made bankes, &c.) decayed havens, which *Claudius* the Emperour with infinite paines and charges attempted at *Ostia*, as I haue said, The *Venetians* at this day to preserue their City: many excellent means to enrich their Territories, haue beene fostered, invented in most Provinces of *Europe*, as planting some *Indian* plants amongst vs, *Silkwormes*, ^c the very *Mulberry* leaues in the *Plaines* of *Granado*, yeeld 30000 *Crownes per annum*, to the King of *Spaines* coffers, besides those many trades and artificers that are busied about them in the Kingdome of *Granado*, *Murcia*, and all ouer *Spaine*. In *France* a great benefit is raised by salt, &c. Whether these things might not bee as happily attempted with vs, and with like successe, it may bee controverted: *Silkwormes* (I meane) *Vines*, *Firtrees*, &c. *Cardan* exhorts *Edward* the sixt to plant *Oliues*, and is fully perswaded they would prosper in this Iland. With vs, navigable rivers are most part neglected; our streames are not great, I confesse, by reason of the narrownesse of the Iland, yet they run smoothly and even, not headlong, swift or amongst rockes and shelues, as foming *Rhodanus*, and *Loyre* in *France*, *Tygris* in *Mesopotamia*, violent *Durius* in *Spaine*, with *Cataracts* and whirlepooles as the *Rhine*, and *Danubius*, about *Shaphausen*, *Lausenburgh*, *Linz*, and *Cremmes*, to endanger Navigators; or broad shallow, as *Neckar* in the *Palatinat*, *Tibris* in *Italy*; but calme & faire as *Arar* in *France*, *Hebrus* in *Macedonia*, *Eurotas* in *Laconia*, they gently glide along, and might as well be repaired many of them (I meane *Wie*, *Trent*, *Ouse*, *Thamisis* at *Oxford*, the defect of which we feele in the meane time) as the river of *Lee* from *Ware* to *London*. B. *Atwater* of old, or as some will *Henry 1.* ^d made a Channell from *Trent* to *Lincolne*, navigable; which now, saith M^r *Camden*, is decayed, & much mention is made of *Anchors*, & such like monuments found about old ^{*} *Verulamium*, good ships

a *Dion. Pan-*
sanias, & *Nic.*
Gerbelius Mur-
ster. Cosmog. lib.
4. cap. 36. ut
brevior foret
navigatio. &
minus periculosa.
b *Charles* the
great went a-
bout to make
a channell
from *Rhine* to
Danubius Bil.
Pirkimerus de-
script. Ger.
the ruines are
yet scene a-
bout *Wessen-*
berg from *Red-*
nich to *Altimul.*
Ut navigabilia
inter se Occi-
dentis & Sep-
temtrionis litto-
ra fierent.
c *Maginus Ge-*
org.
Simlerus de
rep. Helvet. lib.
1. describit.

d *Camden* in
Lincolne shire.
Fossedike.
* Neare *S.*
Albons.

ships haue formerly come to *Exeter*, & many such places, whose Channels, Hauens, Ports are now barred & reiected. We contemne this benefit of carriage by waters, & are therefore compelled in the inner parts of this Island, because portage is so deare, to carvp our commodities our selues, and lue like so many Boares in a sty, for want of vent and vtterance.

We haue many excellent Havens, royall Havens, *Falmoth*, *Portsmouth*, *Milford*, &c. equivalent, if not to be preferred to that *Indian Havana*, old *Brundisium* in *Italy*, *Aulis* in *Greece*, *Ambracia* in *Acarmania*, *Suda* in *Crete*, which haue few ships in them, little or no trafficke or trade, which haue scarce a Village on them, able to beare great cities, *sed viderint politici*. I could here iustly taxe many other neglects, abuses, errors, defects amongst vs, & in other Countries, depopulations, riot, drunkenness, &c. and many such, *que nunc in aurem susurrare non libet*. But I must take heede, *ne quid grauius dicam*, that I doe not overshoot my selfe, *Sus Mineram*, I am forth of my element, as you peradventure suppose, and sometimes *veritas odium parit*, as he said, *veritace and oatmeale is good for a Parret*.

We haue good Lawes, I deny not, to rectify such enormities, and so in all other Countreies, but it seemes not alwaies to good purpose. We had need of some generall visiter in our age, that should reforme what is amis; a iust army of *Rosie Crosse* men, for they will amend all matters, (they say). Religion, Policy, manners, with arts, sciences, &c. Another *Attila*, *Tamberlane*, *Hercules*, to striue with *Achelous*, *Auges stabulum purgare*, to subdue tyrants, as he did *Diomedes* and *Busiris*: to expell theeues as he did *Cacus* and *Lacinius*; to vindicate poore captiues, as he did *Hesione*: to passe the *Torrid Zone*, the deserts of *Lybia*, and purge the World of monsters and *Centaures*: Or another *Theban Crates* to reforme our manners, to compose quarrels and controversies, as in his time he did, and was therefore adored for a God in *Athens*. As *Hercules*, *f purged the world of Monsters*, & subdued the, so did he fight against *Envy*, *lust*, *anger*, *avarice*, &c. and all those for all vices & monsters of the mind. It were to be wished we had some such visitor, or if wishing would serue, one had such a ring or rings, as *Timolans* desired in *Lucian*, by vertue of which hee should bee as strong as 10000 me, or an army of Gyants, goe invisible, open gates & castle doores, haue what treasure he would, transport himselfe in an instant, to what place he desired, alter affections, cure all manner of diseases, that he might range over the world, & reforme all distressed states & persons, as he would himselfe. He might reduce those wandering *Tartars* in order, that infect *China* on the one side, *Muscovy*, *Poland* on the other; & tame the vagabond *Arabians* that rob and spoile those *Easterne* Countries, that they should neuer vse more *Caravans*, or *Ianisaries* to conduct the. He might roote out *Barbarisme* out of *America*, & fully discover *Terra Australis Incognita*, finde out the North-East and North-west passages, dreane those mighty *Meotian* fennes, cut down those vast *Harcinian* woods, irrigate those barren *Arabia* deserts, &c. Cure vs of our Epidemicall diseases, *Scorbutum*, *Plica*, *morbus Neapolitanus*, &c. End all our idle controversies, cut off our tumultuous desires, inordinate lusts, roote out *Atheisme*, impiety, heresy, schisme and superstition, which now so crucifie the World: Catechise grosse ignorance, purge *Italy* of luxury and riot; *Spaine* of superstition and jealousie,

e *Lisus Giral-*
dus, Xai. comes,

f *Apuleius lib 4.*
Flor. Lar. fami-
liaris inter homi-
nes etatis sue
cultus est, titium
omnium & iur-
gorum inter
propinques arbi-
trere & disceptator.
Adversus va-
cundiam, invidi-
am, avaritiam,
libidinem, cete-
raq. animi hu-
mani vitia &
monstra. Philo-
sophus iste Her-
cules fuit. Pestes
eas mentibus
exegit omnes
&c.
g Vatin Navig.

h Reginaldus
part. 2. cap. 2.
et part. 3. c. 17.

Germany of drunkenesse, all our Northerne Country of gluttony and intemperance, castigate our hard hearted Parents, Masters, Tutors; lash disobedient children, negligent servants, correct these spend-thrifts and prodigall sonnes, enforce idle persons to worke, driue drunkards out of the alehouse, repress theeuers, visit corrupt and tyrannizing magistrats, &c. But as *L. Licinius* taxed *Timolaus*, you may vs. These are vaine absurd, and ridiculous wishes not to be hoped: all must be as it is, ^h *Boccalinus* may cite Commonwealths to come before *Apollo*, and seeke to reforme the world it selfe by Commissioners, but there is no remedy, it may not be redressed, *desinent homines tum demum stultescere, quando esse desinent*, so long as they can wagge their beards, they will play the knaues and fooles.

i Volent. Andree, Apolog. manib 6 40.
k Qui sordidus est, sordescat ad-buc.

Because therefore it is a thing so difficult, impossible, and farre beyond *Hercules* labours to be performed; let them be rude, stupid, ignorant, incult, *lapis super lapidem sedeat*, and as the ⁱ Apologist will, *Resp. tussi & greueolentia laboret, mundus vitio*, let them be barbarous as they are, let them ^k tyrannize, Epicurize, oppresse, luxuriate, consume themselves with factions and contentions, liue in riot, poverty, want, misery, rebell, wallow as so many swine in their own dung, with *Vlysses* companions, *stultos inbeco esse libenter*. I will yet to satisfie & please my selfe, make an *Vtopia* of mine owne, a new *Atlantis*, a poetickall commonwealth of mine owne, in which I will freely domineere, build Citties, make Lawes, Statutes, as I list my selfe. And why may I not?

Hor.

—————^l *Pictoribus atq; Poëtis, &c.*

Ferdinando
Quir. 1612.

You know what liberty Poets haue euer had, and besides, my Predecessor *Democritus* was a Politician, a Recorder of *Abdera*, a Law-maker as some say, and why may not I presume so much as he did? Howsoeuer I will adventure. For the site, if you will needs vrge me to it, I am not fully resolved, it may be in *Terra Australis Incognita*, there is roome enough (for of my knowledge neither that hungry *Spaniard*, nor *Mercurius Brittannicus*, haue yet discovered halfe of it) or else one of those floating Islands in *Mare del Zur*, which like the *Cyanian* Iles in the *Euxine* Sea, alter their place, & are accessible only at set times, and to some few persons; or one of the Fortunate Iles, for who knowes yet where, or which they are? There is roome enough in the inner parts of *America*, and Northerne coasts of *Asia*. But I will chuse a site, whose latitude shall be 45 degrees (I respect not minutes) in the midst of the temperate Zone, or perhaps vnder the *Aequator*, that Paradise of the world, *vbi semper virens laurus, &c.* where is a perpetuall Spring: the longitude for some reasons I will conceale. Yet be it knowne to all men by these presents, that if any honest Gentleman will send in so much money, as *Cardan* allowes an Astrologer for casting a Nativity, he shall be a sharer, I will acquaint him with my proiect, or if any worthy man will stand for any temporall or spirituall office or dignity (for as he said of his Archbishoprick of *Vtopia*, 'tis *sanctus ambitus*, & not amisse to be sought after) it shall be freely giuen, without all intercessions, bribes, letters, &c. his owne worth shall be the best spokesman; & because we shall admit of no deputies or aduoufians, if he be sufficiently qualified; & as able as willing to execute the place himselfe, he shall haue present possession. It shall

shall be divided into 12. or 13. Provinces, and those by hills, rivers, rode-waies, or some more eminent limits exactly bounded, Each Province shall have a *Metropolis*, which shall be so placed as a Center almost in a circumference, and the rest at equall distances, some 12 *Italian* miles asunder, or thereabout, and in them shall bee sold all things necessary for the vse of man; *statis horis & diebus*, no market townes, markets or faires, for they doe but beggar Cities (no village shall stand about six, seven, or eight miles from a City) except those Emporiums which are by the Sea side, generall Staples, Marts, as *Antwerpe, Venice, Bergen* of old, *London, &c.* Cities most part, shall be situate vpon navigable rivers or lakes, creekes, havens, and for their forme, regular, round, square, or long square, ^m with faire broad, and streight ⁿ streets, houses vniforme, built of bricke and stone, like *Bruges, Bruxels, Rhegium Lepidi, Berna* in *Switzerland, Millan, Mantua, Crema, Cambalu* in *Tartary* described by *M. Polus*, or that *Venetian Palma*: I will admit very few or no suburbs, and those of baser building, walls only to keepe out man and horse, except it be in some frontier townes, or by the Sea side, and those to be fortified ^o after the latest manner of fortification, and site vpon convenient hauens, or opportune places. In every so built city, I will haue convenient Churches and Churchyards to bury the dead in, a *cittadella* (in some, not all) to command it, prisons for offenders, opportune market places of all sorts, for corne, meat, cattle, fuell, fish, &c. Commodious Courts of Iustice, publike Halls for all Societies, Bur-ses, meeting places, Armories, ^p in which shall be kept engines for quenching of fire, Artillery Gardens, publike walkes, Theaters and spacious fields allotted for all Gymnicks, sports, and honest recreations, Hospitalls of all kindes for children, orphans, old folkes, sickmen, madmen, souldiers, pesthouses, &c. not built *precario* or by gowty benefactors, who, when by fraud and rapine they haue extorted all their liues, oppressed whole Provinces, societies, &c. giue something to pious vses, build a satisfactory Almes-house, Schoole, or bridge, &c. at their last end, or before perhaps, which is no otherwise then to steale a Goose, and sticke downe a feather, rob a thousand to releue ten: And those Hospitalls so built & maintained, nor by Collections, benevolences, donaries, for a set number (as in ours) iust to many and no more, at such a rate, but for all those who stand in need be they more or lesse, and that *ex publico arario*, and so still maintained, *non nobis solum nati sumus, &c.* I will haue Conduits of sweet and good water, aptly disposed in each towne, common ^q Granaries, as at *Dresden* in *Misnia, Stetein* in *Pomerland, Noremberg, &c.* Colledges of Mathematicians, Musitians, and Actors, as of old at *Lacedum* in *Ionia*, ^r Alcumists, Physicians, Artists and Philosophers; that all arts and sciences may sooner be perfected and better learned; and publike Historiographers, as amongst those ancient ^s *Persians, qui in commentarios referebant quae memoratu digna gerebantur*, informed and appointed by the State to register all famous Acts, and not by each insufficient scribler, partiall or parasiticall pendant, as in our times. I will provide publike schooles of all kinds, singing, dancing, fencing, &c. especially of Grammar, and Languages, not to bee taught by those tedious precepts ordinarily vsed, but by ^t vse, example, conuersation, as travellers learne abroad, and nurses teach their children. As I will haue

m Vide Patri-
tium lib. 8. m.
10. de Instit.
Recipub.

n Sic olim Hip-
podamus Mile-
sus Arist. Polit.
cap. 11. & Vi-
truius l. 1. cap.
vlt.

o With walls
of earth, &c.

p De his Plinius
epist. 42. lib. 2. &
Tacitus Annal.
13. lib.

q Vide Brisoni-
um de regno
Pers. lib. 3. de his
& Vegetium
lib. 2. cap. 3. de
Annona.

r Not to make
gold, but for
maters of
Physicke.

s Brisinius Is-
e-phus lib. 21.
antiquit. Iud.

t So Lod. Vives
thinke best,
Cominius and
others.

u Plato 3, de
leg. Ediles cre-
antur, quifo-
ra, fontes, vias,
portus, plateas,
& id genus alia
p.ouent. Vide
Hancum Pon-
tanum de civ.
Ant. lib. 6, c. 6. Galar-
dum & alios.
& de his em.
vob. cap. 13. In-
genus facit me
non intelligere
cum quibus
fit urbes bene
muta. c. 6. e.
nunc quam vob.
aut eade. n. fice
pre. f. quam
vob. idem V.
bertus Fotot, de
N. poli.
y He. tamillum
quidem foli in-
cultum. reliquit
tur, ut vram fit
ne pollicem qui-
dam agri in his
regionibus fieri
lem aut infu-
cundum repe-
riri. Maron
Hemlingius Au-
gustinus de reg-
no Chine, l. 1. c. 3
z M. Caron, in
his Survey of
Cornwall, faith
that before
that countrey
was inclosed,
the husbandes
dranke water,
did eat little
or no bread,
fol. 66. bb. 1.
their apparell
was coarse,
they went
bare legged,
their dwelling
was coreboun-
dent, but since
inclosure, they
lue decently,
and haue ma-
ny to spend

all such places, so will I ordaine^u publike gouernours, fit officers to each place, Treasurers, Ediles, Questors, Overseers of pupils, Widowes goods, and all publike houses, &c. and those once a yeare to make strict accounts, of all receipts, expences, to avoid confusion, & sic fiet ut non absurdum (as Pliny to Traian) quod pudeat dicere. They shall bee subordinate to those higher officers and gouernours of each City, which shall not bee poore Tradesmen, and meane Artificers, but Noblemen and Gentlemen, which shall be tied to residence in those townes they dwell next, at such set times and seasons: for I see no reason (which^x Hippolitus complains of) that it should be more dishonourable for Noblemen to governe the Citie, then the Country, or vnseemly to dwell there now, then of old. y I will haue no boggs, fennes, marshes, vast woods, deserts, heaths, commons, but all inclosed; (yet not depopulated, and therefore take heed you mistake mee not) for that which is common, and every mans, is no mans; the richest Countries are still enclosed, as Essex, Kent, with vs, &c. Spaine, Italy; and where inclosures are least in quantitie, they are best^z husbanded, as about Florence in Italy, Damascus in Syria, &c. which are liker gardens, then fields. I will not haue a barren acre in all my Territories, not so much as the tops of mountaines, where nature failes, it shall be supplied by art: ^a lakes and ri- uers shall not be left desolate. All com non high waies, bridges, bankes corrivations of waters, Aqueducts, channels, publike workes, building, &c. out of ab common stocke, curiously maintained and kept in repaire; no depopulations, ingrossings, alterations of wood, arable, but by the consent of some supervisors, that shall be appointed for that purpose, to see what reformation ought to be had in all places, what is amisse, how to helpe it,

Et quid quæq; ferat regio, & quid quæq; recuset,

What ground is aptest for wood, what for corne, what for cattle, gardens, orchards, fishponds, &c. with a charitable diuision in every Village, (not one domineriing house greedely to swallow vp all, which is too com- mō with vs,) what for Lords, ^c what for Tenants; and because they shall be better encouraged to improue such lands they hold, manure, plant trees, dreane, fence, &c. They shall haue long leases, a knowne rent, and knowne fine, to free them from those intolerable exactions of tyrannizing Land- lords. These superuisors shall likewise appoint, what quantity of land in each Manor is fit for the Lords^d Demesnes, what for holding of Tenants, how it ought to be husbanded,

Vt c Magnetes equis, Minyagens cognita remis,

how to be manured, tilled, rectified, and what proportion is fit for all cal- lings, because private possessours are many times idiots, ill husbands, op- pressors, couetous, and knowe not how to improue their owne, or else wholly respect their owne, and not publike good.

Vtopian parity is a kinde of government, to be wished for, rather then

(fol 23.) when their fields were common, their wooll was coarse, Cornish haire, but since inclosure, it is almost as good as Cotswold, and their soile much mended. Tuffer, cap 52. of his husbandry, is of his opinion, one acre inclo- sed, is worth three common. The country inclosed I praise. The other delighteth not me. For nothing of wealth is doth raise, &c. a. Incredibile nauigiorum copia, nihilo pauciores in aquis, quam in continenti commemorantur. M. Riccius expedit in Sinas lib. 1. c. 3. b To this purpose Arist. polit. 2. c. 6. allowes a third part of their reuenues, Hippodamus halte. c Ita lex Agraria olim Roma. d His segetes, illic veniunt felicius vne, Arborei satui alibi, atq; inuisa virescunt Gramina. Virg. 1. Geor. Lucaas l. 6. f. 100. Valens, Andreas, Lord Perulam, g So is it in the kingdome of Naples, and France.

effected

effected,^f *Respub. Christianopolitana*, and that new *Atlantis*, witty fictions, but meere *Chimera's*, and *Platoes* community in many things is impious, absurd and ridiculous, it takes away all splendor and magnificence: I will haue feuerall orders, degrees of nobilitie, and those hereditary, not reiecting yonger brothers in the meane time, for they shall be sufficiently provided for by pensions, or so qualified, brought vp in some honest calling, they shall be able to liue of themselves. I will haue such a proportion of ground belonging to every *Barony*,^g he that buyes the land, shall buy the *Barony*, he that by riot consumes his patrimony, and ancient demeanes, shall forfeit his honours. As some dignities shall be hereditary, so some a-gaine by election, or by gift (besides free offices, pensions, annuities) like our *Bishopricks*, *Prebends*, the *Bass's* palaces in *Turkey*, the^h *Procurators* houses and offices in *Venice*, which like the golden Apple, shall bee giuen to the worthiest and best deseruing both in warre and peace, as a reward of their worth and good seruice, as so many goales for all to ayme at (*homo alit artes*) and encouragements to others. For I hate these severe, vn-naturall, harsh, *Germane*, *French*, and *Venetian* Decrees, which exclude Plebeians from honours, be they neuer so wise, rich, vertuous, valiant, and well qualified; they must not be *Patritians*, but keepe their owne rancke, this is *natura bellum inferre*, odious to God & men, I abhorre it. My forme of gouernment shall be Monarchicall,

—*nunquam libertas gratior extat,*
Quam sub Rege pio. &c.

few lawes, but those severely kept, plainly put downe, and in the mother tongue, that every man may vnderstand. Every Citie shall haue a peculiar trade or priuledge, by which it shall be chiefly maintained: i and Parents shall teach their Children, one of three at least, bring vp and instruct them in the mysteries of their owne trade. In each towne these feuerall Trades-men shall be so aptly disposed, as they shall free the rest from danger or offence: Fire-trades, as Smiths, Forge-men, Brewers, Bakers, Metall-men, &c. shall dwell apart by themselves: Dyars, Tanners, Fell-mongers, and such as vse water, in convenient places by themselves: noysome, or fulsome for bad smells, as Butchers Slaughter-houses, Chanlers, Curriers, in remote places, and some backe lanes. Fraternities & Companies, I approue of, as Merchants Burfes, Colledges of Druggers, Physitians, Musitians, &c. But all trades to be rated in the sale of wares, as our Clerkes of the market doe Bakers and Brewers; Corne it selfe, what scarcity soeuer shall come, not to exceed such a price. Of such wares as are transported or brought in,^k if they be necessary, commodious, & such as neerely concerne mans life, as corne, wood, cole, &c. and such provision we cannot want, I will haue little or no custome paid, no taxes; but for such things as are for pleasure, delight, or ornament, as Wine, Spice, Tobacco, Silke, Veluet, Cloth of gold, Lace, Jewels, &c. a greater impost. I will haue certaine ships sent out for new discoueries every yeare,^l and some discreet men appointed to travell into all neighbour Kingdomes by land, which shall obserue what artificiall Inventions, and good Lawes are in other Countries, customes, alterations, or ought else, concerning warre or peace, which may tend to the common good. Ecclesiasticall Discipline, *penes Episcopos*, subordinate

^h See *Contar- nus* and *Olorius* de rebus gestis *Emanuelis*.

Claudian. l. 7.
ⁱ *Herodotus*
Erato lib. 6.
Cum Aegyptis
Lacedaemony in
hoc congruunt,
quod eorum
pracones, tibici-
ni, coqui, & re-
liqui artifices, in
paterna artifi-
cia succedunt,
& coquus à
coquo gignitur,
& paterno ope-
re perseverat.
Idem Marcus
Po'us de Quin-
toy Idem Ofo-
rius de Emanu-
ele rege Lusita-
no Riccius de
Sinis.

^k *Hippol. à Col-*
libus de increm.
vib. cap. 20.
Plato idem 7. de
legibus, quæ ad
vitam necessa-
ria & quibus
carere non pos-
sumus, nullam
dependi velli-
gal, &c.
^l *Plato 12. de*
legibus, 40. an-
nos natos vult,
ut si quid me-
morabile vide-
rint apud exte-
ros, hoc ipsum
in rempub. reci-
piant.

in Simlerus in
Helvetia.

in I^o copenses
causatores exclu-
dunt, qui causas
callide & valse
arabent & dis-
spuent. Ini-
quissimum cen-
sent hominem
illis obligari le-
gibus, que aut
numerosiores
sunt, quam ut
perlegi queant,
aut obliuiores
quam ut à quo-
vis possint intel-
ligi. Volunt ut
sua quisq. cau-
sam agat, eamq.
referat Iudici
quam narraui-
tus fuerat pa-
trono, sic minus
erit ambigum,
& veritas faci-
lius elicitur.

Morus V^o op. l. 2

o Medici ex
publico vitium
sumunt, Boterus
lib. 1. cap. 5. de
Ægyptiis.

p^o De his lege Pa-
trinium lib. 3.

xii. 8. de reipub.
Instituit.

q^o Nihil à cli-
entibus patroni
accipiant, pri-
usquam lis finita
est. Barclay Ar-
gen. lib. 3.

r^o It is so in
most free

Cities in Germ.

f^o Mat. Riccius
expedit in Sinas
lib. 1. cap. 5. de

examinatione electionum capiose agit, &c.

Qui in literis maximos progressos fecerint maximis honoribus afficiuntur, secundus honoris gradus militibus assignatur, postremi
ordinis mechanici, doctores in hominum Iudiciis in altiore locum quisq. preferunt, & qui a plurimis approbatur, ampliores in
reipub. dignitates consequuntur. Qui in hoc examine primas habet, insigni per totam vitam dignitate insigniuntur, maxebioni similis,
aut duci apud nos. x Cedant arma togæ. y As in Berna, Lucerne, Friburge in Switzerland, a vitiosis licet is incapabile
of any office, if a Senator, instantly deposed, Simlerus. z Not about three yeares. Arist. polit. 5. cap. 8. a Nam quis
epistodier ipsos custodes.

as the other. No impropriations, no Lay patrons of Church livings, or one private man, but common societies, Corporations, &c. and those Rectors of Benefices to be chosen out of the Vniuersities, examined and approued as the *literati* in *China*. No Parish to containe aboue a thousand Auditors. If it were possible, I would haue such Priests as should imitate *Christ*, charitable Lawyers should loue their neighbours as themselues, temperate and modest Physitians, Politicians contemne the world, Philosophers should knowe themselues, Noblemen liue honestly, Tradesmen leaue lying and cosening, Magistrates corruption &c. but this is vnposible, I must get such as I may. I will therefore haue ^m of Lawyers, Iudges, Advocates, Physitians, Chirurgions, &c. a set number, ⁿ and every man, if it bee possible, to plead his owne cause, to tell that tale to the Iudge, which hee doth to his Advocate, as at *Fex* in *Africke*, *Bantam*, *Aleppo*, *Raguse*, *suam quisq. causam dicere tenetur*. Those Advocates, Chirurgions and ^o Physitians, which are allowed, to be maintained out of the P common treasure, no fees to be giuen or taken, vpon paine of loosing their places, or if they doe, very small fees, and when ^q the cause is fully ended. ^r Hee that sues any man, shall put in a pledge, which if it be proued he hath wrongfully sued his Adversary, rashly or maliciously, he shall forfeit and loose. Or else before any suit beginne, the Plaintiffe shall haue his complaint approued by a set Delegacie to that purpose, if it be of moment he shall bee suffered as before, to proceed, if otherwise they shall determine it. All causes shall be pleaded *suppresso nomine*, the parties names conceaied, if some circumstances doe not otherwise require. Iudges and other officers shall be aptly disposed in each Province, villages, Cities, as common arbitrators to heare causes, and end all controversies, and those not single, but three at least on the bench at once, to determine or giue sentence, and those againe to sit by turnes or lots, and not to continue still in the same office. No cōtorversie to depend aboue a yeare, but without all delayes, and further appcales, to be speedily dispatched, and finally concluded in that time allotted. These and all other inferiour Magistrates to bee chosen ^s as the *Literati* in *China*, or by those exact suffrages of the ^t *Venetians*, and such againe not be eligible, or capable of magistracies, honours, offices, except they be sufficiently ^u qualified for learning, manners, and that by the strict approbation of deputed examiners: ^x first Schollers to take place, then Souldiers; for I am of *Vigetius* his opinion, a Scholler deserues better the a Souldier, because *Vnius ætatis sunt quæ fortiter fiunt, quæ vero pro utilitate Reipub. scribuntur, æterna*: a Souldiers worke lasts for an age, a Schollers for ever. If they ^y misbehaue themselues, they shall be deposed, and accordingly punished, and whether their offices be annuall ^z or otherwise, once a yeare they shall be called in question, and giue an account; for men are partiall and passionate, mercilesse, covetous, corrupt, subiect to loue, hate, feare, fauor, &c. *omne sub regno grauiore regnum*: like *Solons* *Areopagites*, or those *Roman* Censors, some shall visite others, and ^a be visi-

ted *invicem* themselves, ^b they shall oversee that no proling Officer, vnder colour of authority, shall insult ouer his inferiours, as so many wild beasts, oppresse, domineer, flea, grind, or trample on; bee partiall or corrupt, but that there be *aquabile ius* justice equally done, liue as friends and brethren together; and which ^c *Sesellius* would haue, & so much desires in his kingdom of *France*, a diapason and sweet harmony of *Kings*, *Princes*, *Nobles* and *Plebeians*, so mutually tide and involved in loue, as well as lawes and authority, as that they neuer disagree, insult or inroach one vpon another. If any man deserue well in his Office, he shall be rewarded.

quis enim virtutem amplectitur ipsam,
praemia si tollas

He that inuents any thing for publike good in any Art or Science, writes a Treatise, ^d or performes any noble exploit, at home or abroad, ^e shall bee accordingly enriched, ^f honoured, and preferred. I say with *Hannibal* in *Ennius*, *Hoc item qui ferierit mihi Carthaginensis*, let him be of what condition he will, in all Offices, Actions, hee that deserues best shall haue best.

Tilianus in *Philonius*, out of a charitable minde no doubt, wisht all his bookes were gold and siluer, Jewels and precious stones, ^{*} to redeeme captiues, set free prisoners, and relieue all poore distressed soules that wanted meanes, religiously done, I deny not, but to what purpose? Suppose this were so well done, within a little after, though a man had *Crasus* wealth to bestow, there would be as many more. Wherefore I will suffer no ^e *Beggars*, *Rogues*, *Vagabonds*, or idle persons at all, that cannot giue an accompt of their liues how they ^h maintaine themselves: If they be impotent, lame, blinde, and single, they shall bee sufficiently maintained in severall Hospitals, built for that purpose; if married and infirme, past worke, or by inevitable losse, or some such like misfortune cast behind, by distribution of ⁱ corne, house rent free, annuall pensions, or mony, they shall be relieved, and highly rewarded for their good seruice they haue formerly done, if able, they shall be enforced to worke. ^k For I see no reason (as ^l hee said) why an *Epicure* or idle drone, a rich glutton, an *usurer*, should liue at ease, and doe nothing, liue in honour, in all manner of pleasures, and oppresse others, when as in the meane time, a poore laborer, a smith, a carpenter, an husbandman that hath spent his time in continuall labour, as an *Asse* to carry burdens, to doe the Commonwealth good, and without whom wee cannot liue, shall bee left in his old age to begge or starue, and lead a miserable life, worse then a iument. As ^m all conditions shall be tied to their taske, so none shall be ouer-tired, but haue their set times of recreations and Holydaies, *indulgere Genio*, feasts and merry meetings, even to the meanest artificer, or basest seruant, once a weeke to sing or dance, (though not all at once) or doe whatsoever he shall please; like ⁿ that *Saccarus* *festu* amongst the *Persians*, those *Saturnals* in *Rome*, as well as his master. ^o If any be drunke, he shall drinke no more wine or strong drinke in a twelue-

horare coguntur, saci molis trifolibus vorandis addicuntur, soli hospitii gaudent, qui ad labores sunt incipi. Ofor. l. 11 de rebus gestis Emanuelis. Hemmingius de regno Chin. d. 1. cap. 3. Gotardus Aribus Oriental. Ind. doct. h Alex. ad Alex. l. 3. c. 12. Sic olim Rome Isaacus Pontanus de his optime. Aristol. lib. 2. cap. 9. k Idem Aristol. polit. 5. cap. 8. Vitiolum quum ioui pau- perum liberi ducantur ad labores, nobil nm & diuitum in voluptatibus & deliciis. l Quae haec iniustitia, vt nobis quispiam, aut se, erator qui nihil agat, lautam & splendidiā vitam agat, otio & delitiis, quum interim auriga, labor, agricola, quorespau- carere non potest, vitam adeo miseram ducat, vt i prior quam iumentum sit eius conditio. Iniqua resp. quae dat parasitum, adul- toribus, inanium voluptatum artificibus, generosi & otiosi tantā munera prodigit, at contra agricolis, carbonariis, aurigis, fabris, &c nihil possunt, sed eorum abusu labore florentis etatis fame perferet & erumnis. Morus Vup. lib. 2. m In Segovia nemo otio- sus, nemo mendicus nisi per aetatem aut morbum opus facere non potest: nulli deest vnde victum querat, aut quo se exerceat, Cy- prianus Echobius Delit. Hispanie. Nullus Geneue otiosus, nē septenniis puer. Paulus Henzner Itiner. n Aibenerus, l. 12. o Simlerius de repub. Helvet.

b Cyreus in Greigeia. Qui non ex sublimi- despicant infe- riores, nec vi- bestias concu- cent sibi subdi- tos authoritati nomini confisi, &c.

c Sesellius de repub. Gallorum lib. 1 & 2.

d Si quis egre- gium aut bello

aut pace perfe- cerit. Sesel. lib. 1.

e Ad regendam rempub soli lite- rati a m m m m

lur, nec ad eam rem gratia ma- gistratum aut

regis indigent, omnia explora- ta cuiusq; scien- tia & virtute

pendent. Riccius l. b. 1. cap. 5.

f In disuncti la- cum eum iussit subrogari, qui

inter maiores virtute reliquis praeret, non suis apud mortales

vllum excellen- tius certamen, aut cuius victo- ria magis esset

experienda, non enim inter cele- res celerimo, non

inter robustos robustissimo, &c.

* Nulam vide- res vel in hac

vel in vicinis re- gionibus pauca-

rem nullam ob- eratum, nullum

captivum, &c.

g Nullus men- dicus apud Si-

nas nimirum sano quavis oculis

turbatus sit, mendicare per- mititur, nimes pro viribus la-

p Spartian. olim
Rome sic.

q Hee that
provides not
for his family,
is worse then
a thiefe, Paul.

r Alfredi lex.
vtraq; manus
& lingua præ-
cidatur, nisi eam
capite redeme-
rit.

s Si quis nuptiâ
supràrit, virga
virilis ei præci-
ditur, si mulier,
nâsus & auri-
cula præcidatur.
Alfredi lex. En
leges ipsi Veneri
Martig. timen-
das.

t Pauperes non
peccant, quum
extrema necessi-
tate coacti rem
alienam capi-
unt. Maldonat.

summula quæst.
8. art. 3. Ego cū
illis sentio, qui
licere putant à
diuile clam ac-
cipere, qui tene-
tur pauperi sub-
venire. Emanuel
et Sa. Apbor.
confess.

n Lib. 2. de reg.
Persarum.

x Lib. 24.
y Aliter Aristot.

teles, a man at
25. a woman
at 20. polit.

z Lex olim Li-
eurg. bodie Chi-
nensium, vide
Plutarchum,
Riccium, Hem-
mingium, Arni-
scum, Nevisa-
num, & alios de
hac questione.

a Alfredus.

b Apud Lacones
olim virgines si-

ne dote nubebant, Bæter. l. 3. c. 3. c Lege tantum non ita pridem apud Venetos, ne quis patritius dotem excederet 1500. corona-
torum. d Buxtorfius Synagog. Iud. Sic Iudei. Leo Afer Africa descript. ne sint aliter incontinentes ob res pub. bonum. Et Au-
gust. Cesar. orat. ad celibes Romanos olim edocuit. e Morbo laborant, qui in prolem facile diffunditur, ne genus humanum su-
da contagione ledatur, iuventute castratur, mulieres tales procul à consortio virorum ablegantur, &c. Hector Boethius hist. lib. 1.
de veterum colorum moribus. f Speciocissimi iuvenes liberis dabant operam. Plato 5. de legibus. g The Saxons exclude
dumb, blind, leprous, and such like persons from all inheritance, as we doe fooles. h Et olim Romani, Hispani bodie
&c. i Riccium lib. 1. cap. 5. de Sinarum expedit. sic Hispani cogunt Mauros arma deponere. So it is in most Italian Cities.
k Idem Plato 12. de legibus, it hath ever beene immoderate, vide Guil. Stuckm. antiq. conuital. lib. 1. cap. 26. l 9. de le-

month after. A bankrupt shall be *Per Catademiatus in Amphitheatro*, pub-
likely shamed, and he that cannot pay his debts, if by riot or negligence
he haue beene impoverished, shall be for a twelue month imprisoned, if in
that space his Creditors be not satisfied, q he shall be hanged. Hee r that
commits sacriledge shall loose his hands, he that beares false witnesse, or
is of periury convict, shall haue his tongue cut out, except hee redeeme it
with his head. Murder, f adultery shall be punished by death, t but not
theft, except it be some more grievous offence, or notorious offenders;
otherwise they shal be condemned to the gallies, mines, be his slaue whom
they offended, during their liues; I haue all hereditary slaues, and that *du-
ram Persarum legem*, as u *Brisoni* calls it, or as, x *Ammianus*, *impendio
formidatas & abominandas leges, per quas ob noxam unius, omnis propin-
quitas perit*, hard law that wife and children, friends and allies should suf-
fer for the fathers offence.

No man shall marry vntill hey be 25, no woman till she be 20, z *nisi al-
liter dispensatum fuerit*. If one a dye, the other party shall not marry till six
moneths after; and because many families are compelled to liue piggard-
ly, exhaust and vndone by great dowers, b none shall be giuen at all, or ve-
ry little, and that by supervisors rated, they that are foule shall haue a grea-
ter portion, if faire, none at all, or very little, c howsoeuer not to exceed
such a rate as those supervisors shall thinke fit. And when once they come
to those yeares, pouerty shall hinder no man from marriage, or any other
respect, d but all shall rather be enforced, then hindred: e except they bee
f dismembred or grievously deformed, infirme, or visited with some
enormous hereditary disease, in body or minde, in such cases vpon a great
paine, or mulct, g man or woman shall not marry, other order shall be ta-
ken for them to their content: if people ouer abound, they shall bee eased
by h Colonies.

i No man shall weare weapons in any city. The same attire shall bee
kept, and that proper to seuerall callings, by which they shall be distingui-
shed. k *Luxus funerum* shall be taken away, that intempestiue expence mo-
derated, and many others. Brokers, takers of pawnes, biting vsurers, I will
not admit; yet because l *hic cum hominibus non cum dijs agitur*: wee con-
verse here with men, not with Gods, and for the hardnesse of mens hearts
I will tolerate some kinde of Vsury. If we were honest I confesse, si *probi
essemus*, wee should haue no vse of it, but being as it is we must necessarily
admit it. Howsoeuer most Divines contradict it,

Dicimus inficias, sed vox ea sola reperta est.

it must be winked at by Politicians. And yet some great Doctors approue
of it, Calvin, Bucer, Zanchius, P. Martyr, because by so many grand law-
yers, decrees of Emperours, Princes Statutes, Customes of Common-

wealths, Churches approbations it is permitted, &c. I will therefore allow it. But to no private persons, not to every man that will, to Orphanes only, maides, widowes, or such as by reason of their age, sexe, education, ignorance of trading, knowe not otherwise how to employ it, and those to approved, not to let it out apart, but to bring their money to a^m common bank, which shall be allowed in every city, as in *Genua*, *Geneva*, *Noremberge*, *Venice*, at 5. 6. 7. not above 8 *per centum*, as the supervisors, or *arary prefecti* shall thinke fit. ° And as it shall not be lawfull for each man to be an Usurer that will, so shall it not be lawfull for all to take vp money at vse, not to prodigals & spendthrifts, but to merchants, young tradesmen, such as stand in need, or knowe honestly how to imploy it, whose necessity, cause and condition, the laid supervisors shall approue of.

I will haue no private Monopolies, to enrich one man; and begger a multitude, P multiplicity of offices, of supplying by deputies, weights and measures the same througout, and those rectified by the *Primum mobile*, and Sunnes motion, threescore miles to a degree according to obseruation, 1000 Geometricall paces to a mile, five foot to a pace, twelue inches to a foot, &c. and from measures knowne, it is an easie matter to rectifie weights, &c. to cast vp all, and resolute bodies by Algebra, Stereometry. I hate warres, if they be not *ad populi salutem*; vpon vrgent occasion,

Odimus accipitrem, quia semper vivit in armis.

q offensive warres, except the cause be very iust, I will not allow of. For I doe highly magnifie that saying of *Hannibal* to *Scipio* in^r *Livy*, it had bin a blessed thing for you and vs, if God had giuen that minde to our Predecessors, that you had beene content with Italy, we with Africke. For neither Sicily, nor Sardinia are worth such cost and paines, so many fleets and armies, or so many famous Captaines liues. *Omnia prius tentanda*. faire means shall first be tried^r *Peragit tranquilla potestas, Quod violenta nequit*. I will haue them proceed with all moderation, but heare you, *Fabius* my Generall, not *Minutius*: And in such warres to abstaine as much as is possible from^r depopulations, burning of townes, massacring of Infants, &c. For defensive warres, I will haue forces still ready at a small warning, by land and Sea, a prepared Navy, souldiers in *procinctu*, and money which is *nervus belli*, still in a readinesse, and a sufficient reuennue, a third part as in old^r *Rome* & *Agypt*, reserued for the Commonwealth; to avoid those heauy taxes and impositions, as well to defray this charge of warres, as also all other publike defalcations, expences, fees, pensions, reparations, chaft sports, feasts, donaries, rewards, and entertainments. All things in this nature especially, I will haue maturely done, and with great^x deliberation: *ne quid y temere, ne quid remisse ac timide fiat, sed quo feror hospes?*

q *is qui boneſte impendent, &c.* p *Idem apud Perſas olim, lege Brisonium.* q *Idem Plato de legibus.* r *Lib. 30. Optimus quidem fuerat eam patribus noſtris mentem a diis datam eſſe, ut vos Italie, nos Africe imperio contenti eſſemus. Neq; enim Sicilia aut Sardiniaſatis digna precia ſunt pro tot claſſibus, &c.* i *Claudian.* r *A depopulatione, agrorum incendiis, &c.* u *modi faciliſ putaram. præſertim ſi res præcaveri poterit.* u *Livius Lib. 1. Dion. lib. 2. Diodorus Siculus lib. 2.* x *peragi tranquilla potestas, Quod violenta nequit.* — *Claudian.* y *Bellum nec timendum, nec provocandum.* Plin. Panegy. Traiano.

m As those Lunards beyond Seas though with some reformation, mons pietatis, or bankes of charity as Malines.

termes it, cap. 33. Lex mercat.

part. 2.) that lend money vpon easie pawns, or take money vpon adventure for mens liues.

n That proportion will make merchandise increase land dearer & better improved, as he hath indicially proved in his tract of vsury, exhibited to the Parliament, 1621.

o Hoc fere Tacitus com. in 4 cap. ad Epul. equiss.

man vocat vsuram, & charitati Christiane consentaneam, modo non exigant, &c.

ne omnes dent ad finem, sed ij qui in pecunijs bona habent, & ob etatem, sexum, artis alienius ignorantiam non possunt vitare. Nec omnibus sed mercatoribus

To prosecute the rest would require a volume. *Manum de tabella*, I haue beene ouer tedious in this subiect, I could haue here willingly ranged, but these straights wherein I am included, will not permit.

From Commonwealths and Cities, I will descend to Families, which haue as many coriues & molestations, as frequent discontents as the rest. Great affinity there is betwixt a Politicall and Oeconomical body; they differ only in magnitude and proportion of businesse (so *Scaliger*^a writes) as they haue both likely the same period, as *Bodin*^b and *Peucer*^c hold, out of *Plato*, six or seven hundred yeares, so many times they haue the same meanes of their vexation and ouerthrowes; as namely, riot, a common ruine of both; riot in building, riot in profuse spending, riot in apparell, &c. be it in what kinde soeuer, it produceth the same effects. A *Corographer* of ours speaking *obiter* of ancient Families, why they are so frequent in the North, continue so long, are so soone extinguished in the South, and so few; giues no other reason but this, *luxus omnia dissipauit*, riot hath consumed all. Fine cloathes and curious buildings came into this Island, as he notes in his Annals, not so many yeares since, *non sine dispendio hospitalitatis*, to the decay of hospitalitie. Howbeit many times that word is mistaken, and vnder the name of Bounty & Hospitality, is shrowded Riot and Prodigality, and that which is commendable in it selfe well vsed, hath bin mistaken heretofore, is become by his abuse, the bane and vtter ruine of many a noble family. For some men liue like the rich glutton,

consuming themselues and their substance by continuall feasting & invitations, with *Axilon* in *Homer*, keepes open house for all commers, giuing entertainment to such as visit them, ^f keeping a table beyond their meanes, and a company of idle servants (though not so frequent as of old) are blowne vp on a sudden, and as *Achæon* was by his hounds, deuoured by their kinsmen, friends and multitude of followers. ^g It is a wonder that *Paulus Iovius* relates of our Northerne countries, what an infinite deale of meat we consume on our tables: that I may truly say 'tis not bounty, not hospitality, as it is often abused, but riot in excesse, gluttony, and prodigality, a meere vice, it brings in debt, want and beggery, hereditary diseases, consumes their fortunes, and overthrowes the good temperature of their bodies. To this I might here well adde their inordinate expence in building, those phantastical houses, turrets, walkes, parkes, &c. gaming, excesse of pleasure, & that prodigious riot in apparell, by which meanes they are compelled to breake vp house, and creep into holes. *Sellius* in his commowwealth of *France*, giues three reasons why the French Nobility were so frequently bankrupts: *First because they had so many law-suits and contentions, one vpon another, which were tedious and costly: by which meanes it came to passe, that commonly Lawyers bought them out of their possessions. A second cause was their Riot, they lined beyond their meanes, and were therefore swallowed vp by Merchants. La-Noue* a French writer, yeelds fve reasons of his Countie-mens pouerty to the same effect almost, and thinkes verily if the Gentry of *France* were divided into ten parts, eight of them would be found much empaired, by sales, mortgages and debts, or wholly sunke in their estates. *The last was immoderate excesse in apparell, which consumed their revenues.* How this

concernes

^a Lib. 3. poet.

cap. 19.

^b Lib. 4.

de repub. cap. 2.

^c Peucer. lib. 1.

de diuina.

^d Camden in

Cheshire.

^e Ibid. 6. lib.

^f Vide Puteani

Comum. Gaceni

um de porticois

canis nostrorum

temporum.

^g Mirabile di-

ctis est, quantum

opsoniorum vna

domus singulis

diebus absumat

seruuntur men-

sa in omnes pene

horas calentibus

semper eduliis.

descrip. Britan.

^h Lib. 1. de rep.

Gallorum quod

tot lites & cau-

se forentes, alie

seruantur ex alijs

in immensum

producantur, &

magnos sumptus

requirant, unde

fit ut Iuris ad-

ministrum plerun-

que nobilium

possessiones ad-

quirant, tum

quod sumptuose

viuant, & a

mercatoribus

absorbentur, &

splendidissime

vestiantur, &c.

concernes and agrees with our present state, looke you. But of this elsewhere. As it is in a mans body, if either head, heart, stomacke, liuer, spleene, or any one part be misaffected, all the rest suffer with it, to is it with this Oeconomical body. If the head be nauyht, a spendthrift, a drunkard, a whorematter, a gamester, how shall the family liue at ease? *ipsa si cupiat salus seruire, prorsus non potest hanc familiam*, as Democritus said in the Comedy, safety her selfe cannot saue it. A good, honest, painfull man many times hath a shrew to his wife, a sickly, dishonest, slothfull, foolish, careless woman to his mate, a proud, peevish flurt, a liquorish, prodigall queane, and by that means all goes to ruine: or if they differ in nature, he is thrifty, shee spends all, he wise, shee sottish and soft, what agreement can there be, what friendship? Like that of the Thrush and Swallow in *Æsop*, In stead of mutuall loue, kind compellations, whore and thiefe is heard, they sling stooles at one anothers heads. *Quæ intemperies vexat hanc familiam?* All enforced marriages commonly produce such effects, or if on their behalves it be well, as to liue and agree louingly together, they may haue disobedient vnruely Children, that take ill courses to disquiet them, *their sonne is a thiefe, a spendthrift, their daughter a whore, a step-mother, or a daughter in law distempers all* or else for want of means, many tortures arise, debts, dues fees, dowries, ioynters, legacies to be paid, annuities issuing out, by means of which, they haue not wherewithall to maintaine themselves in that pompe as their Predecessors haue done, bring vp or bestow their children to their callings, to their birth and quality, and will not descend to their present fortunes. Oftentimes too, to aggrauate the rest, concurre many other inconveniences, vnthankfull friends, decaied friends, bad neighbours, negligent servants, *serui furaces, Versipelles calidi, oclusa sibi mille clauibus referant, furtimq; rapiant, consumunt, liguriunt*; casualties taxes mulcts, chargeable offices, vaine expences, entertainments, losse of stocke, enmities, emulations, frequent mutations, losses, surety ship, sicknesse, death of friends, and that which is the gulf of all, improvidence, ill husbandry, disorder and confusion, by which means they are drenched on a sudden in their estates, and at vnawares precipitated insensibly, into an inextricable labyrinth of debts, cares, woes, want, griefe, discontent, and melancholy it selfe.

I haue done with families, and will now briefly runne over some few sorts and conditions of men. The most secure, happy, ioyfull and merry in the Worlds esteeme, are Princes and great men, free from melancholy: but for their cares, miseries, suspitions, Ielousies, discontents, folly and madnesse, I referre you to *Xenophons Tyrannus*, where King *Hieron* discourseth at large with *Simonides* the Poet, of this subiect. Of all others they are most troubled with perpetuall fears, anxieties, in somuch, that as he said in *q Valerius*, if thou knewest with what cares and miseries this robe were stuffed, thou wouldst not stoope to take it vp. Or put case they be secure and free from fears and discontents, yet they are void of reason too oft, and precipitate in their actions, read all our histories, *quos de stultis prodidere stulti*, *Iliades, Eneides, Annales*, and what is the subiect? *Stultorum regum, & populorum continet astus*.

How mad they are, how furious, and vpon small occasions, rash and in-

k Amphibolus Plant.

l Paling. Filius aut iur. m Cotus cum mye duo galli simul in ade, Et glories bine nunt quam vident sine lite. n Res angusta domi. o When pride and beggery meete in a family, they roare and howle, and cause as many flashes of discontents, as fire and water, when they concurre, make thunderclaps in the skies. p Plautus Amular.

q Lib. 7. cap. 6.

r Pellitur in bellis sapientia, vigeritur res. Venus proverbium, aut regem autem sum nati ei oportere.

considerate in their proceedings, how they dote, every page almost will witnesse, ——— *delirant reges plectuntur Achivi.*

Next in place, next in miseries and discontents, in all manner of haire-braine actions are great men, *procul à Iove, procul a fulmine*, the neerer the worfe. If they liue in Court, they are vp and downe, ebbe and flow with their Princes favours, *Ingenium vultu statq; caditq; suo*, now aloft, to morrow downe, as ^r *Polybius* describes them, *like so many casting Counters, now of gold, to morrow of silver, that vary in worth as the computant will, now they stand for vnites, to morrow for thousands; now before all, and anon behind.* Beside they torment one another with mutuall factions, emulations: one is ambitious, another enamoured, a third in debt, a prodigall; overrunnes his fortunes, a fourth sollicitous with cares, gets nothing, &c. But for these mens discontents, anxieties, I referre you to *Lucians Tract, de mercede conductis*, ^r *Aeneas Sylvius* (*libidinis & stultitiae servos*, hee calls them) *Agrippa*, and many others.

Of Philosophers and Schollers, I haue already spoken in generall termes, those superintendents of wit and learning, men aboue men, those refined men, Minions of the Muses,

————— ^u *mentemq; habere quæis bonam*
Et esse ^x corculis datum est. ———

^y These acute and subtile Sophisters so much honored, haue as much need of Helleboras others. ——— ^z *ô Medici mediam pertundite venam.* Read *Lucians Piscator*, and tell how he esteemed them; *Agrippa's Tract* of the vanity of Sciences, nay read their owne workes, their absurd tenents, prodigious paradoxes, & *resum teneatis amici?* You shall finde that of *Aristotle* true, *nullum magnum ingenium sine mixtura dementiae*, they haue a worme as well as others, you shall finde a phantasticall streane, a fustian, a bumbast, a vainglorious humor, an affected stile, &c. like a prominent threed in an vneven woven cloath, runne paralell throughout their workes. And they that teach wisdom, patience, meekenes, are the veriest dizards, hairebraines, and most discontent, ^a *In the multitude of wisdom is griefe, and he that increaseth wisdom, increaseth sorrow.* I neede not quote mine Author, they that laugh & contemne others, condemne the world of folly, deserue to be mocked, are as giddy-headed, and lie as open as any other.

^b *Democritus* that common flouter offolly, was ridiculous himselfe, barking *Menippus*, scoffing *Lucian*, satyricall *Lucilius*, *Petronius*, *Varro*, *Persius*, &c. may be censured with the rest, *Loripedem rectus derideat, Æthiopem albus.* *Bale*, *Erasmus*, *Hospinian*, *Vives*, *Kemnisius*, explode as a vast Ocean of Obs and Sols, Schoole divinity, ^c A labyrinth of intricate questions, vnprofitable contentions, *incredibilem delirationem*, one calls it. If Schoole divinity be so censured, *subtilis ^d Scotus lima veritatis, Occam irrefragabilis, cuius ingenium vetera omnia ingenia subvertit.* &c. *Baconthropes* Dr *Resolutus* and *corculum Theologie*, *Thomas* himselfe Dr ^e *Seraficus, cui dictavit Angelus*, &c. what shall become of humanity? *Ars stulta*, what can she plead? What can her followers say for themselves. Much learning ^f *cere-diminuit-brum*, hath crackt their skonce, and taken such roote, that *tribus Antisaris caput insanabile*, Hellebor it selfe can doe no good, nor that renowned ^g *Lanthorne* of *Epictetus*, by which

^r Lib. 1. hist.
 Rom similes a-
 baccolorum cal-
 culis, secundum
 computantis ar-
 bitrium, modo
 crei sunt modo
 aurei ad nutum
 regis nunc beati
 sunt, nunc mi-
 seri.

^s *Ærum* nosq;
 Solones in Sa. 3.
 De miser. cura-
 lum.

^u F. Douce Epid.
 lib. 1. cap. 13.

^x Hoc cogno-
 mento cobone-
 stat Roma, qui
 ceteros mortales
 sapientiâ presta-
 rent testis Plin.
 lib. 7. cap. 34.

^y Insanire pa-
 rant certa rati-
 one modoq;
 mad by the
 booke they
 z. *Iuvenalis.*

^a *Salomon.*

^b *Communis in-
 risor stultitia.*

^c Wit whether
 wilt?

^d *Scaliger ex-
 ercitat. 324.*

^e vit. eius.

^f *Eminius.*

^g *Lucian. Ter-
 mille drachmis
 olim empta su-
 dens inde sapi-
 entiam adipisce-
 tur.*

which if any man studied, he should be as wise as he was. But all will not
 ferue; Rhetoricians, *in ostentationem loquacitatis multa agitant*, out of their
 volubility of tongue, will talke much to no purpose; Orators can per-
 swade othermen what they will, *quo volunt, unde volunt*, moue, pacifie,
 &c. but cannot settle their owne braines; what saith Tully? *malo indefer-
 rare prudentiam, quam loquacem stultitiam*; and as ^h Seneca seconds him,
 a wise mans Oration should not be polite or solicitous, ⁱ Fabius esteemes
 no better of most of them, either in speech, action, gesture, then as men
 beside themselves, *insanos declamatores*, so doth Gregory, *Non mihi sapit
 qui sermone, sed qui factis sapit*. Make the best of him, a good Orator, is a
 turnecoat, an evill man, *bonus Orator pessimus vir*, his tongue is set to
 sale, he is a meere voice, as ⁿ he said of a Nightingale, *dat sine mente so-
 num*, an hyperbolicall lier, a flatterer, a parasite, and as ^{*} Ammianus Mar-
 cellinus will, a corrupting cosener, one that doth more mischief by his
 faire speeches, then he that bribes by money, for a man may with more fa-
 cility avoide him that circumvents by mouy, then him that deceines with
 glosing termes, which made ^o Socrates so much abhorre and explode
 them. ^p Fracastorius a famous Poet, freely grants all Poets to be mad, so
 doth ^q Scaliger, and who doth not: *aut insanit homo, aut versus facit*, Hor.
Sat. 7. l. 2. Insanire lubet, i. versus componere. Virg. 3. Egl. so Servius in-
 terprets it, all Poets are mad, a company of bitter Satyrists, detractors, or
 else parasiticall applauders: & what is Poetry it selfe, but as Austin holds,
Vinum erroris ab ebrjjs Doctoribus propinatum? You may giue that cen-
 sure of them, in generall, which Sir Thomas Moore once did of Germa-
 nus Brixius Poems in particular. ————— *vehuntur*.

In rate stultitia sylvam habitant Furia.

Budeus in an Epistle of his to Lupetus, will haue ciuill Law to bee the
 Towre of wisdom, another honours Physicke, the Quintessence of Na-
 ture, a third tumbles them both downe, and sets vp the flagge of his owne
 peculiar science. Your supercilious Criticks, Grammaticall triflers, Note-
 makers, curious Antiquaries, finde out all the ruines of wit *ineptiarum
 delicias*, amongst the rubbish of old writers, ⁱ *Pro stultis habent nisi aliquid
 sufficient invenire, quod in aliorum scriptis vertant vitio*, all fooles with
 them that cannot finde fault, they correct others, & are hot in a cold cause,
 puzzell themselves to finde out how many streets in Rome, howses, gates,
 towers, Homers Country, Aeneas mother, Niobes daughters, *an Sapho
 publica fuerit? ovum* ^{*} *prius extiterit an gallina*, &c. & alia qua dedis-
 cenda essent scire, si scires, as ⁱ Seneca holds. What cloaths the Senators
 did weare in Rome, what shooes, how they sate, where they went to the
 close stoole, how many dishes in a messe, what sawce; which for the pre-
 sent for an historian to relate ^t according to Lodovicus Vives, is very ridi-
 culous, is to them most pretious elaborate stufte, they admired for it, and
 as proud as triumphant in the meane time for this discovery, for such as
 if they had wonne a Citty, or conquered a province, as rich as if they had
 found a mine of Gold ore: *Quosvis authores absurdis commentis suis per-
 tacant & stercorant*, one saith, they bewray and dawbe a company of
 hookes and good Authors, with their absurd Comments, *correctorum*
sterquilinia, ^u Scaliger calls them, and shew their wit in censuring others,
 a com-

^h Epist. 21. 1.
 lib. non oportet
 orationem sapi-
 entis esse poli-
 tam aut solici-
 tam.

ⁱ Lib. 3. cap. 12.
 multo anhelius
 iactatione fu-
 rentes pectus,
 frontem caden-
 tes, &c.

ⁿ Lipsius, voces
 sunt preterea
 nihil.

^{*} Lib. 30. p. 105.
 maliforme vide-
 tur qui oratio-
 nem quam qui
 precio quemvis.
 Corruptit. nam,
 &c.

^o In Gorg. Pla-
 tonis.

^p In naugeria.
^q Si furor sit Ly-
 aus, &c. quoties
 fuit, fuit, fuit,
 amans, bibens,
 & Poeta, &c.

ⁱ Marcus V. 10.
 lib. 11.

^{*} Macrobi. Satir.
 7. 16.
 Epist. 16.

^t Lib. de causis
 corrupti auctoris

^u Lib. 2. in Asp. Co-
 nium, cap. 19.
 & 32.

² Edit. 7. volum.
Iano Gutero.

^a Aristophanis
Ranis.

^b Lib. de benefi-
ciis.

^c Delirus & a-
mens dicatur
merito. Hor. Se-
nera.

^d Ovid. Met.
^e Plutarchus /
maioris est amor
insanus.

^f Epist. 39.

^g Sylve nuptia-
lis. lib. 1. num. 11
Omnes mulieres
ut plurimum
stulie.

^h Aristotle.

ⁱ Dolere se dixit
quod tum vita
egredereetur.

^k Lib. 1. num. 11
sapientia & di-
vitie vix simul
possideri possunt.

^l They get
their wildome
by eating py-
cruist some.

^m X^g *ἡλικία*
τῆς, ὁπότε
ἂν, τὰς ἀρε-

σῶν.
Opes quidem
mortalibus sunt
amentia. Theo-
gonis.

ⁿ Fortuna mini-
um quem fouet,
stultum facit.

^o Job. 28.

^p Mag. moral.
lib. 2. & lib. 1.

^q sat. 4.

a company of foolish notemakers, humblebees, dops or beetles, *inter ster-
cora ut plurimum versantur*, they rake ouer all those rubbish and dung-
hills, and preferre a manuscript many times before the gospel it selfe, *the-
saurum criticum* before any treasure, and with their *deleatur d, alij legunt
sic, meus codex sic habet, &c.* make bookes deare, themselues ridiculous,
and doe no body good; yet if any man dare oppose or contradict, they
are mad, vp in armes on a sudden, how many sheeles are written in de-
fence, how bitter inuestiues, what Apologies. ^a *Epiphilades he sunt &
mera unga.* But I dare say no more of, for, with, or against them, because
I am liable to their lash, as well as the rest. Of these and the rest of our Ar-
tists and Philosophers, I will generally conclude, they are a kind of mad
men, as ^b *Seneca* esteemes of them, to make doubts and scruples, how to
read them truly, to mend old Authors, but will not mend their own liues,
or teach vs, *ingenia sanare, memoriam officiorum ingerere, ac fidem in re-
bus humanis retinere*, to keepe our wits in order, or rectifie our manners.
Numquid tibi demens videtur, si istis operam impenderit, is not he mad
that drawes lines with *Archimedes*, whilest his house is ransaked, and his
Citty besieged, when the whole World is in combustion, or wee whilest
our soules are in danger (*mors sequitur, vita sagit*) to spend our time in
toyes, idle questions, and things of no worth?

That ^c Louers are mad, I thinke no men will deny, *Amare simul & sa-
pere, ipsi Iovi non datur, Iupiter* himselfe cannot intend both at once,

^d *Non bene conveniunt, nec in vnâ sede morantur*

Maieestas & amor.

Tully when he was invited to a second marriage, replied he could not,
simul amare & sapere, be wise and loue both together. ^e *Est orcus ille, vis
est immedicabilis, est rabies insana*, Loue is madnesse, a hell, an incurable
disease, *impotentem & insanam libidinem*; ^f *Seneca* calls it, an impotent &
raging lust. I shall dilate this subiect apart, in the meane time let Louers
sigh out the rest.

^g *Nevisanus* the Lawyer holds it for an aziome, *most women are fooles*,
^h *consilium feminis invalidum*; *Seneca* men, be they young or old, who
doubts it, youth is mad as *Lelius* in Tully, *stulti adolescentuli*, old age little
better, *deliri senes, &c.* *Theophrastus* in the 107 yeare of his age, ⁱ said he
then began to be wise *tum sapere capit*, and therefore lamented his depar-
ture. If wisdom come so late, where shall wee finde a wise man? Our old
ones dote at threescore and tenne. I would cite more proofes, and a bet-
ter Author, but for the present, let one foole point at another. ^k *Nevisanus*
hath as hard an opinion of ^l rich men, *wealth and wisdom cannot dwell
together, stultitiam patiuntur opes*, ^m & they doe commonly ⁿ *infatuare cor
hominis*, besot men, & as we see it, *fooles haue fortune* ^o *Sapientia nō inue-
nitur in terra suauiter viuentium*. For beside a naturall contempt of learn-
ing, which accompanys such kind of men, innate idlenes, (for they will take
no paines) and which ^p *Aristotle* observes, *ubi mens plurima, ibi minima
fortuna, ubi plurima fortuna, ibi mens perexigua*, great wealth, and little
wit goe commonly together: they haue as much braines some of them, in
their heads as in their heeles; besides this inbred neglect of liberall Sciences,
and all Arts, which should *excolere mentem*, politt the minde, they haue
most

most part some guilth humor or other, by which they are led, one is an Epicure, an Atheist, a second a gamester, a third a Whoremaster, (sit subjects all for a Satyrist to worke vpon,)

----- *hic nuptiarum insanit amoribus, hic puerorum,*

one is mad of hawking, hunting, cocking, another of carousing, horse riding, spending: a fourth of building, fighting, &c.

Insanit veteres statuas, Damasippus emendo,

Damasippus hath a humour of his owne, to be talkt of: *Heliodorus* the *Carthaginian* another. In a word, as *Scaliger* cōcludes of them all, they are *Statue erecta stultitie*, the very statues or pillars of folly. Chuse out of all stories him that hath bin most admired, you shall still find, *multa ad laudem, multa ad vituperationem magnifica*, as *Berosus* of *Semiramis*; *omnes mortales militia, triumphis, diuitijs, &c. tum & luxu, cede, ceterisq; vitijs antecedit*, as she had some good, so had she many bad parts.

Alexander a worthy man, but furious in his anger, ouer-taken in drinke; *Cesar* and *Scipio* valiant and wise, but vain-glorious, ambitious: *Vespasian* a worthy Prince, but covetous: *Hanniball* as he had mighty vertues, so had he many vices, *vnā virtutem mille vitia comitantur*, as *Machiavel* of *Cosmus Medices*, he had two distinct persons in him. I will determine of the all, they are like these double or turning pictures; stand before which you see a faire mayde, on the one side an ape, on the other an owle, looke vpon them at the first sight all is well, but farther examine, you shall finde them wise on the one side, and fooles on the other; in some few things praise worthy, in the rest incomparably faulty. I will say nothing of their diseases, emulations, discontents, wants, and such miseries; let poverty plead the rest in *Aristophanes Plutus*.

Covetous men amongst others, are most madde, & they haue all the Symptomes of Melancholy, feare, sadnesse, suspition, &c. as shall be proved in his proper place,

Danda est Hellebori multo pars maxima avaris.

And yet me thinkes prodigalls are much madder then they, be of what condition they will, that beare a publique or private purse; as a *Dutch* Writer censured *Richard* the rich duke of *Cornewall*, suing to be Emperour, for his profuse spending, *qui effudit pecuniam ante pedes principum Elektorū sicut aquam*, that scattered mony like water, I doe censure them; *Stulta Anglia* (saith he) *que tot denarijs sponte est privata, stulti principes Alemania, qui nobile ius suum pro pecuniā vendiderunt*, Spend-thrifts, bribers, & bribe-takers are fooles, and so are ^z all they that cannot keepe, disburse, or spend their monies well.

I might say the like of angry, peevish, envious, ambitious, ^a *Anticyras melior sorbere meracas*: Epicures, Atheists, Schismatickes, Heretickes; *hi omnes habent imaginationem lesam* (saith *Nymannus*) and their madnesse shall be euidēt, ² *Tim. 3.9.* ^b *Fabatus* an Italian, holds Sea-faring men all mad, the ship is mad for it never stands still: the mariners are mad to expose themselves to such imminent dangers; the waters are raging mad, in perpetuall motion; the winds are as mad as the rest; they know not whence they come, whether they would goe; & those men are maddest of all that goe to Sea, for one foole at home they finde foure abroad: hee was a madman that

q Hor. ser. i. sat.
4.
r Insana gula,
insane obstru-
ctiones, insanum
venandi studium
discordia de-
mens. Virg. Æn
c Heliodorus
Carthaginensis
ad extremum
o his sarcophago
testamento me
hic iussi condier,
& ut viderem
an quis insanior
ad me visendum
vsq; ad hæc loca
penetraret. Orie
lius in Gad.
t If it bee his
worke, which
Gasper Pererus
suspects.
u Livy, ingentes
virtutes ingera-
tia vitia.
x Hor. Quisquis
ambitione mala
aut argenti
pallet amore,
Quisquis luxu-
ria, tristiq; super-
stitione.
Per.
y Cronica Sla-
nica ad annum
1257 de cuius
pecuniam in-
credibilia dixe-
runt.
z A foole and
his mony are
soone parted.
a Orat. de Imag.
ambitosus &
audax naviget
Anticyras.
b Navis stulta,
que continuo
mouetur, nauta
stulti qui se peri-
culis exponunt,
aqua insana que
sic fremit, &c.
aer iactatur, &c
qui mari se com-
mittit solidum
vnum terra su-
gens, 40 mari
inuenit Gaspar
Eius Moros.

said it, and thou peradventure as mad to read it.

d Cap. de alien.
mentis.

e Dipsosophist.
lib. 8.

f Tibicines men-
te capti. Erasmo.

Chil. 4. cen 7.

g Prou. 30. Insa-
na libido. His

rogo non furor
est, non est hec

metula demens

in art. ep. 74. l. 3.

h Mille puellor-
um & puero rum

mille furores.

i Per est infa-
rior horum Hor.

Ouid. Virg. Pli.
h Pli. lib. 36.

z Tacitus 3.
Annal.

a Ouid. 7. met.

E fungis nati ho-
mines ut olim

Corinthe prime-
vi illius loci ac-

cole, quia stolidi
& fatui fungis

nati dicebantur,
idem & alibi di-

cas.

b Parnian Stra-
de de baiulis, de

marmore semi-
sculpei.

c Arianus peri-
plo maris Euxi-

ni portus eius
meminit, &

Gillius l. 3. de

Bosphor. Thra-

cio & laurus
insana que alla-

ta in convivium
convivas omnes

insania affecte.

Guliel. Stucchi-
us comment, &c

d Lepidum poe-
ma sic inscrip-

tum.

e Stultitiam fi-
mulare non po-
tes nisi taciturni-
tate.

d *Felix Platerus* is of opinion all Alchemists are mad, out of their wits, e *Athenicus* saith as much of Fiddlers, & *Musarum luscinijs*, f Musicians, omnes tibicines insaniunt, ubi semel efflant, avolat illico mens, in comes Musicke at one yeare, out goes wit at another. Proud and vaine-glorious persons are certainly mad, and so are glaucious, I can feele their pulses beate hither, horne mad some of them, to let others lye with their wiues, and winke at it.

To insit h in all particulars, were an *Herculean* taske, to i reckon vp k in sanas substructiones, insanos labores, insanum luxum, madde labours, endeavours, cariages, grosse ignorance, ridiculous actions, absurd gestures, insanam gulam, insaniam villarum, insana iurgia, as *Tully* termes them: madnesse of Villages, stupend structures, as those *Aegyptian* pyramids Labirinth and Spinges, which a company of crowned asses, ad ostentationem opum vainly built, when neither the Archite. nor King that made them, or to what vse and purpose are yet knowne: to insit in their hypocrisie, inconstancie, blindnesse, rashnesse, dementem temeritatem, fraud, cosenage, malice, anger, impudence, ingratitude, ambition, grosse superstition, z tempora infecta & adulatione sordida, as in *Tiberius* times, such base flattery, stupend, parasiticall fawning and colloging, &c. brawles, conflicts, desires, contentions, it would aske an expert *Vesalius* to anatomize every member. Shall I say? *Iupiter* himsele, *Apollo*, *Mars*, &c. doted, & monster-conquering *Hercules* that subdued the world, & helped others, could not relieue himsele in this, but mad he was at last. And where shall a man walke, converse with whom, in what province, City, and not meet with Segnior *Deliro*, or *Hercules Furens*, *Menades*, & *Corybantes*? Their speeches say no lesse. a *E fungis nati homines*, or else they fetched their pedegree from those that were stroke by *Sapson* with the Iawbone of an asse. Or frō *Dencalion* & *Pyrrha's* stones, for *Durum genus sumus*, b *marmorei sumus*, we are stony hearted, & savour too much of the stocke, as if they had all heard that enchanted horne of *Astolpho* that English Duke in *Ariosto*, which never sounded but all his Auditors were mad, & for feare ready to make away themselves, c or landed in the mad hauen in the *Euxine* Sea of *Daphnis insana*, which had a secret quality to dementate; they are a company of giddy heads, afternoone men, it is Midsomer moone still, and the Dogdaies last all the yeare long, they are all mad. Whom shall I then except, *Vlricus Huttenus* d *nemo, nam, nemo omnibus horis sapit, Nemo nascitur sine vitijs, Crimine Nemo caret, Nemo sorte sua vivit contentus, Nemo in amore sapit, Nemo bonus, Nemo sapiens, Nemo, est ex omni parte beatus*, &c. & therfore *Nicholas nemo*, or Mounfieur no-body shall goe free, quid valeat Nemo, Nemo referre potest? But whom shall I except in the second place? such as are silent, *vir sapit qui pauca loquitur*, e no better way to avoid folly and madnesse, then by taciturnity. Whom in a third? all Senators, Magistrates, and great men, non est bonum ludere cum dijs, they are wise by authority, good by their office and place, his licet impune peffimos esse, some say, wee must not speake of them, neither is it fit, per me sint omnia protinus alba, I will not thinke amisse of them. Whom next? Stoicks? *Sapiens Stoicus*, and hee alone is subiect to no perturbations, as

f *Plutarch*

u In Sat. 14.

x Or to lend
for a cooke to
the Anticyræ
to make Helle-
bor pottage
scittle braine
pottage.

y Aliquantulum
tamen inde me
solabor, quod
vna cum multis
et sapientibus
et celeberrimis
viri ipse insipi-
ens sum, quod
se Meni, puer
Luciani in Ne-
cyomaria.
z Petronius in
Catalept.

u Quum furor haud dubius quam sit manifesta phrenesis,

what remains then x but to send for *Lorarios*, those officers to carry them all together for company to *Bedlam*, & set *Rablais* to be their Physitian.

If any man shall aske in the meane time, who I am, that so boldly cen-
sure others, *tu nullane habes vitia?* haue I no faults? y Yes more then
thou hast whatsoever thou art. *Nos numerus sumus*, I confesse it againe,
I am as foolish, as mad as any one.

z *Insanus vobis videor, non deprecor ipse,*

Quo minus insanus,

I doe not deny it, *demens de populo dematur*. My comfort is, I haue more
fellowes, and those of excellent note, And though I be not so right or so
discreet as I should be, yet not so mad, so bad neither as thou perhaps
takest me to be.

To conclude, this being granted that all the World is melancholy or
mad, dotes, and every member of it, I haue ended my taske, and
sufficiently illustrated that which I tooke vpon me to demonstrate at
first. At this present I haue no more to say, *His sanam mentem De-*
democritus, I can but wish my selfe, and them a good Physitian, and all of
vs a better mind.

And although for the aboue named reasons, I had a iust cause to vnder-
take this subiect, to point at these particular species of dotage, that so
men might acknowledge their imperfections, and seeke to reforme what
is amisse; yet I haue a more serious intent at this time, and to omit all
impertinent digressions, to say no more of such as are improperly melan-
choly, or metaphorically mad, lightly mad, or in description, as stupid,
angry, drunken, silly, fortish, sullen, proud, vainglorious, ridiculous,
beastly, peevish, obstinate, impudent, extravagant, dry, doting, dull,
desperate, harebraine, &c. mad, phrantike, foolish, heteroclitcs, which

a That I mean
of *Andr. Vale.*
Apolog. manip.
l. 1. c. 26. *Apol.*

no new a *Hospitall* can holde, no physicke helpe: my purpose and endea-
vour is, in the following Discourse to anatomize this humour of Melan-
choly, through all his parts and species, as it is an habite or an ordinary
disease, and that philosophically, medicinally, to shew the causes, symp-
tomes, and seuerall cures of it, that it may be the better avoided. Moved
therevnto for the generality of it, and to doe good, it being a disease so
frequent, as b *Mercurialis* obserues, in these our daies, so often happening,
saith c *Laurentius* in our miserable times, as few there are that feele not
the smart of it. Of the same mind is *Ælian Montalius*, d *Melancthon*,
and others, e *Iulius Caesar Claudinus*, calls it the fountaine of all other dis-
eases, and so common in this crazed age of ours, that scarce one of a thousand
is free from it: and that Splenetick Hypochondriacall winde especially,
which proceeds from the spleene and short ribbes. Being then it is, a di-
disease so grievous so common, I know not wherein to doe a more
generall service, and spend my time better, then to prescribe means how
to prevent and cure so vniverfall a malady, an Epidemicall disease, that
so often, so much crucifies the body and minde.

b Hec affectio
nostri temporis
bus frequentissi-
ma,
c Cap. 15. de
Mel.
d De anima. no-
stro hoc seculo-
morbus frequen-
tissimus.
e Consult. 98.
adeo nostri tem-
poribus frequen-
ter ingruit ut
nullus fere ab
eius labe immu-
nis reper iatur
et omnium fere
morborum occa-
sio existat.

If I haue ouershot my selfe in this which hath beene hitherto said, or
that it is, which I am sure some will obiekt, too phantastickall, too light
and Comickall for a diuine, too Satyricall for one of my profession, I will pre-
sume

sume to answer with ^f *Erasmus*, in like case, 'tis not I, but *Democritus*, *Democritus dixit*: you must consider what it is to speake in ones owne or anothers person, an assumed habit and name; a difference betwixt him that effects or acts a Princes, a Philosophers, a Magistrates, a Fooles part, and him that is so indeed; and what liberty those old Satyrists haue had, it is a *Cento* collected from others, not I, but they that say it.

g *Dixerò si quid fortè iocosus, hoc mihi iuris,*
Cum veniâ dabis

^f Mor. Ensom.
si quis calumni-
etur levius esse
quam decet
Theologum, aut
mordacius quàm
deceat Christianum.
g Hor. Sat. 4. l. 1

Take heed you mistake me not. If I doe a little forget my selfe, I hope you will pardon it. And to say truth, why should any man bee offended, or take exceptions at it?

— *Licuit semperq̃ licebit.*
Parcere personis, dicere de vitijs.

It lawfull was of old, and still will be,
To speake of vice, but let the name goe free:

I hate their vices, not their persons. If any be displeased, or take ought vn- to himselfe, let him not expostulate or cavill with him that said it (so did ^h *Erasmus* excuse himselfe to *Dorpius*, *si parva licet componere magnis*) and so doe I, but let him be angry with himselfe that so betrayed and opened his owne faults in applying it to himselfe: ⁱ If he be guilty and deserue it, let him amend who ever he is, and not be angry. He that hateth correction is a foole, *Prov. 12. 1.* If he be not guilty, it concernes him not; it is not my freenesse of speech, but a guilty conscience, a gauled backe of his owne that makes him winch.

Suspitione si quis errabit sua,
Et rapiet ad se, quod erit commune omnium,
Stultè nudabit animi conscientiam.

I deny not this which I haue said fauours a little of *Democritus*, ^k *Quamvis ridentem dicere verum quid vetat*) one may speake in iest, and yet speake truth. It is somewhat tart, I grant it, *acriora orexini excitant embammata*, as he said, sharpe fauces increase appetite,

^l *Nec cibus ipse invat morsu fraudatus aceti.*

Obiect then and cavill what thou wilt, I ward all with ^m *Democritus* buckle, his medicine shall salve it, strike where thou wilt and when: *Democritus dixit*, *Democritus* will answer it. It was written by an idle fellow, at idle times, about our *Saturnalian* or *Dionysian* feasts, whenas hee said *nullum libertati periculum est*, servants in old Rome had liberty to say and doe what them list. When our countrymen sacrificed to their Goddesse ⁿ *Vacuna*, and sate tipling by their *Vacunall* fires, I writ this and published this ^o *Tris* *deser*, it is *neminis nihil*. The time, place, persons, and all circumstances apologize for me, and why may I not then be idle with others? speake my minde freely, if you deny me this liberty, vpon these presumptions I will take it: I say againe, I will take it.

^o *Si quis est qui dictum in se inclementius*
Existimavit esse, sic existimet.

If any man take exceptions, let him turne the buckle of his girdle, I care not. I owe thee nothing, (Reader) I looke for no fauour at thy hands, I am independent, I feare not.

^h *Epist. ad Dorpium de Moria*
ⁱ si quispiam of-
fendatur & se-
bi vindictæ, non
habet quod ex-
postulet cum ex-
quis scripsit, ipse
si vult, secum
agat iniuriam,
utpote sui pro-
ditor, qui decla-
rauit hoc ad se
proprie pertinere
ⁱ Si quis se le-
sum clamabit,
aut conscientia
am prodit suam
aut certe metum
Phedrus lib. 3.
Ætop. Fab.
^k Hor.
^l *Martial. lib. 7.*
^m *Vi* libet se-
riat, abstergan-
bos istos Dema-
criti Pharmac.
ⁿ *Rusticorum*
dea præesse va-
cantibus & o-
tiosis putabatur,
cui post labores
agricola sacrifi-
cabat. *Plin. l. 3.*
^o *cap. 12. Ovid.*
l. 6. Fast. iam
quoq̃ cum sunt
antiqua sacra
Vacuna. Ante
Vacunales
stant, sedentq̃
focos, *Rosinus.*
^o *Ter. prol. Ege-
nuch.*

No, I recant, I will not, I care, I feare, I confesse my fault, acknowledge a great offence, *motus præstat componere fluctus,*

I haue ouershot my selfe, I haue spoken foolishly, rashly, vnadvisedly, absurdly, I haue anatomized mine own folly. And now me thinks vpon a sudden I am awaked as it were out of a dreame, I haue had a raving fit, a phantasticall fit, ranged vp and down, in and out, I haue insulted ouer most kinde of men, abused some, offended others, wronged my selfe, and now being recouered, and perceiuing mine errour, cry with *Orlando, soluite me,* pardon that which is past, and I will make you amends in that which is to come; I promise you a more sober discourse in my following Treatise.

If through weaknesse, folly, passion, P discontent, ignorance, I haue said amisse, let it be forgotten and forgiuen. I acknowledge that of *Tacitus* to be true, *Aspera faceria ubi nimis ex vero traxere, acrem sui memoriam relinquunt,* a bitter jest leaues a sting behind it: and as an honorable man obserues, *They feare a Satyrists wit, be their memories.* I may iustly suspect the worst; and though I hope I haue wronged no man, yet in *Medeas* words I will craue pardon

*Illud iam voce extrema peto,
Ne si qua noster dubius effudit dolor,
Mancant in animo verba, sed melior tibi
Memoria nostri subeat, hæc ira data
Obliterentur*

And in my last words this I doe desire,
That what in passion I haue said, or ire,
May be forgotten, and a better minde
Behad of vs, hereafter as you finde.

I earnestly request euery priuate man, as *Scaliger* did *Cardan*, not to take offence. I will conclude in his words, *Si me cognitum haberes, non solum donares nobis has facetias nostras, sed etiam indignum duceres, tam humanum animum, lene ingenium, vel minimam suspicionem deprecari oportere.*

If thou knewest my ** modesty* and simplicity, thou wouldest easily pardon and forgiue what is here amisse, or by thee misconceiued. If hereafter anatomizing this surly humor, my hand slip, as an vnskillfull Prentise, I launce too deep, and cut through skin and all at vnawares, make it smart or cut awry, *†* pardon a rude hand, an vnskillfull knife, tis a most difficult thing to keepe an euen tone, a perpetuall tenor, and not sometimes to lash out; *difficile est Satyram non scribere,* there be so many obiects to diuert, inward perturbations to molest, and the very best may sometimes erre, *aliquando bonus dormitat Homerus,* it is imposible not in so much to ouershoot:

opere in longo fas est obrepere somnum.

But what needs all this? I hope there will no such cause of offence be giuen; if there be, *† Nemo aliquid recognoscat, nos mentimur omnia.* Ile deny all (my last refuge) recant all, renounce all I haue said, if any man except, and with as much facility excuse, as he can accuse; but I presume of thy good fauour and gracious acceptance (gentle reader) out of an assured hope and confidence thereof, I will beginne.

*o Ariost l. 39.
Staf. 38.
p *Enim ex
studii gaudium
sic studia ex hi-
taritate prove-
niant, Plinius
Adaximo suo, ep-
lib. 8.
q Anal. 15.
r St Francis Ba-
con in his Es-
saies, now Vis-
count S. Al-
bans.**

** Quod Probos
Persu.
Stoyes q
virginali vere-
cundia Persum-
fuisse dicit, ego
etc.
† Quas aut in-
curia fudit, aut
humana parum
cavit natura,
Hor.*

*r Prol. quer.
Plaut.*



Lectori malè feriato.

TV verò caveſis edico quiſquis es, ne temerè ſugilles
Authorem huiusce operis, aut cavillator irrideas.

Imo ne vel ex aliorum cenſurâ tacitè obloquaris
(vis dicam verbo) nequid naſutulus ineptè impro-
bes, aut falſò ſingas. Nam ſi talis reverà ſit, qualem præ ſe
fert *Iunior Democritus*, ſeniori *Democrito* ſaltem affinis, aut ejus
Genium vel tantillum ſapiat; actum de te, cenſorem æquè ac
delatorem ^aaget econtrâ (*petulanti ſplene cum ſit*) ſufflabit te in
jocos, comminuet in ſales, addo etiam, & *Deo Riſui* te ſacri-
ficabit.

Iterum moneo, ne quid cavillere, ne dum *Democritum Iuni-*
orem conviciis infames, aut ignominioſè vituperes, de te non
malè ſentientem, tu idem audias ab amico cordato, quod
olim vulgus *Abderitanum* ab ^b*Hypocrate*, concivem benè me-
ritum & popularem ſuum *Democritum*, pro infano habens.
Ne tu Democrite ſapis, ſtulti autem & infani Abderitæ.

^c*Abderitanæ pectora plebis habes.*

Hæc te paucis admonitum volo (male feriate Lector) abi.

a Si me commo-
rit melius non
tangere clamo
Hor.

b Hippoc. epiſt.
Damageto, ac-
ceſſus ſum ut
Democritum
tanquam inſa-
num curarem,

ſed poſtquam
conveni non per
Iovem diſpienti-
æ negotium ſed
verum omnium
receptaculum
deprehendi eiſq;
ingenium demi-
ratus ſum. Ab-

deritanos vera
tanquam noſ
ſanos accuſavi
veratvi potione
ipſos potius egre-
ſſe dicens.

c Mart.



Eracrite fleas, misero sic convenit ævo,
Nil nisi turpe vides, nil nisi triste vides.
Ride etiam, quantumq; lubet, Democrite ride,
Non nisi vana vides, non nisi stulta vides.
Is fletu, hic risu modò gaudeat, vnus vtriq;
Sit licet vsq; labor, sit licet vsq; dolor,
Nunc opus est (nam totus chu nunc desipit orbis)
Mille Heraclitis, milleq; Democritis.
Nunc opus est (tanta est insania) transeat omnis
Mundus in Anticyras, gramen in Helleborum;





THE FIRST PARTITION.

SECTION
THE FIRST MEMBER.
SUBSECTION.

*Mans Excellency, Fall, Miseries, Infirmities,
The causes of them.*



A N, the most excellent, and noble creature of the World, the principall and mighty worke of God, wonder of Nature, as Zoroastes calls him; *audacis nature miraculum*, the ^amarvaile of marvailes, as Platon; the ^bAbridgment and Epitome of the World, as Pliny; *Microcosmus*, a little world, a modell of the World, ^cSoveraigne Lord of the Earth, Viceroy of the World, sole Commander and Governour of all the creatures in it: to whose Empire they are subject in particular, and yeeld obedience, farre surpassing all the rest, not in body only, but in soule; ^d*Imaginis Imago*, ^ecreated to Gods owne ^f*Image*, to that immortall and incorporeall substance, with all the faculties and powers belonging vnto it, was at first pure, divine, perfect, happy, ^g*Created after God* in true holinesse and righteousnesse; *Deo congruens*, free from all manner of infirmities, and put in Paradise, to knowe God, to praise and glorifie him, to doe his will, *Vt dijs consimiles parturiat deos*;

(as an old Poet saith) to propagate the Church. But this most noble Creature, *Hæu tristis, & lachrymosa commutatio* (^hone exclaimes) O pittifull change! is fallen from that he was, and forfeited his estate, become *miserabilis homuncio*, a cast-away, a catiffe, one of the most miserable creatures of the World, if he be considered in his owne nature, an vnregenerate man; and so much obscured by his fall (that some few reliques excepted) he is inferiour to a beast. ⁱ*Man in honour that understandeth not, is like vnto beasts that perish*, so David esteemes him: a monster by a stupend Metamorphosis, ^ka fox, a dogge, a hogge, what not? *Quantum mutatus ab illo?* How much altered

Mans Excellency.

a *Magnum miraculum*.

b *Mundi Epitome*, nature delitie.

c *Finis rerum omnium cui sub-lunaria seruiunt* Scalig. exercit.

365. sec. 3. *Vale desacr. Phil. c. 4.*

d *Ut in numismate Cesaris* 1. *mago*, sic in homine Dei.

e Gen. i.

f *Image mundi* in corpore, Dei in anima.

g *Exemplum, dei quisq. est in imagine parva.*

h Ephel. 4. 24.

i *Palanternus* 1. *PSal. 49. 20.*

Mans fall and misery.

k *Lascivus superat Equum, impudens canem, asinus Vulpem, furore L. onem.*

Chrys. 23. Gen.

2

1 Gen. 3. 13.
m Eccus. 40. 1

A description
of Melancholy

Impulsive
cause of mans
misery and in-
firmities.

n Gen 3. 17.
o Illa cadens
iegmen mani-
bus decussit, &
vna Periclium
ammisit miseris
mortalibus atra
Hesiod. 1. oper.
p Hom. 5. ad
pop. Antioch.
q Psal. 107. 17.
r Prov. 1. 27.
s Quod autem
exhibens bella
coculant, quod
sterilitas & fa-
mes sollicitudi-
nem cumulent,
quod levienti-
bus morbis va-
letudo frangi-
tur, quod huma-
num genus suis
populatione va-
statur ob pecca-
tum omnia. Cyp.
t Si raro desu-
per pluvia des-
cendat, si terra
siliu pulveris
squalent, si vis
ieiunare & palli-
das herbas ste-
rilibus gleba pro-
ducant, si turbo
vincti debili-
ter &c. Cyp.
u Mat. 14. 3.
x Philostratus
lib. 8. vit. Apol-
lonii iniusticiam
eius, & scelerata
tas nuptias, &
cetera que prae-
ter rationem fe-
cerat: morborum
causas dixit.

from that he was, before blessed and happy, now miserable and accursed; ¹ *He must eat his meat in sorrow*, subiect to death and all manner of infirmities, all kinde of calamities. ^m *Great travell is created for all men, and an heavy Yoke on the sonnes of Adam*, from the day that they goe out of their mothers wombe, unto that day they returne to the mother of all things. Namely their thoughts, and feare of their hearts, and their imagination of things they wait for, and the day of death from him that sitteth in the glorious Throne, to him that sitteth beneath in the earth and ashes, from him that is cloathed in blew silke, and weareth a Crowne, to him that is cloathed in simple linnen. Wrath, envy, trouble, and vnquietnesse, and feare of death, and rigor, and strife, and such things come to both Man and Beast, but seavenfold to the vngodly. All this befalls him in this life, and peradventure eternall misery in the life to come.

The impulsue cause of these miseries in man, this privation or destruction of Gods image, the cause of death and diseases, of all temporall and eternall punishments, was the sinne of our first parent Adam, ⁿ in eating of the forbidden fruit, by the Divells instigation and allurements. His disobedience, pride, ambition, intemperance, incredulity, curiosity, from whence proceeded originall sin, and that generall corruption of mankind, as from a fountaine flowed all bad inclinations, and actuall transgressions, which cause our severall calamities, inflicted vpon vs for our sinnes. And this belike is that which our fabulous Poets haue shadowed vnto vs in the tale of ^o *Pandoras* box, which being opened through her curiositie, filled the World full of all manner of diseases. It is not curiosity alone, but those other crying sinnes of ours, which pull these severall plagues and miseries vpon our heads. For *Vbi peccatum, ibi procella*, as *P Chrysostome* well obserues. ^q *Fooles by reason of their transgression, and because of their iniquities are afflicted.* ^r *Feare commeth like sudden desolation, and destruction like a whirlwind, affliction and anguish, because they did not feare God.* ^s *Are you shaken with warres*, as *Cyprian* well vrgeth to *Demetrius*, *are you molested with dearth and famine*, is your health crushed with raging diseases? Is mankind generally tormented with Epidemicall maladies, *tis all for your sinnes*, *Haggai. 1. 9, 10. Amos, the 1. Ier. 7.* God is angry, punisheth, and threatneth, because of their obstinacy and stubbornesse, they will not turne vnto him. *If the earth be barren then for want of raine, if dry and squallid, it yeeld no fruit, if your fountaines be dried vp, your wine, corne, and oyle blasted, if the ayre be corrupted, and men troubled with diseases, tis by reason of your sinnes*: Which like the blood of *Abel* cry lowd to heauen for vengeance, *Lament. Ier. cap. 5. 15. That we haue sinned, therefore our hearts are heavy, Isay, 59. 11. 12. We roare like Beares, and mourne like Doves, and want health, &c. for our sinnes and trespasses.* But this wee cannot endure to heare, or to take notice of. *Ier. 2. 30. We are smitten in vaine, and receaue no correction, & cap. 5. 3. Thou hast striken them, but they haue not sorrowed, they haue refused to receaue correction, they haue not returned.* Pestilence hee hath sent, but they haue not turned to him. *Amos 4.* ^u *Herod* could not abide *Iohn Baptist*, nor ^x *Domitian* endure *Apollonius* to tell the causes of the plague at *Ephesus*, his iniustice, incest, adultery, and the like.

To punish therefore this blindness and obstinacy of ours, as a concomitant cause, and principall agent, is Gods iust iudgement, in bringing these calamities

laminities vpon vs, to chastise vs, I say, for our sinnes, and to satisfie Gods wrath. For the law requires obedience or punishment, as you may read at large, *Deut. 28. 15. If they will not obey the Lord, and keep his Commandements and Ordinances, then all these curses shall come vpon them. & Cursed in the towne and in the field, &c. & Cursed in the fruit of the body, &c. a The Lord shall send thee trouble and shame, because of thy wickednesse.* And a little after, *b The Lord shall smite thee with the botch of Egypt, and with Emrods, and Scab, and Itch, and thou canst not be healed. c With madnesse, blindnesse, and astonishing of heart.* This Paul seconds, *Rom. 2. 9. Tribulation and anguish on the soule of every man that doth euill.* Or else these chastisements are inflicted vpon vs for our humiliation, to exercise and try our patience here in this life to bring vs home, to make vs knowe God and our selues, to informe, & teach vs wisdom. *d Therefore is my people gone into captivity, because they had no knowledge, therefore is the wrath of the Lord kindled against this people, and he hath stretched out his hand vpon them.* Hee is desirous of our salvation, *e Nostra salutis auidus*, saith *Lemnius*, and for that cause pulls vs by the eare many times, to put vs in minde of our duties: *That they which erred, might haue vnderstanding (as I say speaks 29. 21.) and so be reformed. I am afflicted, & at the point of death, so David confesseth of himselfe, ps. 88. 15. v. 9. mine eyes are sorrowfull through mine affliction:* And that made him turne vnto God. Great *Alexander* in the midst of all his prosperity, by a company of Parasites deified, & now made a God, when he saw one of his wounds bleed, remembred that he was but a man, and remitted of his pride. *In morbo recolligit se animus*, as *f Pliny* well perceaued, *In sicknesse, the minde reflects vpon it selfe, with iudgement suruaies it selfe, & abhorres it former courses*, insomuch that he concludes to his friend *Marius*, *g that it were the period of all Philosophy, if we could so continue sound, or performe but a part of that which wee promised to doe, being sicke. Who so is wise then, will consider these things, as David did (Psal. 144. verse last,) And whatsoeuer fortune befall him, make vse of it.* If he be in sorrow, need, sicknesse, or any other aduersity, seriously to recount with himselfe, why this or that malady, misery, this or that incurable disease is inflicted vpon him; it may bee for his good, *h sic expedit*, as *Peter* said of his daughters ague. Bodily sicknesse is for his soules health, *perijisset*, had he not beene visited, he had vtterly perished, for *i the Lord correcteth him whom he loueth, even as a father doth his childe in whom hee delighteth.* If he be safe and sound on the other side, and free from all manner of infirmities, *k & cui*

Gratia, forma, valetudo contingat abunde,

Et mundus victus non deficiente crumena.

And that he haue grace, beauty, fauour, health,

A cleanly diet, and abound in wealth.

Yet in the midst of his prosperity, let him remember that caveat of *Moyse*, *l Beware that he doe not forget the Lord his God*, that he be not puffed vp, but acknowledge them to be his good gifts and benefits, and ** the more he hath, to be more thankfull*, (as *Agapetianus* adviseth) and vse them a right.

Now the instrumentall causes of these our infirmities, are as diuerse, as the infirmities themselves, starres, heauens, elements, &c. and all those creatures which God hath made, are armed against sinners. They were indeed once

3

y 16.

z 18.

a 20.

b Ver. 17.

c 28.

Deus quos diligit, castigat.

d Isa 5 13.

Ver. 15.

e *Justa solus auidus, continet aures velle, ac calamitate subinde nos exercet. Lemnius Lemn. l. 2. c. 29. de oculis: nat: mir.*

* *Vexatio dat intellectum.*

Esay. 28. 19.

f *Lib. 7. Cum iudicio, mores & facta recognoscit & se intuetur.*

Dum fero languorem, serore iugionis amorem: *Expers languoris, non sum memor huius amoris.*

g *Summum esse totius Philosophie, ut tales esse perseveremus, quales non sumus esse infirmi proficimur.*

h *Petrarch.*

i *Prov. 3. 12.*

k *Hor. Epist.*

lib. 1. 4.

l *Deut. 8. 11.*

Qui stat videat ne cadat.

* *Quanto maioribus beneficiis a deo cumulatur, tanto obligatiorem se debitorem fateri.*

Instrumentall cause of our infirmities.

- 4 good in themselves, and that they are now many of them pernicious unto vs, is not in their nature, but our corruption, which hath caused it. For from the fall of our first parent *Adam*, they have beene changed, the earth accursed, the influence of starres altered, the foure Elements, Beasts, Birds, Plants, are now ready to offend vs. *The principall things for the use of man are Water, Fire, Iron, Salt, Meale, Wheat, Hony, Milke, Oile, Wine, Cloathing*, good to the Godly, to the sinners turned to evill, *Ecclus. 39. 26. Fire, & Haile, and Famine, and Dearth, all these are created for vengeance, Ecclus 39. 29.* The Heavens threaten vs with their Comets, Starres, Planets, with their great conjunctions, Ecclipses, Oppositions, Quartiles, and such vnfriendly Aspects. The Aire with his Meteors, Thunder and Lightning, intemperate heat and cold, mighty windes, tempests, vnseasonable weather; from which proceed dearth, famine, plague, and all sorts of Epidemicall diseases; consuming infinite myriads of men. At *Cayro* in Egypt, every third year, (as it is related by ^m *Boterus*, and others, 300000. dye of the plague, and 200000. in *Constantinople*, every fift or seaventh) at the vtmost. How doth the Earth terrifie and oppress vs with terrible Earthquakes, which are most frequent in ⁿ *China*, *Iapan*, and those Easterne Climes, swallowing vp sometimes six Citties at once? How doth the water rage with his inundations, irruptions, flinging downe Townes, Citties, Villages, Bridges, &c. besides shipwracks, whole Ilands are sometimes suddenly over-whelmed with all their inhabitants, in ^o *Zeeland*, *Holland*, and many parts of the Continent drowned, as the ^p *Lake Erno* in Ireland? ^q *Nihilque præter arcium cadavera Patenti cernimus freto.* In the Fennes of *Freeiland* 1230. by reason of tempests, & the Sea drowned *multa hominum millia, & iumenta sine numero*, all the country almost, men and cattle in it. How doth the Fire rage, that mercilesse Element, consuming in an instant whole Citties? What towne of any antiquitie or note, hath not beene once, againe and againe, by the fury of this mercilesse element, defaced, ruined, and left desolate? In a word,

^m *Boterus de In: orbium.*

ⁿ *Legehist. relationem Lod. Frois de rebus Japonicis ad annum 1596.*

^o *Guiccard. de script. Belg. anno 1421.*

^p *Girald. m Cambrenf.*

^q *Janus Doufa ep. lib 1. cap. 10.*

^r *Munster 13. Cos. cap. 462.*

^f *Buchanan. Baptif.*

Ignis pepercit, unda mergit, æeris

Vis pestilentis equori ereptum necat,

Bello superstes, tabidus morbo perit.

Whom Fire spares, Sea doth drowne; whom Sea,

Pestilent ayre doth send to clay,

Whom warre scapes, sicknesse takes away.

To descend to more particulars, how many creatures are at deadly feud with men? Lions, Wolves, Beares, &c. Some with hooves, hornes, tuskes, teeth, tailes: How many noxious Serpents and venomous creatures, ready to offend vs with stings, breath, sight, or quite kill vs? How many pernicious fishes, plants, gummes, fruits, seeds, flowres, &c. could I reckon vp on a suddaine, which by their very smell many of them, touch, tast, cause some grievous malady, if not death it selfe? Some make mention of a thousand severall poysons: but these are but trifles in respect. The greatest enimie to man, is man, who by the Divels instigation, is still ready to doe mischief, his own executioner, a Wolfe, a Divell to himselfe, and others. We are all brethren in Christ, or at least should be, members of one body, servants of one Lord, and yet no feind can so torment, insult over, tyrannize, vex, as one man doth another. Let me not fall therefore, (saith *David*, when warres, plague,

Homo homini lupus, homo homini demon.

famine

famine were offered) into the hands of men, mercilesse and wicked men:

— *Vix sunt homines hoc nomine digni,*

Quamque lupi, seve plus feritatis habent.

Ovid. de Trist.
l. 5. El. 2. 7.

Wee can most part foresee these Epidemicall diseases and likely avoid them, dearth, tempestes, plagues, our Astrologers fortell vs; Earth-quakes, inundations, ruines of houses, consuming fires come by little and little, or make some noyse before hand; but the knaveries, impostures, injuries and villanies of men no art can avoid. Wee can keepe out professed enemies from our Citties, by gates, walles and towres, defend our selves from theeues and robbers by watchfulnesse and weapons, but this malice of men and their pernicious endeavours, no caution can diuert, no vigilancy foresee. Wee haue so many secret plottes and devises to mischiefe one another.

Sometimes by the Divells helpe, as Magitians, & Witches: sometimes by impostures, mixtures, poysons, stratagemes, single combats, warres, Wee hacke and hewe, as if we were *ad internecionem nati*, like *Cadmus* souldiers borne to consume one another. 'Tis an ordinary thing to read of an 100000 and two hundred thousand men slaine in a battle. Besides all manner of tortures, brasen bulls, racks, wheelles, strappadoes, gunnes, engins, &c. *Ad unum corpus humanum supplicia plura, quam membra:* Wee haue invented more torturing instruments, then there be severall members in a mans body, as *Cyprian* well obserues. To come neerer yet, our owne parents by their offences, indiscretion, and intemperance are our mortall enimies. *The fathers haue eaten sower grapes, and the childrens teeth are set on edge.* They cause our grieve many times, and put vpon vs hereditary diseases, inevitable infirmities: They torment vs, and we are as ready to injure our posterity;

1 Miscent acco-
nita nouerca.

1 Lib. 2. epist. 2.
ad Donatum.

1 Ezech. 18. 2.

--- *u mox daturi progeniem vitiosorem*, and the latter end of the world, as *Paul* foretold, is still like to be worst. We are thus bad by nature, bad by kinde, but farre worse by art, euery man the greatest enemy ynto himselfe. Wee study many times to vndoe our selues, abusing those good gifts which God hath bestowed vpon vs, Health, Wealth, Strength, Wit, Learning, Art, Memory, to our owne destruction, *Perditio tua ex te.* As *Indas Maccabeus* killed *Apollonius* friends with his owne weapons, we arme our selues to our owne ouerthrowes, and vse Reason, Art, Iudgement, all that should helpe vs, as so many instruments to vndoe vs. *Hector* gaue *Ajax* a sword, which so long as he fought against enimies, serued for his helpe and defence, but after he began to hurt harmelesse creatures with it, turned to his owne hurtlesse bowels. Those excellent meanes, God hath bestowed on vs well imployed, cannot but much availe vs, but if otherwise perverted, they ruine and confound vs: and so by reason of our indiscretion and weaknesse, they commonly doe: we haue too many instances. This *S. Austin* acknowledgeth of himselfe in his humble confessions, *promptnesse of Wit, Memory, Eloquence, they were Gods good gifts, but he did not vse them to his glory.* If you will particularly knowe how, and by what meanes, consult Physitians, and they will tell you, that it is in offending in some of those six non naturall things, of which I shal after^a dilate more at large, they are the causes of our infirmities, our surfetting, and drunkennesse; our immoderate insatiable lust, and prodigious riot *Plures crapula, quam gladius*, is a true saying, the boord consumes more then the sword. Our intemperance it is, that pulls so many severall in-

u Hor. l. 3. Od. 6
x 2. Tim. 3. 2.

1 Ezech. 18. 31
2. Macc. 3. 12.

a Part. 1. Sec. 2.
Memb. 2.

6

*b Nequitia est
que te non sinit
esse senem.*

c Homer. Iliad.

*d Intemperan-
tia, luxus, Inglu-
vies, & infinita
huiusmodi flagi-
tia, que diuinas
penas merentur.
Crato.*

curable diseases vpon our heads, that hastens ^b old age, perverts our tempe-
rature, and brings vpon vs sudden death. And last of all, that which crucifies
vs most, is our owne folly, madnesse, (*quos Iupiter perdit, dementat* by sub-
straction of his assisting grace God permits it) weaknesse, want of governe-
ment, our facilitie and pronenesse in yeelding to severall lusts, in giuing way
to every passion and perturbation of the minde: by which meanes we meta-
morphize our selues, and degenerate into beasts. All which that Prince of
^c Poets obserued of *Agamemnon*, that when he was well pleased, and could
moderate his passion, hee was --- *os oculosque Iovi par*: like *Iupiter* in feature,
Mars in valour, *Pallas* in wisdom, another God; but when he became an-
gry he was a Lyon, a Tiger, a Dogge, &c. there appeared no signe or likenesse
of *Iupiter* in him; so we, as long as we are ruled by reason, correct our inor-
dinate appetite, and conforme our selues to Gods word, are as so many liuing
Saints: but if wee giue reines to Lust, Anger, Ambition, Pride, and follow
our owne wayes, wee degenerate into beasts, transforme our selues, ouer-
throwe our constitutions, ^d prouoke God to Anger, and heap vpon vs this
of *Melancholy*, and all kindes of incurable diseases, as a iust and deserued pu-
nishment of our sinnes.

SVB SEC. 2.

MEMB. I.

Definition
The { Number } of Diseases.
Division.

*e Fern. Path. l.
1. cap. 1. morbus
est affectus con-
tra naturā cor-
pori insidens.*

*f Fusch. Instit. l.
3. Sect. 1. c. 3.*

*g à quo primum
vitatur actio.*

*h Dissolutio for-
deris in corpore,
ut sanitas est
consummatio.*

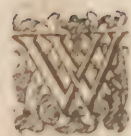
*i Lib. 4. cap. 2.
morbus est habi-
tus contra natu-
ram, qui usum
citus &c.*

*k Number of
Diseases,*

l Cap. 11. lib. 7.

*m Horat.
No man free
from some
Disease or
other.*

*n Cap. 50. lib. 7.
Centum et quinq;
vixit annos sine
ullo incommodo
m Jntu mu'o,
sevas oleo.*



That a Disease is, almost euery Physitian defines. ^e *Fernelius* calleth
it an *Affection of the body, contrary to Nature*. ^f *Fuschius* and *Crato*
an *hinderance, hurt, or alteration of any action of the Body, or part of*
it. ^g *Tholosanus*, a *dissolution of that league which is betweene Body*
and Soule, and a perturbation of it: as health the perfection, and makes to the
preseruatiō of it, ^h *Labeo in Agellius*, an *ill habit of the body, opposite to nature,*
hinderiing the use of it. Others otherwise, all to this effect.

How many diseases there are, is a question not yet determined, ⁱ *Pliny*
reckones vp 300. from the crowne of the Head, to the sole of the Foot: else-
where he saith *morborum infinita multitudo* their number is infinite: Howso-
euer it was in those old times, it boots not; in our dayes I am sure the num-
ber is much augmented: -- *macies, & nova februm*.

Terris incubuit cohors. For besides many Epi-
demicall diseases vnheard of, and altogether vnknowne to *Galen* and *Hippo-
crates*, as *Scorbutum*, *Small pox*, *Plica*, *Sweating sicknesse*, *Morbus Gallicus*, &c.
We haue many proper and peculiar almost to every part. No man amongst
vs so sound, of so good a constitution, that hath not some impediment of
Body or Minde. ^k *Quisque suos patimur manes*, we haue all our infirmities,
first or last, more or lesse. There will be peradventure in an age, or one of
a thousand, like *Zenophilus* the Musitian in ^l *Pliny*, that may happily liue
105. yeares, without any manner of impediment; A *Pollio Romulus*, that can
preserue himselfe ^m *with Wine and Oile*; A man as fortunate as *Q. Metellus*,
of whom

of whom *Valerius* so much bragges; A man as healthfull as *Otto Herwardus*, a Senator of *Ausburrow* in *Germanie*, whom *Leontius* the Astrologer brings in for an example and instance of certainty in his art, who because he had the significators in his geniture fortunate, and free from the hostile aspects of *Saturne* and *Mars* being a very old man, *could not remember that euer he was sicke*. *Paracelsus* may bragge, that he could make a man liue 400. yeares or more, if he might bring him vp from his infancy, and diet him as he list; and some Physitians hold, that there is no certaine period of mans life; but it may still by temperance and Physick be prolonged. Wee finde in the meane time, by common experience, that no man can escape, but that of *Hesiod* is true:

*n Exemplis ge-
nitur. p. a. fixis
Ephemer. cap. de
infirmis.
o Qui quod d-
pueritiae uli-
mam memoriam
recordari potest,
non meminit se
egrotum decu-
buisse.
p Lib. de vita.
longa.
r Oper. & diet.*

Πλὴν μὲν γὰρ γαῖα καὶ θάλασσα,
Ἰὼν ἀνθρώποι ἐν ἑσπέρῳ καὶ ὀπρύνῳ
Ἄνθρωποι ποικίλοι. ---

The earth's full of maladies, and full the Sea,
Which set vpon vs both by night and day.

If you require a more exact diuision of these ordinary Diseases, which are incident to men, I referre you to Physitians; they will tell you of *Acute & Chronicke*, *First and Secondary*, *Lethales*, *Salutares*, *Errant*, *Fixed*, *Simple*, *Compound*, *Connexed*, or *Consequent*, belonging to *parts* or the *whole*, in *Habit*, or in *Disposition*, &c. My diuision at this time (as most befitting my purpose) shall be into those of *Body* and of the *minde*. For them of the *Body*, a briefe Catalogue of which *Fuschius* hath made. *Institut. lib. 3. sect. 1. cap. 11*. I referre you to the voluminous Tomes of *Galen*, *Areteus*, *Rhasis*, *Avicenna*, *Alexander*, *Paulus*, *Aetius*, *Gordonius*, *Guianerius*: And those exact Neotericks, *Sauanarola*, *Capivaccius*, *Donatus Altomarus*, *Hercules de Saxonia*, *Mercurialis*, *Victorius Faventinus*, *Wecker*, *Piso*, &c. that haue methodically, and elaborately written of them all. Those of the *Minde* and *Head*, I will briefly handle, and apart.

*Diuis. of
Diseases.
1 See Fernclius
Path. lib. 1. cap.
9 10. 11. 12.
Fuschius instit.
1. 3. sect. 1. c. 7.
N. c. 7. Symax.*

SUBSEC. 3.

Division of the Diseases of the Head.

These Diseases of the Minde, forasmuch as they haue their chiefe seat and Organs in the head, are commonly repeated amongst the diseases of the head, which are diuers, and vary much according to their site. For in the head, as there be severall parts, so there be diuers grieuances, which according to that diuision of *Henrius*, (which he takes out of *Arculanus*) are inward or outward (to omit all others which pertaine to Eyes & Eares, Nostrills, Gummes, Teeth, Mouth, Palat, Tongue, Wesel, Chops, Face, &c.) belonging properly to the Braine, as baldnesse, falling of haire, surfaire, lice, &c. ^u Inward belonging to the skinner next to the Braine, called *dura* and *pia mater*, as all head-aches, &c. or to the Ventricles, Caules, Kells, Tunicles, Creekes, and parts of it, and their passions, as *Caro*, *Vertigo*, *Incubus*, *Apoplexie*, *Falling sicknesse*. The diseases of the *Nerves*, *Crampes*, *Stupor*, *Convulsion*, *Tremor*, *Palsie*: or belonging to the excrements of the brain, *Catarrhes*, *Sneezing*, *Rumes*, *Distillations*: or else those that pertaine

*r Praefat. de
morbis capitis.
In capite ut va-
ria habitant
partes, ita varie
querele ibi oc-
currunt.
u Of which
read Henrius,
Montalius, Hil-
desheim, Quer-
etian Iasor Pra-
conis, &c.*

8. pertaine to the substance of the Braine it selfe, in which are conceived, *Frensie*, *Lethargie*, *Melancholie*, *madnesse*, *weake memory*, *Sopor*, or *Coma* *Vigilia* & *vigil Coma*. Out of these againe I will single such as properly belong to the
 x *Cap. 2. de Me-* *Phantasie*, or *Imagination*, or *Reason* it selfe, which * *Laurentius* calls the di-
lansbol. seases of the mind; and *Hildisheim*, *morbos Imaginationis*, aut *Rationis lase*,
 which are three or foure in number, *Frensie*, *Madnesse*, *Melancholy*, *Dotage*,
 and their kinds: as *Hydrophobia*, *Lycanthropia*, *Chorus sancti viti*, *morbi de-*
moniaci: which I will briefly touch and point at, insisting especially in this
 of *Melancholy*, as more eminent then the rest, and that through all his kinds,
 causes, symptomes, prognosticks, cures: As *Lonicerus* hath done de *Apo-*
plëxiâ, and many others of such particular diseases. Not that I find fault
 with those which haue written of this subiect before, as *Iason Pratenfis*, *La-*
rentius, *Montaltus*, *T. Bright*, &c. they haue done very well in their severall
 kinds and methods, yet that which one omits, another may happily see, that
 y *Cap 2. de Phi-* which one contracts, another may enlarge. To conclude with y *Scribanus*,
siologia sagarû, that which they had neglected, or perfunctorily handled, we may more through-
quod alii minus ly examine, that which is obscurely deliuered in them, may be perspicuously di-
recte fortasse lated and amplified by vs; and so made more familiar and easie for every
dixerunt, nos ex- mans capacity, and the common good, which is the chiefe end of my Dis-
animare, melius course.
diiudicare, cor-
rigere studea-
mus.

S V B S E C. 4.

Dotage, *Phrensie*, *Madnesse*, *Hydrophobia*, *Lycanthropia*;
Chorus sancti Viti, *Extasis*.

Delirium Do-
tage.
 z *Cap. 4. de mol.*
 a *Art. Med. c. 7.*

Dotage; Fatuity, or Folly, is a common name to all the following
 Species, as some will haue it. z *Laurentius* and a *Altomarus* com-
 prehended *Madnesse*, *Melancholy*, and the rest vnder this name, and
 call it the *summum genus* of them all. If it be distinguished from
 them, it is, *naturall* or *ingenite*, which comes by some defect of the Organs
 and ouer-moist Braine, as wee see in our common fooles; and is for the most
 part intended or remitted in particular men, and therevpon some are wiser
 then other: or else it is *acquisite*, an *Appendix* or *Symptome* of some other
 disease, which comes or goes; or if it continue, a signe of *Melancholy* it selfe.

Phrensie.

Phrenitis, which the Greekes deriue from the word *φρεν*, is a Disease of
 the Mind, with a continuall *Madnesse* or *Dotage*, which hath an acute fea-
 ver annexed, or else an inflammation of the Braine, or the Membranes or Kells
 of it, with an acute feauer, which causeth *Madnesse*, and *Dotage*. It differs
 from *Melancholy* and *Madnesse*, because their dotage is without an ague: this
 continuall, with waking, or Memory decayed &c. *Melancholy* is most part
 silent; this clamourous, and many such like differences are assigned by Phy-
 sitians.

Madnesse.
 b *Pteriq; medi-*
cino complexu
perstringunt hos
duos morbos,
quod ex eadem
causa oriuntur,
quodq; magnitu-
dine & modo so-
lum distent, &
alter gradus ad
alterum existat.
Iason Pratenfis.

Madnesse, *Phrensie*, and *Melancholy* are confounded by *Celsus*, and many
 Writers, others leaue out *Phrensie*, and make *Madnesse* and *Melancholy* but
 one Disease, which b *Iason Pratenfis* especially labours, and that they differ
 onely *secundum maius* or *minus*, in quantity alone, the one being a degree to
 the other, and both proceeding from one cause. They differ *intenso* & *remisso*

so gradu, faith ^e *Gordonius*, as the humor is intended or remitted. Of the same minde is ^d *Areteus*, *Alexander Tertullianus*, *Guianerius*, *Savonarola*, *Hernius*, and *Galen* himselfe writes promiscuously of them both, by reason of their affinity, but most of our neotericks doe handle them apart, whom I will follow in this treatise. *Madnesse* is therefore defined to bee a vehement *Dotage*, or raving without a feaver, farre more violent then *Melancholy*, full of anger and clamor, horrible lookes, actions, gestures, troubling the Patients with farre greater vehemency both of body and Mind, without all feare and sorrow, with such impetuous force and boldnesse, that sometimes three or foure men cannot hold them. Differing only in this from *Phrensie*, that it is without a Feuer, and their memory is most part better. It hath the same causes as the other, as *Choler adust*, and *Blood incensed*, *Brains inflamed* &c. ^e *Fracastorius* addes a due time, and full age to this definition, to distinguish it from children, and will haue it a confirmed Impotency, to separate it from such as accidentally come & goe againe, as by taking *Henbane*, *Nightshade*, *Wine*, &c. Of this fury there be diuerse kindes, *Extasie*, which is familiar with some persons, as *Cardan* faith of himselfe, he could be in one when he list, in which the *Indian* priests deliuer their Oracles, and the witches in *Lapland*, as *Olaus Magnus* writeth lib. 3. cap. 18. *Extasi omnia predicere*, answered all questions in an *Extasis* you will aske, as what your friends doe, where they are, how they fare? &c. The other species of this fury are *Enthusiasmes*, *Revelations*, & *Visions*, so often mentioned by *Gregory* and *Beda* in their workes; *Obsession* or *Possession* of diuels, *Sybilline Prophets*, and *Poeticall Furies*; such as come by eating noxious Herbes, *Tarantulas* stinging; &c. which some reduce to this. The most knowne are these, *Lycanthropia*, *Hydrophobia*, *Chorus*, *sancti Viti*.

Lycanthropia, which *Avicenna* calls *Cucubuth*, others *Lupinam insaniam*, or *Wolfe madnesse*, when men runne howling about graues and fields in the night, and will not be perswaded but that they are *Wolues* or some such beasts. ^g *Atius* and ^h *Paulus* call it a kinde of *Melancholy*, but I should rather referre it to *Madnesse*, as most doe. Some make a doubt of it, whether there be any such Disease. ⁱ *Donat ab Altomari* faith, that he saw two of the in his time: ^k *Wierus* tels a story of such a one at *Padua* 1541. that would not beleeue to the contrary, but that he was a wolfe. He hath another instance of a *Spanjard*, who thought himselfe a *Beare*, ^l *Forestus* confirms as much by many examples, one amongst the rest of which he was an eye-witnesse, at *Alcmaer* in *Holland*, a poore Husband-man that still haunted about graues, and kept in *Churchyards*, of a pale, blacke, vgly, & fearefull looke. Such be-like or little better, were King *Prætus* ^m Daughters, that thought themselves *Kine*. And *Nebuchadnezzar* in *Daniel*, as some interpreters hold, was onely troubled with this kinde of *Madnesse*. This disease perhaps gaue occasion to that bold assertion of ⁿ *Pliny*, some men were turned into wolues in his time, and from wolues 10 men againe: and to that fable of *Pausanias*, of a man that was tenne yeares a *Wolfe*, and afterwards turned to his former shape: ^o *Ovids* tale of *Lycaon* &c. He that is desirous to heare of this Disease, or more examples, let him reade *Austin* in his 18. booke de *Civitate Dei*. cap. 5. *Mizaldus* cent. 5. 77. *Schenkius* lib. 1. *Hildesheim* spicel. 2. de *Mania*. *Forestus* lib. 10. de morbis cerebri. *Olaus Magnus*. *Vincentius Bellavicensis*,

9.

cid. 300.
d Pars m. a
mili videtur.
e Infans est.
qui ante debi-
tū, et tempore
debito se non
manuteneat
et fugacius
videtur. Hy-
stERICUS est con-
firmatus habet
impotentiam de-
moperandi cir-
ca intellectum.
lib. 2. de intell.
fig. 6.
f Of which
read: Felix
Plater cap. 2. de
mentis aliena-
tione.
Lycanthropia.

g Lib. 6. cap. 11.
h Lib. 3. cap. 16.
i Cap. 9. de
med.
k De prellig.
Dammun. 3.
Cap. 21.
l Observat lib.
10. de morbis
Cerebri. Cap. 25.

m Hippocrates
lib. de insania.

n Lib. 8. cap. 22.
homines inter-
dum lupos fieri,
& contra.
o Met. lib. 1.

10

p Cap. de Mem.
 * Vicerata crura,
 fistulis ad-
 est immodica,
 palliati, lingua
 sicca,
 q Cap 9. art.
 Hydrophobia,
 r Lib. 3. cap 9.
 f Lib 7. de P^{ne}
 menis.

r Lib. 3. cap. 13.
 de morbis acu-
 tis.

u Spicel. 2.

x Sckenkius 7.
 lib. de Venenis.

y Lib. de Hydro-
 phobia.

z Observat. lib.
 10. 25.

chorus sancti
 Viti.
 Fascivamebo-
 rum. To. 4. de
 morbi. ameni-
 am. Tract. 1.
 b Eveniunt
 plurimum rem-
 issam compro-
 bante.

spec. met. lib. 31. c. 122. Pierius, Bodine, Zuinger, Zeigler, Peucer, Wierus, Spranger, &c. This malady, saith Avicenna, troubleth men most in February, and is now a daies frequent in Bohemia and Hungary, according to p Heurnius. Schernitzius will haue it common in Livonia. They lye hid most part all day, and goe abroad in the night, barking, howling, at graues and deserts they haue vsually hollow eyes, scabbed leggs and thighs, very dry and pale, saith q Altomarus: he giues a reason there of all the symptoms, and sets downe a brieft cure of them.

Hydrophobia, is a kinde of madnesse, well knowne in euery village, which comes by the biting of a mad dogge, or scratching, saith r Aurelianus, touching, or smelling alone sometimes, as f Sckenkius proues, and is incident to many other creatures as well as men: so called, because the parties affected, cannot endure the sight of water: or any liquor, supposing still they see a mad dogge in it. And which is more wonderfull, though they be very dry, (as in this malady they are) they will rather dye then drinke, t Calius Aurelianus, an ancient writer, makes a doubt whether this Hydrophobia be a passion of the body, or the mind. The part affected is the Braine: the cause poyson that comes from the mad dogge, which is so hot and dry that it consumes all the moisture in the body. u Hildesheim relats of some that died so mad, and being cut vp, had no water, scarce blood, or any moisture left in them. To such as are so affected, the feare of water begins at 14 daies after they are bitten, to some againe, not till 40 or 60 daies after: commonly saith Heurnius, they beginne to raue, fly water, and glasses, to looke red and swell in the face, about 20 daies after (if some remedy bee not taken in the meane time) to lye awake, to be penfue sad, to see strange Visions, to barke and howle, to fall into a sowne, & oftentimes fitts of the falling sicknesse. * Some say little things like whelps will be seene in their vrines. If any of these signes appeare, they are past recovery. Many times these Symptoms will not appeare, till fixe or seauen moneths after, saith y Codronchus; and sometimes not till 7 or 8 yeares as Guianerius, 12 as Albertus, 6 or 8 moneths after as Galen holds. Baldus the great lawyer dyed of it; an Austin Frier, and a woman in Delphe, that were z Forrestus Patients, were miserably consumed with it. The common cure in the Country (for such at least as dwell neere the Sea side) is to ducke them ouer head and eares in Sea water; some vse charmes, euery good wife can prescribe Medicines. But the best cure to be had in such cases, is from the most approued Physitians, they that will read of them may consult with Dioscorides lib. 6. c. 37. Heurnius, Hildesheim, Capiuaccius, Forrestus, Sckenkius, and before all others Codronchus an Italian, who hath lately written two exquisite bookes of this subiect.

Chorus sancti Viti, or Saint Vitus dance, the lasciuious dance, a Paracelsus calls it, because they that are taken with it, can doe nothing but dancetill they be dead, or cured. It is so called, for that the parties so troubled, were wont to goe to Saint Vitus for helpe, & after they had danced there a while, they were b certainly freed. 'Tis strange to heare how long they will dance, and in what manner, ouer stooles, formes, tables, even great bellyed women sometimes (and yet neuer hurt their childe) will dance so long that they can stirre neither hand nor foote, but seeme to be quite dead. One in red clothes they cannot abide. Musicke about all things they loue, & therefore the Magistrats

in Germany will hire Musicians to play to them; and some lusty sturdy companions to dance with them. This disease hath beene very common in Germany, as appeares by those relations of *Sckenkius*, & *Paracelsus* in his Book of Madnes, who braggs how many severall persons he hath cured of it. *Felix Platerus de mentis alienat. cap. 3.* reports of a woman in *Basil* whom he saw, that danced a whole moneth together. The *Arabians* call it a kinde of *Falsy*. *Bodine* in his 5. Booke de *Repub. cap. 1.* speakes of this infirmity; *Monavius* in his last Epistle to *Scoltizius*, and in another to *Dudithus*, where you may reade more of it.

The last kinde of madnesse or melancholy is that demonickall (if I may so call it) obsession or possession of divells which *Platerus* and others would haue to bee præternaturall: stupend things are said of them, their actions, gestures, contortions, fasting, prophesying, speaking languages they were neuer taught &c. many strange stories are related of them which because some will not allowe, (for *Deacon* and *Daurell* haue written large volumes of this subject pro ad con,) I voluntarily omit.

^d *Fuschius institut. lib. 3. sect. 1. cap. 11.* *Felix Plater*, & *Laurentius* adde to these another *Fury* that proceeds from *Loue*, and another from *Study*, another *Divine* or *religious Fury*; but these more properly belong to *Melancholy*; of all which, I will speake* apart, intending to write a whole booke of them.

SYBSECT. 5.

Melancholy in disposition, improperly so called, Equivocations.

Melancholy, the subject of our present Discourse, is either in Disposition, or Habite. In Disposition, is that transitory *Melancholy*, which goes & comes vpon euery small occasion of sorrow, need, sicknesse, trouble, feare, grieffe, passion, or perturbation of the Minde, any manner of care, discontent, or thought, which causeth anguish, dulnesse, heauinesse and vexation of the spirits, any wayes opposit to pleasure, mirth, joy, delight, causing frowardnesse in vs, or a dislike. In which Equivocall and improper sense, we call him *Melancholy*, that is dull, sad, fowre, lumpish, ill disposed, solitary, any way moued, or displeased. And from these *Melancholy Dispositions*,^f no man liuing is free, no *Stoicke*, none so wise, none so happy, none so patient, so generous, so godly, so diuine, that can vindicate himselfe, so well composed, but more or lesse some time or other, he feelles the smart of it. *Melancholy* in this lence is the Character of Mortalitie. * *Man that is borne of a woman, is of short continuance, and full of trouble.* *Zeno*, *Cato*, *Socrates* himselfe, whom *Ælian* so highly commends for a moderate temper, that nothing could disturbe him, but going out, and coming in, still *Socrates* kept the same serenity of countenance, what misery so euer befell him, (if we may beleue *Plato* his Disciple) was much tormented with it. *2. Metellus*, in whom^h *Valerius* giues instance of all happinesse, the most fortunate man then liuing, borne in that most flourishing City of *Rome*, of noble parentage, a proper man of person, well qualified, healthfull, rich, honourable, a Senator, a Consul, happy in his wife, happy in his children, &c. yet this

Lib. 1. cap. de Mania.

II

d. cap. 3. de mentis alienatione. e. Cap. 4. de mel. * PART. 3.

f De quo bonæ ne securitas, de quo certum gaudium? quocumq; se convertit in terrenis rebus amaritudinem animi inueniet August. in psal. 85.

* Job. 1. 14. g Omni tempore Socratem eodem cultu videri, siue domum rediret, siue domo egrediretur.

h Lib. 7. cap. 1. Natus in florentissima totius Orbis ciuitate, nobilissimis parentibus, corporis vires habuit, & rarissimas animi dotes, uxorem conspicuam, pudicam, felices liberos, consulare decus sequentes triumphos &c.

- 12 this man was not void of Melancholy, he had his share of sorrow. ⁱ Polycrates Samius, that flung his ring into the Sea, because he would participate of discontent with others, and had it miraculously restored to him againe shortly after by a fish taken as he angled, was not free from Melancholy dispositions. No man can secure himselfe; the very gods had bitter pangs, and frequent passions, as their owne ^k Poets put vpon them. In generall, ^l as the heauen, so is our life, sometimes faire, sometimes overcast, tempestuous, and serene; as in a rose, flowres and prickles, in the yeare it selfe, a temperate sommer sometimes, a hard winter, a drowth, and then againe pleasant showres: so is our life intermixt with ioyes, hopes, feares, sorrowes, calumnies: Inuicem cedunt dolor & voluptas, there is a succeffion of pleasure and paine.

---^m medio defonte lepōrum,

Surgit amari aliquid quod in ipsis floribus angat.

ⁱ Alian.

^k Homer, Iliad.

^l Lipsius cent. 3.

ep. 45. v. co-

lum, sic nos ho-

mines iunius: il-

lud ex interval-

lo nubibus ob-

ducitur & ob-

scuratur. In ro-

ario flores spi-

nis intermixti.

Vita similis aeri

vidum modo, su-

dum, tempestas,

serenitas: ita

vires verum sunt

promia gaudii,

& sequaces cu-

ra.

^m Lucretius l.

4. 1124.

ⁿ Prov. 14. 3.

Extremum

gaudii luctus

occupat.

^o Xaralitia in-

quit celebran-

tur, nuptie hic

sunt; at ibi quid

celebratur quod

non dolet, quod

non transiit?

^p Apuleius 4.

florid, nihil

quicquid homi-

ni tam prope-

rum, diuinius

darum, quin ei

admixtum se-

aliquid difficul-

tatis, ut etiam

amplissima qua-

qua letitia sub-

sit quæpiam vel

parua quærimo-

nia coniugatio-

ne quadam mel-

lis, & sellis.

^q Caduca nimi-

rum & fragilia,

& quævilibus

constantanea

crepundiis sunt

ista quæ vires

& oves humane

vocantur, afflu-

unt subid, re-

pense delabuntur, nullo in loco, nulla in persona, stabilitibus nixa radicibus consistunt; sed interitissimo statu fortune, quos in sublime exur-

terunt improviso recur su desitui os in profundo miseriarum vally miserabiliter immergant, Valerius lib. 6. cap. 11. r Huic seculo parum

apius es aut potius omnium nostrorum conditionem ignoras, quibus reciproco quodam nexu, &c. Lorchanus Gallobelgicus lib. 3. ad

annum 1598. f Horum omnia studia dirigi debent, ut humana fortiter feramus. * 2 Tim. u Epist. 96. lib. 10. affectus frequentes con-

temptia, morbum faciunt, Distillatio vna nec adhuc in morem adaucta, iussim facit, assidua & violenta pitisim.

Even in the midst of laughing there is sorrow, (as ⁿ Solomon holdes:) even in the midst of all our feasting and Iollity: as ^o Austin inferrs in his Com. on the 41 psalme, there is griefe and discontent. Inter delitias semper aliquid sæui nos strangulat, for a pint of hony thou shalt here likely finde a gallon of gaul, for a dramme of pleasure a pound of paine, for an inch of mirth an ell of mone, as Ivy doth an oke these miseries encompasse our life. And 'tis most absurd and ridiculous, for any mortall man to looke for a perpetuall tenor of happinesse in this life. Nothing so prosperous and pleasant, but it hath ^p some bitternesse in it, some complaining, some grudging, 'tis all a γλυκύπικρον, a mixt passion. We are not here as those Angells, celestiall powers and Bodies, Sunne and Moone, to finish our course without all offence, with such constancy, to continue for so many ages: but subiect to infirmities, miseries, interrupt, tossed and tumbled vp and downe, carried about with every small blast, often molested and disquieted vpon each slender occasion, vncertaine, brittle, and so is all that we trust vnto. ^r And he that knowes not this, and is not armed to indure it, is not fit to line in this world (as one condoles our time) he knowes not the condition of it, where with a reciprocalltie, pleasure and paine are still united, and succeed one another in a ring. Exi è mundo, get thee gone hence, if thou canst not brooke it, there is no way to avoide it, but to arme thy selfe with patience, with magnanimitie, to ^s oppose thy selfe vnto it, so suffer affliction as a good souldier of Christ; (as ^{*} Paul adviseth) constantly to beare it. But forasmuch as so few can imbrace this good counsell of his, or vse it aright, but rather as so many brute beasts, giue a way to their passions, voluntarily subiect and precipitate themselues into a Labyrinth of cares, woes, miseries, and suffer their soules to be ouercome by them, cannot arme themselues with that patience as they ought to doe, it falleth out oftentimes that these Dispositions become Habits, and many Affects contemned, (as ^u Seneca notes) make a disease. Even as one Distillation, not yet growne to custome, makes a cough; but continuall and inveterate causeth a consumption of the lungs: so doethese our Melancholy provocations: and according as the humor it selfe is intended, or remitted in men, as their temperature of Body, or Ratio-

nall soule is better able to make resistance; so are they more or lesse affected. For that which is but a flea-biting to one, causeth insufferable torment to another, & which one by his singular moderation, & well composed carriage can happily ouercome, a second is no whit able to sustaine, but vpon euery small occasion of misconceaued abuse, iniurie, griefe, disgrace, losse, crosse, rumor, &c. (if solitary, or idle) yeelds so farre to passion, that his complexion is altered, his digestion hindred, his sleepe gone, his spirits obscured, and his heart heavy, his Hypochondries misaffected, winde, crudity, on a sudden overtake him, and he himselfe ouercome with *Melancholy*. And as it is with a man imprisoned for debt, if once in the goale, every Creditor will bring his action against him, and there likely hold him: If any discontent seale vpon a patient, in an instant all other perturbations (for ---- *quâ data portarunt*) will set vpon him, and then like a lame dogge or broken winged goose hee droopes and pines away, and is brought at last to that ill habit or malady of melancholy it selfe. So that as the Philosophers make * eight degrees of heat and cold: we may make 88 of *Melancholy*, as the parties affected are diversly seized with it, or haue beene plunged more or lesse into this infernall gulfe, or waded deeper into it. But all these *Melancholy* fits, howsoeuer pleasing at first, or displeasing, violent & tyrannizing ouer those whom they seize on for the time, yet these fits I say or men affected are but improperly so called, because they continue not; but come & goe, as by some obiects they are moued. This *Melancholy* of which we are to treat, is an Habit, *morbus fonticus* or *Chronicus*, a Chronicke or continue disease, a settled humor, as y *Aurelianus*, and z others call it, not errant but fixed, and as it was long increasing, so now being (pleasant, or painefull) growne to an habit, it will hardly be remoued.

x *Calidum ad
ostia: frigidum
ad ostia. Vna
birundenon fa-
cit estatem.*

y *Lib. 1. c. 6.*
z *Fuschius l. 3.
sec. 1. cap. 7.*
*Hildisheim fol.
130.*

SECT. 1.

MEMB. 2.

SVRSECT. 4.

Digression of Anatomy.

BEfore I proceed to define the Disease of *Melancholy*, what it is, or to discourse farther of it, I hold it not impertinent to make a brief Digression of the Anatomy of the body, & faculties of the soule, for the better vnderstanding of that which is to follow; because many hard words will often occurre, as *Myrache*, *Hypochondries*, *Hemrods*, &c. *Imagination*, *Reason*, *Humours*, *Spirits*, *Vitall*, *Naturall*, *Animall*, *Nerues*, *Veines*, *Arteries*, *Chilus*, *Pituita*; which of the vulgar will not so easily be perceaued, what they are, how sited, and to what end they serue. And besides, it may peradventure giue occasion to some men, to examine more accuratly, search farther into this most excellent subiect, and therevpon with that Royall * Prophet to praise God, (*for a man is fearefully and wonderfully made, and curiously wrought*) that haue time and leasure enough; and are sufficiently informed in all other worldly busineses, as to make a good bargain, buy and sell, to keepe and make choice of a faire Hauke, Hound, Horse, &c. But for such matters as concerne the knowledge of themselves, they are wholly ignorant and carelesse, they know not what this body and

* *Pl. 39. 13.*

14

a De Animâ.

Turpe enim est
homini ignorare
sui corporis (ut
ita dicam) edificium,
praesertim
cum ad valitudinem
et mores
haec cognitio pertinet.

b De usu partium.

c History of man.

d D. Crooke.

e In Syntaxi.

f De Anima.

g Institut. lib. 1.

h Physiol. lib. 1.

et 2.

Soule are, how combined, of what parts and faculties they consist, or how a Man differs from a Dogge. And what can be more ignominious and filthy (as ^a Melancthon wel inveighes) then for a man not to knowne the structure and composition of his owne body, especially since the knowledge of it, tends so much to the preservation of his health, & information of his manners. To stirre them vp therefore to this study, to peruse those elaborate workes of ^b Galen, ^{Bauhinus}, ^{Plater}, ^{Vesalius}, ^{Falopius}, ^{Laurentius}, ^{Remelinus}, &c. Which haue written copiously in Latine; or that which some of our industrious Countymen haue done in our mother tongue, not long since, as that translation of ^c Columbus, and ^d Microcosmographia, in 13. bookes, I haue made this brieve Digression. Also because ^e Wecker, ^f Melancthon, ^g Fernelius, ^h Fuschius and those tedious Tracts de Animâ (which haue more compendiously handled, and written of this matter) are not at all times ready to be had, to giue them some small taste, or notice of the rest, let this Epitome suffice.

SUBSECT. 2.

Division of the Body. Humours, Spirits.

i Anat. lib. 1. c. 18.

Humors.



F the parts of the Body, there be many diuisions: The most approved is that of ⁱ Laurentius, out of Hippocrates: which is, into parts Contained, or Containing. Contained, are either Humours, or Spirits.

A humour is a liquid or fluent part of the Body, comprehended in it, for the preservation of it, and is either innate and borne with vs, or adventitious and acquiste. The Radicall or innate, is daily supplied by nourishment, which some call *Cambium*, and make those secundary humours of *Ros* and *Gluten* to maintaine it: or acquiste, to maintaine these foure first primary Humours, comming and proceeding from the first concoction in the Liver, by which meanes *Chylus* is excluded. Some diuide them into profitable, and excrementitious. But ^k Crato out of Hippocrates will haue all foure to bee iuyce, and not excrements, without which no liuing creature can bee sustained: which foure though they bee comprehended in the Masse of *Blood*, yet they haue their severall affections, by which they are distinguished from one another, and from those adventitious, peccant, or ^l diseased humours, as Melancthon calls them.

k In Micro:

lucos, sine quibus
animal sustentari non potest.

l Morboſi humores.
Blood.

Blood, is a hot, sweet, temperate, red humour, prepared in the *Meseraicke* veines, and made of the most temperate parts of the *Chylus* in the liver, whose office is to nourish the whole body, to giue it strength and colour, being dispersed by the veines, through every part of it. And from it *Spirits* are first begotten in the heart, which afterwards by the *Arteries*, are communicated to the other parts.

Pituita, or *Fleagme*, is a cold and moist humour, begotten of the colder part of the *Chylus*, (or white iuyce comming of the meat digested in the stomacke) in the Liver; his office is to nourish, and moisten the members of the body, which as the tongue, are moued, that they be not over dry.

Choler, is hot and dry, bitter, begotten of the hotter parts of the *Chylus*, and gathered to the Gall: it helps the naturall heat and senses, and serues to the expelling of excrements.

Melan-

Melancholy, cold and drie, thicke, blacke, and fowre, begotten of the more ¹⁵ *Melancholy.* faeculent part of nourishment, and purged from the spleene, is a bridle to the other two hot humors, *Blood* and *Choler*, preserving them in the Blood, and nourishing the bones: These foure humors haue some analogie with the foure Elements, and to the foure ages in man.

To these humors, you may adde *Serum*, which is the matter of *Vrine*, *Serum, Sweat,* and those excrementitious humors of the third Concoction, *Sweat*, and *Teares.* *Teares.*

Spirit is a most subtile vapour, which is expressed from the *Blood*, & the *Spirits,* instrument of the soule, to performe all his actions; a common tye or *medi-* um, betwixt the body and the soule, as some will haue it; or as ^a *Paracelsus*, a *a Spiritalis ani-* fourth soule of it selfe. *Melancthon* holds the fountaine of these spirits to be the *Heart*, begotten there, and afterward conuaied to the Braine, they take another nature to them. Of these spirits there be three kinds, according to the three principall parts, *Braine*, *Heart*, *Liver*; *Naturall*, *Vitall*, *Animall*. The *Naturall* are begotten in the *Liver*, and thence disperfed through the Veines, to performe those naturall actions. The *Vitall Spirits* are made in the Heart of the *Naturall*, which by the Arteries, are transported to all the other parts: if these *Spirits* cease, then life ceaseth, as in a *Syncope* or Swoun- ing. The *Animal spirits* formed of the *Vitall*, brought vp to the Braine, and diffused by the Nerues, to the subordinate Members, giue sense and motion to them all.

SUBJECT. 3.

Similar parts.

Containing parts, by reason of their more solid substance, are either *Similar parts.* *Homogeneall*, or *Heterogeneall*, *Similar*, or *Disimilar*, so *Aristotle* divides them, *lib. I. cap. I. de hist Animal. Laurentius cap. 20. lib. I.* *Similar*, or *Homogeneall*, are such, as if they be divided, are still se- ^m *Laurentius* vered into parts of the same nature, as water into water. Of these some bee *Spermatieall*, some *Fleshie*, or *Carnall*. *Spermatieall* are such as are imme- *cap. 20. lib. I.* diately begotten of the Seede, which are *Bones*, *Gristles*, *Ligaments*, *Mem-* *Anat.* *branes*, *Nerves*, *Arteries*, *Veines*, *Skinnes*, *Fibers* or *Strings*, *Fat*.

The bones are dry and hard, begotten of the thickest of the seed, to streng- *Bones.* then and sustaine the other parts, some say there be 304, some 307, or 313, in Mans Body. They haue no Nerues in them, and are therefore without sense.

A *Gristle*, is a substance softer then bones, and harder then the rest, flexible, and serues to maintaine the parts of motion.

Ligaments, are they that tye the bones together, and other parts to the Bones, with their subseruing tendons: *Membranes* office is to couer the rest.

Nerues or *Sinewes*, are *Membranes* without, and full of Marrow within, they proceede from the Braine, and carry the *Animall Spirits* for sense and motion. Of these some be harder, some softer, the softer serue the senses, and there be seauen paire of them. The first be the *Opticke Nerves*, by which we see; the second moue the eyes, the third paire serue for the tongue to tast; the

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the fourth paire for the taste in the Palate; the fift belong to the Eares; the sixt paire is most ample, & runnes almost ouer all the Bowels; the seauenth paire moues the Tongue. The harder Sinewes serue for the motion of the inner parts, proceeding from the Marrow in the backe, of whom there bee thirtie Combinations, seauen of the Necke, twelue of the Brest, &c.

Arteries.

In these they
obserue the
beating of the
Pulse.

Arteries are long and hollow, with a double skinne to convey the vitall spirits; to discerne which the better, they say that *Vesalius* the *Anatomist* was wont to cut vp men aliue. ⁿ They arise in the left side of the heart, and are principally two, from which the rest are deriued, *Aorta*, and *Venosa*, *Aorta* is the root of all the other, which serue the whole body; the other goes to the Lungs, to fetch ayre to refrigerate the Heart.

Veines.

Veines, are hollow and round like pipes, arising from the Liver, carrying blood and naturall spirits, they feed all the parts. Of these there bee two chiefe, *Venaporta*, and *Vena Cava*, from which the rest are corrivated. That *Vena porta* is a Veine, comming from the concaue of the Liuer, and receauing those meferaicall veines, by whom hee takes the *Chylus* from the stomacke and guts, and conuaies it to the Liuer. The other deriues blood from the liuer to nourish all the other dispersed members. The branches of that *Vena porta* are the *Meferaicall* and *Hæmorrhoides*. The branches of the *Cava* are inward or outward. Inward, *feminall* or *emulgent*. Outward, in the head, armes, feet, &c. and haue seuerall names.

Fibre, Fat,
Flesh.

o *Chius est pars
familiaris à vi
cutifica, ut inte-
riora muniat.*
Capinaec. Anat.
pag. 252.

Fibre are strings, white and solide dispersed through the whole member, and are right, oblique, transverse, all which haue their severall vses. *Fat*, is a similar part moist without blood, composed of the most thicke and vinctuous matter of the blood. The ^o skinne couers the rest, and hath *Cuticulam* or a little skinne vnder it. *Flesh* is soft and ruddy, composed of the congealing of blood, &c.

SUBSEC. 4.

Disimilar parts.



Disimilar parts, are those which we call *Organicall*, or *Instrumentall*, and they be *Inward*, or *Outward*. The chiefeft outward parts are situate forward or backward. *Inward*, the crowne and foretop of the head, skull, face, forehead, temples, chinne, eyes, eares, nose, &c. necke, breast, chest, vpper and lower part of the belly, hypocondries, navell, groyne, flanks, &c. *Backward*, the hinder part of the head, back, shoulders, sides, loynes, hipbones, *os sacrum*, buttocks, &c. Or joints, armes, hands, feet, legges, thighes, knees, &c. Or common to both, which because they are obvious and well knowne, I haue carelesly repeated, *eaque præcipua & grandiora tantum: quod reliquum, ex libris de anima, qui volet, accipiat.*

p *Anat. lib. 1. c.*
19. *Celebris est
& peruiulgata
partium divisio
in principes &
ignobiles partes.*

Inward Organicall parts which cannot be seene, are diuerse in number, and haue seuerall names, functions, and diuisions; but that of *p Laurentius* is most notable, into *Noble*, or *Ignoble* parts. Of the noble there be three principall parts to which all the rest belong, and whom they serue, *Braine*, *Heart*, *Liver*. According to whose site, three Regions, or a threefold diuision is made of the whole body. As first of the *Head* in which the Animal Organes are contained,

tained, and Braine it selfe, which by his Nerues giues sense and motion to the rest, and is (as it were) a priuy Councillour, and Chancellour to the Heart. The second Region is the Chest, or middle *Belly*, in which the heart as king keepe his court, and by his Arteries communicates life to the whole body. The third Region is the lower *Belly*, in which the liver resides as a *Legat à latere*, with the rest of those naturall Organes, seruing for concoction, nourishment, expelling of excrements. This lower Region is distinguished from the vpper by the *Midriffe*, or *Diaphragma*, and is subdivided againe by some into three concavities, or regions, vpper, middle, and lower. The vpper of the *Hypocondries*, in whose right side is the *Liver*, the left the *Spleene*. From which is denominated *Hypocondriacall Melancholy*. The second of the *Navel* and *Flanckes*, divided from the first by the *Rimme*. The last of the *watercourse*, which is againe subdivided into three other parts. The *Arabians* make two parts of this Region, *Epigastrium*, and *Hypogastrium*; Vpper or lower. *Epigastrium* they call *Mirach*, from whence comes *Mirachialis Melancholia*, sometimes mentioned of them. Of these seuerall Regions I will treat in briebe, apart: And first of the third Region, in which the naturall Organes are contained.

q D. Crook out
of Gales and
others.

But you that are Readers in the meane time, Suppose you were now brought into some sacred Temple, or Maiesticall Pallace (as *Melancthon* saith) to behold not the matter onely, but the singular Art, Workmanship, and counsell of this our great Creator. And tis a pleasant and profitable speculation, if it be considered aright. The parts of this Region, which present themselves to your consideration and view, are such as serue to nutrition or generation. Those of *Nutrition* serue to the first or second concoction: as the *oesophagus* or *Gullet*, which brings meat and drinke into the *Stomacke*. The *Ventricle* or *stomacke*, which is seated in the midst of that part of the belly beneath the *Midriffe*, the kitchen (as it were) of the first concoction, and which turnes our meat into *Chilus*: It hath two mouthes, one aboue, another beneath. The vpper is sometimes taken for the stomacke it selfe; the lower and neather dore (as *Wecker* calls it) is named *Pylorus*. This stomacke is sustained by a large Kell or Kaull, called *Omentum*: which some will haue the same with *Peritoneum*, or *rimme* of the belly. From the *stomacke* to the very *Fundament*, are produced the *Guts* or *Intestina*, which serue a little to alter and distribute the *Chilus*, and convey away the excrements. They are diuided into small & great, by reason of their size and substance, slender or thicker. The slender is *Duodenum* or whole gut, which is next to the stomacke, some twelue inches long (saith *Fuschius*.) *Ieiunum* or empty gut, continuat to the other, which hath many *Meseraicke Veines* annexed to it, which take part of the *Chilus* to the *Liver* from it. *Ilion* the third, which consists of many crinckles, which serues with the rest to receaue, keepe, and distribute the *Chilus* from the *stomacke*. The thicke guts are three, the *Blind gut*, *Colon*, and *Right gut*. The *Blinde* is a thick and short gut, hauing one mouth, in which the *Ilion* and *Colon* meet: it receaues the excrements, and conuayes them to the *Colon*. This *Colon* hath many windings, that the excrements passe not away too fast. The *Right gut* is straight, and conuayes the excrements to the *Fundament*, whose lower part is bound vp with certaine *Muscles*, called *Sphincteres*, that the excrements may be the better contained, vntill such time a man be willing to

De anima.
r Vos vero ve-
luti in templum
ac sacrarium
quoddam vos
duci putatis, &c
Suavis & utilis
cognitio.
The lower Re-
gion Naturall
Organes.

[Lib. 1. cap. 12
Sect. 5.

18

goe to the stoole. In the midst of these guts is situated the *Mesenterium* or *Midriffe*, composed of many veines, Arteries, and much fat, seruing chiefly to sustaine the guts. All these parts serue the first concoction. To the second, which is busied either in refining the good nourishment, or expelling the bad, is chiefly belonging to the liuer, like in colour to congealed blood, the shop of blood, situate in the right *Hypocondrie*, in figure like to an halfe Moone, *Generosum membrum*, *Melancthon* stiles it, a generous part; it serues to turue the *Chilus* to blood, for the nourishment of the Body. The excrements of it are either *Cholericke* or *Watery*, which the other subordinate parts convey. The *Gall* placed in the concaue of the *Liver*, extracts *Choler* to it: the, *Spleene*, *Melancholy*; which is situate on the left side, ouer against the *Liver*, a spungie matter, that drawes this blacke choler to it by a secret vertue, and feeds vpon it, conveying the rest to the bottome of the stomacke, to stirre vp appetite, or else to the guts as an excrement. That watery matter the two *Kidnies* expurgate, by those emulgent veines, and *vreteres*: The emulgent draw this superfluous moisture from the blood; the two *Vreteres* convey it to the *Bladder*, which by reason of his site in the lower belly, is apt to receaue it, hauing two parts, necke and bottome: the bottome holds the water, the necke is constringed with a muscle, which as a Porter, keepes the water from running out against our will.

Members of generation are common to both sexes, or peculiar to one; which because they are impertinent to my purpose, I doe voluntarily omit.

Middle Region.

Next in order is the *middle Region*, or chest which comprehends the vitall faculties and parts: which (as I haue said) is separated from the lower belly, by the *Diaphragma* or *Midriffe*, which is a skinne consisting of many nerues membranes, and amongst other vses it hath, is the instrument of laughing. There is also a certain thinne membrane, full of Sinewes, which couereth the whole chest within, and is called *Pleura*, the seat of the disease called *Pleurisie*, when it is inflamed; some adde a third skinne, which is tearmed *Mediastinus*, which divides the chest into two parts, right and left. Of this Region the principall part is the *Heart*, which is the seat and fountaine of life, of heat, of spirits, of pulse and respiration, the Sunne of our Body, the King and sole commander of it: The seat and Organe of all passions and affections. *Primum vivens, vltimum moriens*, it liues first, and dies last in all creatures. Of a pyramidicall forme, and not much vnlike to a Pine apple; a part worthy of admiration, that can yeeld such variety of affections, by whose motion it is dilated or contracted, to stirre and command the humors in the body: As in sorrow, melancholy; in anger, choler; in ioy, to send the blood outwardly; in sorrow to call it in; moouing the Humors, as Horses doe a Chariot. This *Heart*, though it be one sole member, yet it may be divided into two creeks, *Right* and *Left*. The *Right* is like the Moone increasing, bigger then the other part, & receaues blood from *Vena Cava*, distributing some of it to the *Lungs* to nourish them, the rest to the left side, to ingender spirits. The left Creeke hath the forme of a *Cone*, and is the seat of life: which as a Torch doth Oyle, drawes blood vnto it, begetting of it spirits and fire; and as fire in a torch, so are spirits in the blood, and by that great *Artery* called *Aorta*, it sends vitall spirits ouer the body, and takes aire from the *Lungs*, by that *Artery* which is called

Haec res est
precipue digna
admiratione,
quod tanta af-
fectuum varia-
tate cietur cor,
quod omnes res
tristes & leta-
statim corda fe-
riunt & mouet.

called *Venosa*; So that both Creekes haue their Vessels; the Right two Veines; the left two Arteries, besides those two common anfractuouse caues, which serue them both, the one to hold blood, the other aire, for seuerall vses. The *Lungs* is a thinne spongy part, like an Oxe hoofs, (saith ^u *Fernelius*) the Towne-Clarke, or Cryer (* one tearmes it) the instrument of voice, as an Orator to a King, annexed to the Heart, to expresse his thoughts by voice. That it is the instrument of voice, is manifest, in that no creature can speake, or vtter any voice, which wanteth these Lights. It is besides the instrument of respiration, or breathing; and its office is to coole the Heart, by sending ayre vnto it, by the *Venofall Artery*, which veine comes to the lungs by that *aspe-ra arteria*, which consists of many gistles, membranes, nerues, taking in ayre at the nose and mouth, and by it likewise exhales the fumes of the Heart.

^u *Physiolog. lib. 8*
² *Ve orator Re-*
gisse pulmo ve-
cus instrumentu
ameliatur ex-
di, &c. Melan-
thon.

In the vpper Region seruing the animall faculties, the chiefe Organ is the *Braine*, which is a soft, marrowish, and white substance, ingendred of the purest part of feede and spirits, included by many skinnes, and seated within the skull or braine pan, and it is the most noble Organ vnder Heauen, the dwelling house and seat of the Soule, the habitation of wisdome, memory, iudgement, reason, and in which man is most like vnto God: and therefore nature hath covered it with a skull of hard bone, and two skinnes or membranes, whereof the one is called *dura mater*, or *meninx*, the other *pia mater*. The *dura mater* is next to the skull, about the other, which includes and protects the braine. When this is taken away, the *pia mater* is to be seene, a thinne membrane, the next and immediate couer of the braine, and not couering onely, but entering into it. The *Braine* it selfe is divided into two parts, the *fore* and *hinder part*; the *fore-part* is much bigger then the other, which is called the *little braine* in respect of it. This *fore-part* hath many concauities distinguished by certaine ventricles, which are the receptacles of the Spirits, brought thither by the Arteries from the Heart, and are there refined to a more heavenly nature, to performe the actions of the Soule. Of these ventricles there be three, *Right*, *left*, and *Middle*. The *Right* and *Left* answer to their site, & beget animall spirits; if they be any way hurt, sense and motion ceaseth. These ventricles moreouer, are held to be the seat of the common sense. The *Middle ventricle*, is a common concourse and cauity of them both; and hath two passages; the one to receaue *Pituita*, the other extends it selfe to the fourth creeke: in this they place *Imagination*, and *Cogitation*, and so the three ventricles of the forepart of the *Braine* are vsed. The fourth Creeke behinde the head is common to the *Cerebell* or little braine, and marrowe of the backe-bone, the least & most solid of all the rest, which receaues the Animall Spirits from the other ventricles, and conuaies them to the marrow in the backe, and is the place where they say the memory is seated.

Of the Soule and his Faculties.

y De anima. c. 1.

z Scalig. exerc. 307. Tolet. in lib. de anima. cap. 1. & c.

a 1. De anima. cap. 1.

b Tuscul. quest.

c Lib. 6. Doctor.

Val. Gentil. cap.

13. pag. 1216.

d Aristot.

e Anima quæq;

intelligimus, &

tamen que sit

ipsa intelligere

non valemus.

f Spirituale a-

nimam à reli-

quis distinctam,

tueretur, etiam in

cadavere inhe-

renit post mor-

tem per aliquot

menses.

* Lib. 3. cap. 32

g Galien. lib. 2. c.

31. Plutarch. in

Grillo. Lips. C. 1.

1. epist. 50. Ios-

sius de T. & F.

Fleu. Averroes.

Capanella, & c.

h Philip. de A-

nima cap. 1. Cæ-

lius 20. antiq.

cap. 3. Plutarch.

de placit. Philos.

i De vit. &

mort. part. 2. c.

3. prop. 1. de vit.

& mort. 2. c. 22.

Vegetal soule

Subject 2.

k Nutritio est

alimenti trans-

mutatio, viro na-

turalis, Scal. ex-

erc. 101. sect. 17

Attraction.

l See more of

Attraction in

Scal. exerc. 343.

Retention.

Digestion.



According to y Aristotle, the Soule is defined to be *ἐντελέχεια*, per-
fectio & actus primus corporis Organici, vitam habentis in potentia:
the perfection or first Act of an Organicall body, having power
of life, which most z Philosophers approue. But many doubts
arise about the Essence, Subiect, Seat, Distinction, and subordinate faculties of
it. For the Essence and particular knowledge, of all other things it is most
hard (be it of Man or Beast) to discern, as a Aristotle himselfe, b Tully, c Picus
Mirandula, d Tolet, and other Neotericke Philosophers confesse. e Wee can
understand all things by her, but what shee is we cannot apprehend. Some
therefore make one Soule, divided into three principall faculties; others, three
distinct Soules. Which question of late hath beene much controverted by
Picolomineus, and Zabarel. f Paracelsus will haue foure Soules, adding to the
three granted faculties, a Spirituall Soule: which opinion of his, Campanella
in his booke de * Sensu rerum, much labours to demonstrate and proue, be-
cause Carkasses bleed at the sight of the murderer, with many such argu-
ments: And g some againe, one soule of all Creatures whatsoever, differing
only in Organs; And that Beasts haue reason as wel as Men, though for some
defect of Organs, not in such measure. Others make a doubt, whether it be
all in all, and all in euery part, which is amply discussed in Zabarel amongst
the rest. The h common diuision of the Soule, is into three principall facul-
ties; Vegetall, Sensitiue, and Rationall, which make three distinct kinde of
liuing Creatures: Vegetall Plants, sensible Beasts, Rationall Men. How these
three principall faculties are distinguished and connected Humano ingenio in-
accessum videtur; is beyond humane capacitie, as i Taurillus, Philip, Flavius,
and others suppose. The inferiour may be alone, but the superiour cannot
subsist without the other; so sensible includes Vegetall, Rationall both, which
are contained in it (saith Aristotle) ut Trigonus in tetragono, as a Triangle in a
Quadrangle.

Vegetall, the first of the three distinct faculties, is defined to be a substantial
Act of an Organicall body, by which it is nourished, augmented, and begets an-
other like vnto it selfe. In which definition, three seuerall operations are spe-
cified, Altrix, Auētrix, Procreatrix, the first is k Nutrition, whose object is
nourishment, meat, drinke, and the like; his Organ the Liuer in sensible crea-
tures; in Plants, the root or sap. His office is, to turne the nutriment into the
substance of the body nourished, which he performes by naturall heat. This
nutritiue operation hath foure other subordinate functions, or powers belong-
ing to it, Attraction, Retention, Digestion, Expulsion. l Attraction is a mini-
string facultie, which as a Loadstone doth Iron, drawes meat into the sto-
macke, or as a lampe doth oyle, and this attractiue power is very necessary in
Plants which sucke vp moisture by the root, as another mouth, into the sap,
as a like stomacke. Retention keepes it being attracted vnto the stomacke, vntil
such time it be concocted, for if it should passe away straight, the body could
not be nourished. Digestion, is performed by naturall heat; for as the flame
of a

of a Torch consumes oyle, wax, tallowe: so doth it alter and digest the nutritive matter. Indigestion is opposit vnto it, for want of naturall heat. Of this *Digestion* there be three differences, *Maturation*, *Elixation*, *Affation*. *Maturation*, is especially obserued in the fruits of trees: which are then said to bee ripe, when the seeds are fit to be sowne againe. *Cruditie* is opposed to it, which Gluttons, Epicures, and idle persons are most subject vnto, that vse no exercise to stirre vp naturall heat, or else choake it, as too much wood puts out a fire. *Elixation*, is the seething of meat in the stomacke, by the said naturall heat, as meat is boyled in a pot; to which corruption or putrefaction is opposit. *Affation*, is a concoction of the inward moisture by heat, his opposit is *Seminustulation*. Besides these three severall operations of *Digestion*, there is a fourefold order of concoction; *Mastication*, or chewing in the mouth; *Chylification* of this so chewed meat in the stomacke. The third is in the *Liver* to turne this *Chylus* into blood, called *Sanguification*; The last is *Assimilation*, which is in euery part. *Expulsion* is a power of *Nutrition*, by which it expells all superfluous excrements, and reliques of meat and drinke by the guts, bladder, pores; as by purging, vomiting, spitting, sweating, urine, haire, nailes, &c.

Maturation.

Elixation.

Order of concoction fourefold.

Expulsion.

As this *Nutritive facultie* serues to nourish the body, so doth the *Augmenting facultie* (the second operation or power of the *Vegetall facultie*) to the increasing of it in quantity, according to all Dimensions, long, broad, thicke, and to make it growe, till it come to his due proportion and perfect shape: which hath his period of augmentation, as of consumption: and that most certaine, as the Poet obserues:

Augmentation.

*Stat sua cuique dies breue & irreparabile tempus,
Omnibus est vita, -----*

A tearme of life is set to every man,
Which is but short, and passe it no one can.

The last of these *Vegetall faculties* is *Generation*, which begets another, by meanes of seed, like vnto it selfe, to the perpetuall preferuation of the *Species*. To this facultie they ascribe three subordinate operations: The first to turne nourishment into seed, &c.

Generation.

Necessary concomitants or affections of this *Vegetall facultie* are life, and his privation, death. To the preservation of life the naturall heat is most requisite, though ficcidity and humidity, and those first qualities, bee not excluded. This heat is likewise in Plants, as appeares by their increasing, fructifying, &c. though not so easily perceaued; In all bodies it must haue radicall moisture to preferue it, that it bee not consumed, to which preferuation our climate, countrey, temperature, and the good or bad vse of those six non naturall things auale much. For as this naturall heat and moisture decaies, so doth our life it selfe: and if not prevented before by some violent accident, or interrupted through our owne default, is in the end dryed vp by old age, and extinguished by death for want of matter, as a Lampe for defect of oyle to maintaine it.

Life & death concomitants of the Vegetal faculties.

m Vita consistit in calido & humido.

SUBJECT. 6.

Of the sensible Soule.

NExt in order is the *Sensible Facultie*, which is as farre beyond the other in dignitie, as a Beast is preferred to a Plant, hauing those Vegetall powers included in it. 'Tis defined an *Act of an organically body, by which it liues, hath sense, appetite, iudgement, breath and motion*. His object in generall is a sensible or passible qualitie, because the sense is affected with it. The generall Organe is the Braine, from which principally the sensible operations are deriued. This *Sensible Soule* is diuided into two parts, *Apprehending* or *Moving*. By the *Apprehensive* power we perceau the Species of Sensible things present, or absent, and retaine them as waxe doth the print of a Seale. By the *Moving*, the Body is outwardly carried from one place to another: or inwardly moued by Spirits and Pulse. The *Apprehensive* Facultie is subdivided into two parts, *Inward*, or *Outward*. *Outward*, as the five Senses, of *Touching, Hearing, Seeing, Smelling, Tasting*, to which you may adde *Scalligers* sixt Sense of *Titillation*, if you please, or that of *Speech*, which is the sixt externall sense, according to *Lullius*. *Inward* are three; *Common sense, Phantasie, Memory*. Those five outward senses haue their object in outward things onely, and such as are present, as the eye sees no colour except it be at hand, the eare sound. Three of these Senses are of commodity, *Hearing, Sight, and Smell*: Two of necessity, *Touch, and Taste*, without which wee cannot liue. Besides the *Sensitive* power is *Active* or *Passive*. *Active* in sight, the eye sees the colour; *Passive* when it is hurt by his object, as the eye by the sunne beames: According to that Axiom, *Visibile forte destruit sensum*. Or if the object be not pleasing, as a bad sound to the eare, a stinking smell to the nose, &c. Of these five senses, *Sight* is held to be most pretious, and the best, and that by reason of his object, it sees the whole body at once, by it we learne, and discerne all things, a sense most excellent for vse. To the *Sight* three things are required, the *Object*, the *Organ*, and the *Medium*. The *Object* in generall is *Visible*, or that which is to bee seene, as colours and all shining bodies. The *Medium* is the illumination of the ayre, which comes from ⁿ light, commonly called *Diaphanum*, for in darke wee cannot see: the *Organ* is the Eye, and chiefly the apple of it; which by those Opticke Nerues, concurring both in one, conueyes the sight to the common sense. Betwixt the Organ and Object a true distance is required, that it be not too neare, or too farre off. Many excellent questions appertaine to this sense, discussed by Philosophers: as whether this sight bee caused *Intra mittendo, vel extra mittendo* &c. By receiuing in the visible Species; or sending of them out, which ^o *Plato*, ^p *Plutarch*, ^q *Macrobius*, ^r *Laetantius*, and others dispute. And besides it is the subject of the *Perspectiues*, of which *Alhazen* the Arabian, *Vitellio*, *Roger Bacon*, *Baptista Porta*, *Guidus Vbaldus*, *Aquilonius* &c. haue written whole volumes.

Hearing, a most excellent outward sense, by which we learne & get knowledge. His object is sound or that which is heard; the *Medium*, ayre, *Organ* the eare. To the sound, which is a collison of the ayre, three things are required;

Sight.

n *Lumen est actus perspicui.*
 Lumen à luce
 prouenit, lux est
 in corpore lucido

o *Satur. 7. c. 14.*
 p *In phædon.*
 q *Lac. cap 8 de*
 r *vis. Dei 1.*
 De præcl. Phi.
 is. 4.
 Hearing,

quired; a body to strike, as the hand of a musitian; the body stroken, which must be solid and able to resist; as a bell, lute-string, not wooll, or sponge: the *Medium*, the ayre, which is *Inward*, or *Outward*; the outward being stricke or collided by a solid body, still strikes the next ayre, vntill it come to that inward naturall ayre, which as an exquisite Organ is contained in a little skinned like a drumme head, and stricke vpon by certaine small instruments like drumme sticks, conueies the sound by a paire of Nerues, appropriated to that vse, to the *common sense* as to a iudge of sounds. There is great variety and much delight in them, for the knowledge of which consult with *Boethius*, and other Musitians.

Smelling, is an outward sense which apprehends by the Nostrills drawing in ayre; And of all the rest it is the weakest sense in men. The Organ is the nose or two small hollow peeces of flesh a little about it: the *Medium* the ayre to men, as water to fish: The *Object*, *Smell*, arising from a mixt body resolved, which whether it be a quality, fume, vapor, or exhalation, I will not now dispute, or of their differences, and how they are caused. This sense is an Organ of health, as Sight and Hearing, saith *Agellius*, are of discipline, and that by avoiding bad smells, as by choosing good, which doe as much alter and affect the body many times, as *Diet* it selfe. f L. b. 19. cap. 2.

Tast, a necessary sense, which perceives all savours by the Tongue and palat, and that by meanes of a thinn spittle, or watry iuyce. His Organ is the Tongue with his tasting nerues, the *Medium* a watery iuyce, the *Object*, *Tast*, or favor, which is a quality in the iuyce, arising from the mixture of the things tasted. Some make eight Species or kinds of savour, bitter, sweete, sharpe, salt, &c. all which sicke men (as in an ague) cannot discern, by reason of their organs misaffected. Tast.

Touch, the last of the senses and most ignoble, yet of as great necessity as the other, and of as much pleasure. This sense is exquisite in men, and by his Nerues dispersed all ouer the body, perceaves any tactile quality. His Organ the Nerues: his *Object* is those first qualities, hot, dry, moist, colde; and those that follow them, hard, soft, thicke, thinn, &c. Many delightful questions are moued by Philosophers about these five senses; their Organs, Objects, Mediums, which for brevity I omit. Touching.

S V B S E C. 7.

Of the Inward Senses.

Three Senses, are three in number, so called because they be within the braine-panne, as *Common Sense*, *Phantasie*, *Memorie*. Their objects are not only things present, but they perceave the sensible Species of things to Come, Past, Absent, such as were before in the Sense. This common sense is the Iudge or Moderator of the rest, by whom we discern all differences of objects; for by mine eye I doe not know that I see, or by mine eare that I heare, but by my common Sense, who iudgeth of Sounds, & Colours: they are but the Organs to bring the Species to be censured, so that all their objects are his, & all their offices are his: The forepart of the braine is his Organ or seat. Common sense.

Phantasie

24

Phantastic.
† *Phil.* l. 5 c. 8.

Phantastie, or Imagination, which some call *Æstimate*, or *Cogitative* (confirmed, saith † *Fernelius*, by frequent meditation) is an inner sense, which doth more fully examine the Species perceived by common sense, of things present or absent, and keeps them longer, recalling them to mind againe, or making new of his owne. In time of sleepe this faculty is free, & many times conceales strange, stupend, absurd shapes, as in sicke men we commonly observe. His *Organ* is the middle sell of the braine; his *Objects* all the Species communicated to him by the *Common sense*, by comparison of which hee faines infinite other vnto himselfe. In *Melancholy* men this faculty is most Powerfull and strong, and often hurts, producing many monstrous and prodigious things, especially if it be stirred vp by some terrible object, presented to it from common sense, or memory. In Poets and Painters *Imagination* forcibly workes, as appears by their severall fictions, Antickes, Images: As *Ovids* house of sleepe, *Psyches* palace in *Apuleius*, &c. In men it is subiect and governed by *Reason*, or at least should be; but in Brutes it hath no superior, & is *Ratio Brutorum*, all the reason they haue.

Memory.

Memory, layes vp all the species which the senses haue brought in, and records them as a good *Register*, that they may be forth-coming when they are called for by *Phantastie* and *Reason*. His object is the same with *Phantastie*, his *Seat* and *Organ* the backe part of the braine.

Affections of
the senses,
Sleepe, and
waking.
u *Exercit.* 280.

The affections of these Senses, are *Sleepe* and *Waking*, common to all sensible creatures. *Sleepe* is a rest or binding of the outward Senses, and of the common sense, for the preservation of body and Soule, (as u *Scaliger* defines it) For when the common sense resteth, the outward senses rest also. The *Phantastie* alone is free, and his Commander, *Reason*, as appears by those Imaginary Dreames, which are of divers kinds, *Naturall*, *Divine*, *Dæmoniacall*, &c. which vary according to humors, diet, actions, Objects &c. of which *Artemidorus*, *Cardanus*, and *Sambucus*, with their severall Interpretations, haue written great volumes. This ligation of Senses, proceeds from an inhibition of spirits, the way being stopped by which they should come, this stopping is caused of vapors arising out of the stomacke, filling the Nerves, by which the spirits should be conveyed. When these vapors are spent, the passage is open, and the Spirits performe their accustomed duties, so that *Waking* is the action and motion of the Senses, which the Spirits dispersed ouer all parts, cause.

SUBSECT. 8.

Of the Mouing faculty.

Appetite.



His *Mouing Faculty*, is the other power of the *Sensitive soule*, which causeth all those *Inward* and *Outward animal motions* in the body. It is divided into two Faculties, the power of *Appetite* and of *mouing from place to place*. This of *appetite* is threefold, so some will haue it, *Naturall*, as is signifies any such inclination, as of a stone to fall downward, & such actions as *Retention*, *Expulsion*, which depend not of Sense, but are *Vegitall*, as the Appetite of meat, and drinke, hunger and thirst. *Sensitive* is common to men and Brutes. *Voluntary*, the third or intellectual;

tellectiue, which commands the other two in men, and is a curbe vnto them, or at least should bee: but for the most part is captiuated and ouer-ruled by them: and men are led like beasts by sense, giuing reines to their concupiscence and seuerall lusts. For by this Appetite the soule is led or inclined; to follow that good which the Senses shall approue, or auoide that which they hold euill: his object being good or euill, the one he embraceth, the other he rejecteth: according to that Aphorisme, *Omnia appetunt bonum*, all things seeke their owne good, or at least seeming good. This power is inseparable from sense, for where sense is, there is likewise pleasure and paine. His *organ* is the same with the *Common sense*, and is diuided into two powers, or inclinations, *Concupiscible* or *Irascible*: or (as * one translates it) *Conueting*, *Anger invading*, or *Impugning*. *Concupiscible* couets alwayes pleasant and delightful things, and abhorres that which is distastefull, harsh, and vnpleasant. *Irascible*, & *quasi auersans per iram & odium*, as auoiding it with anger and indignation. All affections and perturbations arise out of these two fountaines, which although the *Stoickes* make light of, we hold naturall, and not to be resisted. The good affections are caused by some object of the same nature, and if present, they procure joy, which dilates the Heart, and preserues the body: If absent, they cause Hope, Loue, Desire, and Concupiscence. The Bad are *Simple* or *mixt*: *Simple* for some bad object present, as sorrow which contracts the Heart, macerates the Soule, subverts the good estate of the Body, hindering all the operations of it, causing Melancholy, and many times death it selfe: or future as Feare. Out of these two arise those mixt affections, and passions of Anger, which is a desire of reuenge, Hatred which is inueterate anger, Zeale which is offended with him who hurts that he loues, and *inimicitia*, a compounde affection of Ioy and Hate, when we reioyce at other mens mischief, and are greiued at their prosperity; Pride, Selfe-loue, Emulation, Envy, Shame, &c. of which elsewhere.

* T.W. Iesuite
in his Passions
of the minde.
y Velurius

Moving from place to place, is a faculty necessarily following the other. For in vaine were it otherwise to desire and to abhorre, if we had not likewise power to prosecute or eschue, by mouing the body from place to place: by this faculty therefore wee locally moue the body, or any part of it it, and goe from one place to another. To the better performance of which, three things are requisite: That which moues, By what it moues, that which is moued. That which moues, is either the Efficient cause, or End. The end is the object, which is desired or eschewed; as in a dogge to catch a hare &c. The efficient cause in man is *Reason*, or his subordinate *Phantasie*, which apprehends good or bad objects: in Brutes *Imagination* alone, which moues the *Appetite*; the *Appetite* this faculty, which by an admirable league of Nature, and by mediation of the spirits, commands the Organ by which it moues: and that consists of Nerues, Muscles, Cords, dispersed through the whole body, contracted and relaxed as the spirits will, which moue the Muscles, or ² Nerues in the Midst of them, and draw the cord, and so *per consequens* the joynt, to the place intēded. That which is moued, is the body, or some member apt to moue. The motion of the Body is diuers, as going, running, leaping, dancing, sitting, and such like, referred to the predicament of *Situs*. Wormes creepe, Birds flie, Fishes swimme; and so of parts, the chiefe of which is *Respiration* or breathing, and is thus performed. The outward

2. Nerui à spiritibus
mouentur,
spiritus ab anima.
Melanch.

26

Aire is drawne in by the *vocall Artery*, & ſent by mediation of the *Midriffe* to the Lungs, which dilating themſelves as a paire of bellowes, reciprocally fetch it in, and ſend it out to the heart to coole it: and from thence now being hot, convey it againe, ſtill taking in freſh. Such a like motion is that of the *Pulſe*, of which, becauſe many haue written whole Bookes, I will ſay nothing.

SVBSECT. 9

Of the Rationall Soule.



IN the precedent Subſections, I haue anatomized thoſe inferior Faculties of the Soule, the *Rationall* remaineth, a *pleaſant*, but a *doubtfull ſubieſt* (as^a one tearmes it) and with the like brevity to be diſcuſſed. Many erroneous opinions are about the Eſſence and originall of it, whether it be fire, as *Zeno* held; harmony, as *Ariſtoxenus*; number, as *Xenocrates*; whether it bee Organically or Inorganically; ſeated in the Braine, Heart, or Blood; mortall or immortal; how it comes into the body. Some hold that it is *extraduſe*, as *Phil. 1. de Animâ*, *Tertullian*, *Lactantius de opific. Dei cap. 19.* *Hugo lib. de Spiritu & Animâ.* *Vincentius Bellanic. ſpec. natural. lib. 23. cap. 2. & 11.* *Hippocrates*, *Avicenna* and many^b late writers; that one man begets another, Body and ſoule: or as a candle from a candle, to be produced from the ſeed: otherwiſe ſay they, a man begets but halfe a man, and is worſe then a beaſt that begettes both matter and forme, and beſides the three faculties of the Soule muſt be together infuſed, which is moſt abſurde as they hold, becauſe in beaſtes they are begotte, the two inferior I meane, and may not be wel ſeperated in men.^c *Galen* ſuppoſeth the ſoule *Craſſeſſe*, to bee the Temperature it ſelfe, *Trismegiftus*, *Musæus*, *Orpheus*, *Homer*, *Pindarus*, *Phereſides Syrus*, *Epictetus*, with the *Chaldees* and *Aegyptians*, affirmed the ſoule to be immortal, as did thoſe *Britan* Druides* of old. The^d *Pythagorians* defend *Metemphychoſis*, and *Palingeneſia*, that Soules goe from one body to another, *epotâ prius Lethes undâ*, as men into *Wolues*, *Bears*, *Dogges*, *Hogges*, as they were inclined in their liues, or participated in conditions.

^a *Valerius. In-
tundum & an-
reps ſubieſtum.*

^b *Galenus in
v. x. p. 302.
Bright in Phyſ.
Scrib. 1. 1. David
Cruiſius, Melâ-
thon, Hippius
Hernius, Leni-
nus Lænius, &c.
c Lib. an mores
ſequantur, &c.
d *Caſar. 6. Com.
Read Enceas
Gæzus dial. of
the immorta-
lity of the ſoul**

^e *Ouid. met. 15.*

-----^{*} *inque ferinas
Poſſumus ire domus, pecudumque in corpora condi.*

^e *In Gallo.
Idem.*

^e *Lucians* Cock was firſt *Euphorbus* a Captaine:

*Ille ego (nam memini) Troiani tempore belli,
Panthoides Euphorbus eram,*

^f *Nicephorus
hiſt. lib. 10 c. 35.*

a horſe, a man, a ſponge. ^f *Iulian* the Apoſtata, thought *Alexanders* Soule was deſcended into his body: *Plato* in *Timæo*, and in his *Phædon* (for ought I can perceiue) differs not much from this opinion, that it was from God at firſt, & knew all, but being incloſed in the Body, it forgets, and learnes anew, which he calls *reminiſcentia*, or *recalling*, and that it was put into the body for a puniſhment, and thence it goes into a beaſt, or mans, as appears by his pleaſant fiction *de ſortitione animarum, lib. 10. de rep.* and after ^g 10000. yeares is to returne into the former body againe,

^g *Phædro.
Clandian lib.
1. de rap. Pro.
ſer. p.*

-----^{*} *poſt varios annos, per mille figuras,
Rurſus ad humanæ fertur primordia vite.*

Others

Others deny the immortality of it, which Pomponatius of Padua decided out of Aristotle, not long since Plinius Avunculus cap. 7. lib. 2. & lib. 7. cap. 55. Seneca lib. 7. epist. ad Lucilium. epist. 55. Dicearchus in Tull. Tuscul. Epicurus, Aratus, Hippocrates, Galen, Lucretius lib. 1.

(Præterea gigni pariter cum corpore, & unâ
Crescere sentimus, pariterque senescere mentem)

Averroes, & I know not how many Neotericks. This question of the Immortality of the Soule, is diversely and wonderfully impugned & disputed, especially amongst the Italians of late, saith Iab. Colerus lib. de immort. animæ, cap. 1. The Popes themselves haue doubted of it, Leo Decimus that Epicurean Pope, as some record of him, caused this question to be discussed pro and con before him, and concluded at last, as a prophane and atheisticall Moderator, with that verbe of Cornelius Gallus.

Et redit in nihilum, quod fuit ante nihil.

It beganne of nothing, and in nothing it ends. Zeno and his Stoicks, as * Austin quotes him, supposed the Soule so long to continue, till the Body was fully putrified, and resolved into materia prima: but after that, in fumos evanescere, to be extinguished and vanish, and in the meane time, whilest the body was consuming, it wandred all abroad, & è longinquo multa annunciare, and (as that Clazomenian Hermotimus averred) saw pretty visions, and suffered I know not what.

Errant exangues sine corpore & ossibus umbrae.

Others grant the immortality thereof, but they make many fabulous fictions in the meane time of it, after the departure from the Body: like Plato's Elysian fields, and that Turkie Paradise. The Soules of good men they deified; the bad (saith ^b Austin) became denils, as they supposed; with many such absurd tenets, which he hath confuted, Hierome, Austin, and other Fathers of the Church, hold that the Soule is immortall, created of nothing, and so infused into the Child or Embrio in his mothers wombe, six moneths after the conception; not as those of Brutes, which are ex traduce, and dying with them, vanish into nothing. To whose diuine Treatises, and to the Scriptures themselves, I rejourne all such Atheisticall spirits, as Tully did Atticus, doubting of this point, to Plato's Phædon. Or if they desire Philosophicall proofes and demonstrations, I referre them to Niphus, Nic. Faventinus tracts of this subject. To Fran. and Iohn Picus in digress: sup. 3. de Animâ, Tholosanus, Eugubinus, To. Soto, Canus, Thomas, Peresius, Dandinus, Colerus, to that elaborate tract in Zanchius, to Tolets 60. reasons, and Lessius 22. arguments, to proue the immortality of the Soule. Campanella li. de Sensurærum, is large in the same discourse, Albertinus the Schooleman, Iacob: Naëtantus, Tom. 2. op. handleth it in foure questions, Antony Brunus, Aonius Palearius, Marinus Marcennus, with many others. This Reasonable Soule, which Austin calls a spirituall substance, moving it selfe, is defined by Philosophers to be the first substantiall Act of a Naturall, Humane, Organicall Body, by which a man liues, perceiues, and understands, freely doing all things, and with election. Out of which definition wee may gather, that this Rationall Soule includes the powers, & performes the duties of the two other, which are contained in it, and all three Faculties make one Soule, which is inorganicall of it selfe al-

27

Hæc questio
multos per a-
nos varie, ac mi-
rabilius impu-
gnata &c.
* Colerus ibid.

* De eccles. dig.
cap. 16.

Ovid. 4. Met.

h Bonorum La-
res, malorum
verò larvæ &
Lemures.
i Some say at
3 dayes, some
fix weekes,
others other-
wise.

though it be in all parts, and incorporeall, vsing their Organs, and working by them. It is divided into two chiefe parts, differing in office only, not in Essence. The *Vnderstanding* which is the *Rationall* power *apprehending*, the *wil*, which is the *Rationall* power *moving*, to which two, all the other *Rationall* powers are subiect and reduced.

S V B S E C T. 10.

Of the vnderstanding.

k Melancthon.



*V*nderstanding is a power of the soule, ^k by which we perceiue, knowe, remember, and iudge as well *Singulars*, as *universals*: hauing certaine *innate* notices or *beginnings* of arts, a *reflecting* action, by which it iudgeth of his owne doings, and examines them. Out of this definition (besides his chiefe office, which is to apprehend, iudge all that hee performs, without the helpe of any Instruments or Organs) three differences appeare betwixt a Man and a beast. As first, the sense only comprehends *Singularities*, the *Vnderstanding* *Vniversalities*. Secondly, the sense hath no *innate* notions: Thridly, Brutes cannot reflect vpon themselves. Bees indeed make neat and curious workes, and many other creatures besides, but when they haue done, they cannot iudge of them. His obiekt is God, *Ens*, all nature, and whatsoeuer is to be vnderstood: which successiueley it apprehends. The obiekt first mouing the *Vnderstanding*, is some sensible thing, after by discoursing, the Minde finds out the corporeall substance, and from thence the spirituall. His actions (some say) are *Apprehension*, *Composition*, *Diuision*, *Discoursing*, *Reasoning*, *Memory*, which some include in *Invention*, and *Iudgement*. The common *Diuisions* are of the *Vnderstanding*; *Agent*, and *Patient*, *Speculative*, and *Practicke*; In *Habite* or in *Act*; *Simple* or *Compound*. The *Agent* is that which is called the *Wit* of Man, *acumen* or subtilty, *sharpnesse* of invention, when hee doth invent of himselfe without a Teacher, or learns a new, which abstracts those intelligible Species from the Phantasie, and transferres them to the passiue *Vnderstanding*, ^l because there is nothing in the vnderstanding, which was not first in the sense: that which the imagination hath taken from the Sense, this *Agent* iudgeth of, whether it bee true or false; and being so iudged he commits it to the *Passiue* to be kept. The *Agent* is a Doctor or Teacher, the *Passiue* a scholler; and his office is to keepe and farther iudge of such things as are committed to his charge: as a bare & rased table at first, capable of all formes and notions. Now these *Notions* are two-fold, *Actions* or *Habits*: *Actions*, by which wee take *Notions* of, and perceiue things; *Habits*, which are durable lights and notions, which we may vse when we will. Some reckon vp eight kinds of them, *Sense*, *Experience*, *Intelligence*, *Faith*, *Suspition*, *Error*, *Opinion*, *Science*; to which are added *Art*, *Prudency*, *Wisdom*: as also ^m *Synteresis*, *Dictamen rationis*, *Conscience*; so that in all there be 14 Species of the *Vnderstanding*, of which some are *innate*, as the three last mentioned; the other are got by doctrine, learning, and vse. *Plato* will haue all to bee *innate*: *Aristotle* reckons vp but fiue intellectuall *Habits*: two *speculative*, as that *Intelligence* of the principles, and science of conclusion: Two *practick*, as *Prudency*, whose ende is to practise; *Art* to fabricate; *Wisdom*

^l Nihil in intellectu, quod non prius fuerat in sensu.

^m Velcurio.

ⁿ The pure part of the Conscience.

Wisdom to comprehend the vse and experiments of all notions and habits whatsoever. Which division of *Aristotle* (if it bee considered aright) is all one with the precedent; for three being innate, and five acquiste, the rest are improper, imperfect, and in a more strict examination excluded. Of all these I should more amply dilate, but my subiect will not permit. Three of them I will only point at, as more necessary to my following discourse.

Synteresis, or the purer part of the conscience is an innate Habit, and doth signifie a conservation of the knowledge of the law of God and Nature, to know good or evill: And (as our Divines hold) it is rather in the *Vnderstanding*, then in the *will*. This makes the maior proposition, in a practicke *Syllogisme*. The *Dictamen rationis* is that which doth admonish vs to doe good or evill, and is the minor in the *Syllogisme*. The *Conscience* is that which approoves Good or Evill, iustifying or condemning our Actions, & is the conclusion of the *Syllogisme*: as in that familiar example of *Regulus* the Roman, taken prisoner by the *Carthaginians*, and suffered to goe to *Rome*, on that condition hee should returne againe, or pay so much for his ransome. The *Synteresis* proposeth the question, his word, oath, promise, is to be religiously kept; although to his enimie, and that by the law of Nature. ⁿ *Do not that to another, which thou wouldest not have done to thy selfe.* *Dictamen* applies it to him, and dictates this or the like: *Regulus*, thou wouldest not another man should falsifie his oath, or breake promise with thee: *Conscience* concludes, therefore *Regulus*, thou dost well to performe thy promise, and oughtest to keepe thine oath. More of this in *Religious Melancholy*.

n Quod tibi fieri non vis, alteri ne feceris.

SVBSECT. II.

Of the Will.

Will, is the other power of the *rationall soule*, which covets or avoids such things as have beene before iudged, and apprehended by the *vnderstanding*. If good, it approoves; if evill, it abhorres it: so that this obiect is either good or evill. *Aristotle* calls this our *rationall Appetite*, for as in the *Sensitiue*, we are moued to good or bad by our *Appetite*, ruled and directed by *Sense*; so in this we are carried by *Reason*. Besides, the *Sensitiue Appetite* hath a particular obiect, good or bad: this an vniverfall, immateriall; That respects only things delectable and pleasant, this Honest. Again, they differ in liberty. The *Sensuall appetite* seeing an obiect, if it be a convenient good, cannot but desire it; if evill, avoide it: but this is free in his Essence, ^p much now depraved, obscured, and false from his first perfection; yet in some of his operations still free, as to goe, walke, moue at his pleasure, & to choofe whether it will doe, or not doe, steale, or not steale. Otherwise in vaine were Lawes, Deliberations, Exhortations, Counsells, Precepts; Rewards, Promises, Threats, and Punishments: and God should be the Author of sinne. But in ^q spirituall things we will no good, prone to evill (except we be regenerate, and led by the spirit) we are egged on by our naturall concupiscence, and there is ^r *anæstia*, a confusion in our powers, ^r our whole Will is averse from God and his Law, not in naturall things only, as to eat & drinke, lust, to which we are led headlong by our temperature and inordinate Appetite,

o Res ab intellectu. Cuius monstratas recipit vel reicit, approbat, vel improbat Philosophus. Ignori nulla cupido.

p Melanchol. Operationes pleurumq; fere, etsi libera sit illa in essentia sua. q In civilibus libera, sed non in spiritualibus, Osiander. r Totâ voluntate aversa à Deo. Omnis boni mendix.

30

Virg.

f Nec nos obniti contra, nec tendere tantum

Sufficimus,-----

et Vel propter ignorantiam, quod bonis studiis non sit instructa mens ut debuit, aut divinis preceptis exulta.

wee cannot resist, our concupiscence is originally bad, our heart evill, the seat of our affections, captivates and enforceth our will. So that in voluntary things we are averse from God and goodnesse, bad by nature, by ignorance worse, by Art, Discipline, Custome, we get many bad Habits, suffering them to domineere and tyrannize over vs, and the Divell is still ready at hand with his evill suggestions, to tempt our depraved will to some ill disposed action, to precipitate vs to destruction, except our *Will* bee swayed and counterpoised againe, with some divine precepts, and good motions of the Spirit, which many times restraine, hinder, and checke vs, when wee are in the full careere of our dissolute courses. So *David* corrected himselfe, when he had *Saul* at a vantage. Revenge and Malice were as two violent oppugners on the one side; but Honesty, Religion, Feare of God with-held him on the other.

The actions of the *Will* are *Velle*, and *Nolle*, to will and nill: which two words comprehend all, and they are good or bad, accordingly as they are directed: and some of them freely performed by himselfe, although the *Stoicks* absolutely deny it, and will haue all things inevitably done by *Destiny*, imposing a fatall necessity vpon vs, which we may not resist; yet we say that our will is free in respect of vs, and things contingent, howsoever in respect of Gods determinate counsell, they are inevitable and necessary. Some other actions of the *Will* are performed by the inferiour powers, which obey him as the *Sensitive* and *Moving Appetite*, as to open our eyes, to goe hither and thither, not to touch a booke, to speake faire or foule: but this *Appetite* is many times rebellious in vs, and will not be contained within the lists of sobriety and temperance. It was (as I said) once well agreeing with reason, and there was an excellent concent and harmony betwixt them, but that is now dissolved, they often iarre, *Reason* is ouer borne by *Passion*:

Fertur equis auriga, nec audit currus habenas,

as so many wild horses runne away with a chariot, and will not be curbed. Wee know many times what is good, but will not doe it, as she said,

u Medea Ovid.

u Trahit invitam nova vis, aliudq; cupido,

Mens aliud suadet.-----

Luste counsels one thing, reason another, there is a new reluctancy in men.

* Odi, nec possum, cupiens non esse, quod odi.

Ovid.

x Seneca Hipp.

We cannot resist, but as *Phadra* confessed to her Nurse, * *quæ loqueris, vera sunt, sed furor suggerit sequi peiora*: She said well and true, shee did acknowledge it, but headstrong passion and fury, made her to doe that which was opposite. So *David* knew the filthinesse of his fact, what a loathsome, foule, crying sinne Adultery was, yet notwithstanding he would commit murther, and take away another mans wife, enforced against Reason, Religion, to follow his *Appetite*.

Those *Naturall* and *Vegetall* powers, are not commanded by *Will* at all; for who can adde one cubite to his stature? These other may, but are not: and thence come all those head-strong Passions, violent perturbations of the Minde; And many times vicious Habits, customes, ferall Diseases; because we giue so much way to our *Appetite*, and follow our inclination, like so many beasts.

beasts. The principall *Habits* are two in number, *Vertue* and *Vice*, whose peculiar Definitions, Descriptions, Differences, and kindes, are handled at large in the *Ethicks*, and are indeede the subiect of *Morall Philosophie*.

MEMB. 3.

SUBSEC. I.

Definition of Melancholy, Name, Difference.


 Auing thus briefly Anatomised the body and soule of man, as preparatiue to the rest, I may now freely proceede to treat of my intended subiect, to most mens capacity, and after many ambages, perspicuously define what this *Melancholy* is, shew his Name, and Differences. The Name is imposed from the matter, and Disease denominated from the materiall cause: as *Brue* observes, *Μελαγχολία*, quasi *Μελαγχολία*, from black Choler. And whether it be a cause or an effect, a Disease, or Symptome, let *Donatus Altomarus*, and *Salvianus* decide, I will not contende about it. It hath seuerall Descriptions, Notations, and Definitions, *Y Fracastorius* in his second booke of intellect, calls those *Melancholy*, whom abundance of that same depraued humour of blacke Choler hath so misaffected, that they become mad thence, and dote in most things, or in all, belonging to election, will, or other manifest operations of the Vnderstanding. *Melanelius* out of *Galen*, *Ruffus*, *Ætius* describe it to be a bad and pecuish disease, which makes men degenerate into beasts: *Galen*, a privation or infection of the middle cell of the Head, &c. defining it from the part affected, which *Hercules de Saxonia* approues, lib. 1. cap. 16. calling it a depravation of the principall function: *Fuchsius* lib. 1. cap. 23. *Arnoldus Breviar.* lib. 1. cap. 18. *Guianerius*, and others: By reason of blacke Choler, *Paulus* addes. *Halyabbas* simply calls it a commotion of the minde. *Aretaus*, a perpetuall anguish of the soule, fastned on one thing, without an ague, which definition of his, *Mercurialis* de affect. cap. lib. 1. cap. 10. taxeth: but *Ælianus Montaltus* defends, lib. de morb. cap. 1. de Melan. for sufficient and good. The common sort define it to bee a kinde of dotage without a feauer, hauing for his ordinary companions, feare, and sadnesse, without any apparant occasion. So doth *Laurentius* cap. 4. *Piso*, lib. 1. cap. 43. *Donatus Altomarus*, cap. 7. art. medic. *Iacchinus* in com. in lib. 9. *Rhasis* ad *Almansor* cap. 15. *Valesius* exerc. 17. *Fuschius* institut. 3. sec. 1. cap. 11. &c. Which common definition, howsoever approued by most, *Hercules de Saxonia* will not allow of, nor *David Crusius*, *Theat. morb. Herm.* lib. 2. cap. 6. he holds it vn sufficient: as rather shewing what it is not, then what it is: as omitting the specificall difference, the phantasie and Braine: but I descend to particulars. The summum genus is Dotage, or Anguish of the minde, saith *Aretaus*, of a principall part, *Hercules de Saxonia* addes, to distinguish it from Cramp and Paltie, and such diseases as belong to the outward Sense and motions (depraved) * to distinguish it from Folly and Madnesse (which *Montaltus* makes *angor animi* to separate) in which, those functions are not depraved, but rather abolished (without an ague) is added by all, to seuer it from *Phrensie*, and that *Melancholy*, which is in a pestilent Feauer. (Feare and Sorrow) make it differ from *Madnesse* (without a cause) is lastly inserted to specific

cific it from all other ordinary passions of *Feare* and *Sorrow*. Wee properly call that *Dotage*, as ^e *Laurentius* interprets it, when some one principall facultie of the minde, as *imagination*, or *reason* is corrupted, as all *Melancholy* persons haue. It is without a *Feauer*, because the humor is most part cold & dry, contrary to putrefaction. *Feare* and *Sorrow* are the true Characters, and inseparable companions of most *Melancholy*, not all, as *Her. de Saxonia, Tract. posthumo de Melancholia, cap. 2.* well excepts, for to some it is most pleasant, as to such as laugh most part; some are bold againe, and free from all manner of feare and grieve, as hereafter shall be declared.

SUBSECT. 2.

Of the part affected. Affection. Parties affected.

* Per consensum
sive per essentia
f Cap. 4. de Mel.
g Sec. 7. de mor
vulgar. lib. 6.
h Spicel. de Me-
lancholia.



i Cap. 3. de mel.
pars affecta ce-
rebrum, sive per
consensum, sive
per cerebrum
contingat, &
procerum aucto-
ritate & ratio-
ne stabilitur.
k Lib. de Mel.
cholia. cor vero
vicinitatis rati-
one una affici-
tur, acceptum
transversum ac
stomachus cum
dorsali spina,
&c.

l Lib. 1. cap. 10.
Subiectum est
cerebrum inte-
rius.

m Raro cuiquam
humorem effugit
licetis, qui hoc
morbo afficitur,
Piso.
Suis affectus.

n Sec Donatum
ab Altomar.
o Facultas ima-
ginandi, non co-
giland, nec me-
morandi lesa
hic.

Some difference I finde amongst Writers, about the principall part affected in this disease, whether it be the *Braine*, or *Heart*, or some other Member. Most are of opinion, that it is the *Braine*: for being a kinde of *Dotage*, it cannot otherwise bee, but that the *Braine* must be affected, as a similar part, be it by ^{*} *consent* or *Es- sence*, not in his *Ventricles*, or any obstructions in them, for then it would be an *Apoplexie*, of *Epilepsie*, as ^f *Laurentius* well obserues, but in a cold dry distemperature of it in his substance, which is corrupt and become too cold, or too dry, or else too hot, as in mad-men, and such as are inclined to it: and this ^g *Hippocrates* confirms, *Galen*, *Arabians*, and most of our new writers. *Marcus de Oddis* (in a consultation of his, quoted by ^h *Hildisheim*) and siue others therecited are of the contrary part, because feare and Sorrow, which are passions, be seated in the *Heart*. But this obiection is sufficiently answered by ⁱ *Montaltus*, who doth not deny that the heart is affected (as ^k *Melanelius* proues out of *Galen*) by reason of his vicinity; and so is the *Midriffe* & many other parts. They doe *compati*, and haue a fellow feeling by the Law of Nature: but for as much as this malady is caused by precedent *Imagination*, with the *Appetite*, to whom spirits obey: and are subiect to those principall parts: the *Braine* must needs primarily be misaffected, as the seat of *Reason*, and then the *Heart*, as the seat of *Affection*, ^l *Capiuaccius*, and *Mercurialis* haue copiously discussed this question, and both conclude the subiect is the Inner *Braine*, and from thence it is communicated to the *Heart*, and other inferiour parts, which sympathize and are much troubled, especially when it comes by consent, and is caused by reason of the *Stomacke*, or *myrache*, as the *Arabians* tearme it, whole body, *Liver*, or ^m *Spleene*, which are seldome free, *Pylorus*, *Mesereacke Veines*, &c. For our body is like a Clocke, if one wheele be amisse, all the rest are disordered, the whole *Fabricke* suffers: with such admirable Art and Harmony is a man composed, such excellent proportion; as *Lodovicus Vives* in his *Fable of man* hath elegantly declared.

As many doubts almost arise about the ⁿ *Affection*: whether it be *Imagination* or *reason* alone, or both. *Hercules de Saxonia* proues it out of *Galen*, *Artius*, and *Altomarus*, that the sole fault is in ^o *Imagination*. *Bruel* is of the same minde: *Montaltus* in his second Chapter of *Melancholy*, confutes this tenent of theirs, and illustrats the contrary, by many examples: as of him, that

that thought himselfe a shell-fish; of a Nunne, and of a desperate Monke, that would not be perswaded, but that he was damned. Reason was in fault as well as Imagination, which did not correct this error; they make way themselves oftentimes, and suppose many absurd and ridiculous things. Why doth not Reason detect the Fallacy, settle & perswade, if she be free? ^p Avicenna therefore holds both corrupt, to whom most Arabians subscribe. The same is maintained by ^q Aretius, ^r Gordonius, ^s Guianerius, &c. To end the controversie, no man doubts of Imagination, but that it is hurt and misaffected here; for the other I determine with ^t Albertinus Bottonus a Doctor of Padua; that it is first in Imagination, and afterwards in reason, if the disease be inveterate, or as it is more or lesse of continuance: but by accident, as ^{*} Herc de Saxonia addes; faith, opinion, discourse, rati cination, are all accidentally depraved by the default of Imagination.

To the part affected, I may here adde the parties, which shall be more opportunely spoken of elswhere, now only signified. Such as haue the *Moone* *Saturne*, *Mercury* misaffected in their genitures, such as liue in ouer-cold, or ouer-hot Climes: Such as are borne of *Melancholy* parents: as offend in those six non-naturall things, are black, or of an high sanguine complexion, ^r that haue little heads, that haue a hot Heart, moist Braine; hot Liuer, & cold stomacke, haue beene long sicke: such as are solitary by nature, great Students, giuen to much contemplation, idle, lead a life out of action, are most subiect to Melancholy. Of sexes both, but men more often; yet ^u women misaffected, are farre more violent, and grievously troubled. Of seasons of the yeare, the *Autumne* is most melancholy. Of peculiar times, old age, from which naturall Melancholy is almost an inseparable accident; but this artificiall Maladie is more frequent in such as are of a ^{*} middle age. Some assigne 40 yeares, ^G *Gariopontus* 30, ^I *Iubertus* excepts neither young nor old from this adventitious. ^{*} *Daniel Sennertus* involves all of all sorts, out of common experience, in *omnibus omnino Corporibus cuiuscunq; constitutionis dominatur*. ^A *Aetius* and ^A *Aretius*, ascribe into the number not onely ^z discontented passionate, and miserable persons, swarthy, blacke; but such as are most merry and pleasant, scoffers, and high coloured. Generally, saith *Rhasis*, ^a the finest wits, and most generous spirits, are before others obnoxious to it; I cannot except any complexion, any condition, sexe, or age, but ^b fooles and *Stoicks*, which according to ^c *Synesius*, are neuer troubled with any manner of passion, but as *Anacreons* cicada, sine sanguine & dolore, similes fere diis sunt. *Erasmus* vindicates foolés from this Melancholy Catalogue, because they haue most part moist braines, and light hearts, ^d they are free from ambition, envie, shame and feare, they are neither troubled in conscience, nor macerated with cares, to which our whole life is so much subiect.

p Lib. 3. Fen 1.
Tract. 4 cap 8.
q Lib. 3. cap. 5.
r Lib. Med. cap.
19. pa. 1. 2. Trac.
15. cap. 2.

t Hist. sicim
Spicel 2 de Me-
lanchol. fol. 207.
& fol. 127.

Quandoq; etiam
Rationalis si at-
fectus invetera-
tus sit.

* Lib. postumo
de Melanch.

edit. 1620. De-
pravatur, fides
discursus, opinio
&c. per vitium
Imaginationis,
ex Accidenti.

Parties affe-
cted.

t Qui parvum
caput habent,
in sensu pleriq;
sunt Arist in
physiognomia

u Aretius lib. 3.
cap. 5.

x Qui prope sta-
tum sunt. Aret.
Medius convenit
etatibus, Piso.

y De quartano

z Pronus ad
Melancholiam

non tam mæstus,
sed & hilares,

iocosi, cachiman-
tes, irrisores, &

qui plerumq;
præcubri sunt.

* Lib. 1. Part. 2.
cap. 11

a Qui sunt sub-
tilis ingenis, &
multe perspicu-
citatis de facili

incident in Melancholiam lib. 1. cont. T. affl. 9. b Nunquam sanitate mentis excidit, aut dolore capitur. *Erasm.* c In laud. calvit. d Vacant conscientie carnisficia, nec pudefunt, nec verentur, nec dilacerantur millibus curarum, quibus tota vita obnoxia est.

Of the matter of Melancholy.

^e Lib. 1. tract. 3.
contradic. 18.

^f Lib. 1. cont. 21.

^g Bright cap. 16.

^h Lib. 1. cap. 6.

de san. tuenda.

ⁱ Quisve aut

qualis sit humor

aut que istius

differentie, &

quomodo gignat

tur in corpore,

scrutandum, hac

enim in re multi

vetorum labora-

verunt, nec facili

accipere ex

Galen sententiam

ob loquendi

varietatem.

Leonart. Iacchi-

nus com. in 9.

Rhasis, cap. 15.

Cap. 16. in 9.

Rhasis.

^{*} Tract. postum,

de Melan. edit.

Venetis 1620.

cap. 7. & 8. Ab

intemperie cali-

da, humida, &c.

^k Secundum

magis aut mi-

nus si in corpore

fuevit, ad intem-

periem pluquam

corpus salubriter

ferre poterit: in-

de corpus mor-

bosum efficitur,

^l Lib. 1. contro-

vers. cap. 21.

^m Lib. 1. sect. 4.

cap. 4.

ⁿ Consil. 26.

^o Lib. 2. contra-

dic cap. 11.

^p De feb. tract.

diff. 2. cap. 1. non

est negandum ex

hac fieri Melan-

cholicos.

^q In Syntax.

^r Variè adu-

tur & miscetur,

unde variè a-

mentium species.

Melanclion.

^s Humor frigi-

du delicti causa:

furoris calidum,

&c.



Of the Matter of Melancholy, there is much question betwixt *Avicenna* and *Galen*, as you may read in *e Cardans Contradictions*, *f Valesius* controversies, *Montanus*, *Prosper Galenus*, *Capivaccius*, *g Bright*, *h Ficinus*, that have written either whole Tracts, or copiously of it, in their severall Treatises of this Subiect. *i* What this humour is, or whence it proceeds, how it is ingendred in the body, neither *Galen*, nor any old Writer hath sufficiently discussed, as *Iacchinus* thinks: the Neotericks cannot agree. *Montanus* in his consultations, holds Melancholy to be materiall or immateriall: and so doth *Arculanus*: the materiall is one of the foure humors before mentioned, and naturall. The immateriall or adventitious, acquiste, redundant, vnnaturall, artificiall: which ** Hercules de Saxonia* will have reside in the spirits alone, and to proceed from an hot, cold, dry, moist distemperature, which without matter, alter the braine and functions of it. *Paracelsus* wholly reiects and derides this division of foure humours and complexions, but our *Galenists* generally approue of it, subscribing to this opinion of *Montanus*.

This materiall Melancholy is either simple, or mixt; offending in Quantity or Qualitie, varying according to his place, where it setleth, as Braine, Spleene, Meferiacke veines, Heart, Wombe, and Stomacke: or differing according to the mixture of those naturall humours amongst themselves, or foure vnnaturall adust humours, as they are diversly tempered and mingled. If naturall melancholy abound in the Body, which is cold and dry, so that it be more *k* then the Body is well able to beare, it must needs bee distempered, saith *Faventinus*, and diseased: and so of the other, if it be depraved, whether it arise from that other Melancholy of Choler adust, or from Blood, produceth the like effected, and is, as *Montaltus* contends, if it come by adustion of humors, most part hot and dry. Some difference I finde, whether this Melancholy matter may be ingendred of all foure humours, about the colour and temper of it. *Galen* holds it may bee ingendred of three alone, excluding Fleagme or Pituita, whose true assertion, *l Valesius* and *Menardus* stiffly maintaine, and so doth *m Fuchsius*, *Montaltus*, *n Montanus*. How (say they) should white become blacke? But *Hercules de Saxonia*, lib. post. de melan. cap. 8. and *Cardan* are of the oposite part) it may be ingendred of Fleagme, et si raro contingat, though it seldome come to passe) so is *p Guianerius* and *Laurentius* cap. 1. with *Melancthon* in his booke de Anima, and Chapter of humours; hee calls it *Afininam*, dull, swinish Melancholy, and saith that hee was an eye-witnesse of it: so is *q Wecker*. From melancholy adust ariseth one kind, from Choler another, which is most brutish: another from Fleagme, which is dull; and the last from Blood, which is best. Of these some are cold and dry, others hot and dry, & varying according to their mixtures, as they are intended and remitted. If the humour be cold, it is, saith *r Faventinus*, a cause of dotage, and produceth milder symptomes: if hot, they are rash, raving mad, or inclining to it. If the braine be hot, the animal spirits are hot, much madnesse followes with

violence

violent actions: if cold, fatuity and sottishnesse, ^e *Capivaccius*. ^u The colour of this mixture varies likewise according to the mixture, be it hot or cold, tis sometimes blacke, sometimes not, *Altomarius*. The same ^x *Melanelius* proues out of *Galen*: and *Hippocrates* in his booke of melancholy (if at least it be his) giuing instance in a burning coale, which when it is hot, shines, when it is cold, lookes blacke, and so doth the humour. This diversity of Melancholy matter, produceth diversity of effects. If it be within the y body, and not putrified, it causeth blacke Jaundise: if putrified, a Quartan Ague; if it breake out to the skinne, Leprosie; if to parts, severall Maladies, as Scurvy, &c. If it trouble the minde, as it is diversly mixt, it produceth severall kindes of Madnesse & Dotage, of which in their place.

venibus carbonibus ei quid simile accidit, qui durante flamma pellucidissime candent; ea extincta prorsus nigrescunt. Hippocrates y Guianerius diff. 2. cap. 7.

35
t Lib. 1. cap. 10.
de affect. cap.
u Nigrescit hic
humor, aliquan-
do supercalefa-
ctus, aliquando
(superfrigidatus,
cap. 7.
x Humor hic ni-
ger aliquando
præter modum
calidus, & a-
lias refrigeratus
evadit: nam v.

SUBSECT. 5.

Of the species or kindes of Melancholy.

hen the matter is divers and confused, how should it otherwise be; but that the Species should be divers and confused? Many new & old Writers haue spoken confusedly of it, confounding Melancholy, and Madnesse, as ^z *Heurnius*, *Guianerius*, *Gordonius*, *Salustius*, *Salvianus*, *Iason Pratensis*, *Savanarola*, that will haue Madnesse no other then Melancholy in extent, differing (as I haue said) in degrees. Some maketwo distinct Species, as *Ruffus Ephesus* an old Writer, *Aretæus*, ^a *Aurelianus*, *Panlus Aegineta*: others acknowledge a multitude of kindes, and leaue them indefinite, as ^b *Atius* in his *Tetrabiblos*, ^c *Avicenna lib. 3. Fen. 1. Tract. 4. cap. 18 Arculanus cap. 16. in 9. Rasis. Montanus med. part. 1.* ^d If naturall Melancholy be adust, it maketh one kinde; if blood, another; if choler, a third, differing from the first; and so many severall opinions there are about the kindes, as there beemethemselues. ^e *Hercules de Saxonia* sets downe two kindes, materiall and immateriall; one from spirits alone, the other from humours and spirits. *Savanarola Rub. II. Tract. 6. cap. 1. de egritud. cap.* will haue the kindes to be infinite, one from the myrach, called *mirachialis* of the Arabians; another *stomachalis*, from the stomacke, another from the liver, heart, wombe, hemrods: ^f one beginning, another consummate. *Melancthon* seconds him, ^g as the humour is diversly adust and mixt, so are the species divers; but what these men speake of species, I thinke ought to be vnderstood of Symptomes, and so doth ^h *Arculanus* interpret himselfe: infinite species, id est, Symptomes: and in that sense, as *Io. Gorrheus* acknowledgeth in his medicinall definitions, the species are infinite, but they may be reduced to three kindes, by reason of their seat, Head, Body, and Hypochondries. This threefold division is approved by *Hippocrates* in his booke of Melancholy, (if it bee his, which some suspect) by *Galen lib. 3. de loc. affectis cap. 6.* by *Alexander lib. 1. cap. 16. Rasis lib. 1. Continent. Tract. 9. lib. 1. cap. 16. Avicenna*, and most of our new Writers. *Th. Erastus* makes two kindes; one perpetuall, which is Head melancholy: the other interrupt, which comes and goes by fits, which he subdivides into the other two kindes, so that all comes to the same passe: Some

z Non est Melancholia, nisi extensa
a Cap 6 lib. 1.
b 2. Ser. 2. cap 9
Morbus hic est
omnisferius.
c Species in defini-
tione sunt.
d Si aduratur
naturalis Melancholia, alia sit
species, si sanguis
alia, si flaua bi-
lis alia, diversa
a primis: maxi-
ma est inter has
differentia, &
tot Doctorum
sententie, quot
ipsi numero sunt.
e Tract. de Mel.
cap. 7.
f Quædam in-
cipiens, quedam
consummata.
g Cap. de humor.
lib. de Anima.
h varie aduritur
& misetur ip-
sa Melancholia,
unde varie a-
menium speci-
es.
g Cap. 16. in 9.
Rbasis.

36

again make foure or fve Kindes with *Rodericus à Castro de morbis mulier. lib. 2. cap. 3.* and *Lod. Mercatus*, who in his fecond booke *de mulier: affect: cap. 4.* will haue that melancholy of Nunnes, Widdowes, and more ancient Maids, to bee a peculiar species of Melancholy differing from the rest: some will reduce *Enthufiaftes*, Extaticall and dæmoniacall persons to this ranck, adding ^h *Loue melancholy* to the first, and *Lycanthropia*. The most receaued diuifion is into three Kindes. The first proceeds from the sole fault of the *Braine*, and is called *Head melancholy*: the second, sympathetically proceeds from the *whole body*, when the whole temperature is Melancholy: The third arifeth from the *Bowels, Liver, Spleene, or Membrane*, called *Mefenterium*, named *Hypocondriacall, or windie melancholy*, which ⁱ *Laurentius* fubdiuides into three parts, from thofe three Members, *Hepaticke, Splenaticke, Meferiacke, Loue melancholy*, which *Avicenna* calls *Ilishi*: and *Lycanthropia*, which he calls *Cucubethe*, are commonly included in head Melancholy: but of this laft, which *Gerardus de Solo* calls *Amoreos*, and moft *Knight melancholy*, with that of *Religious melancholy, Virginum & Viduarum*, maintained by *Rod: à Castro* and *Mercatus*, and all the other Kindes, of *Loue melancholy*, I will fpeak apart by themfelues in my third Partition. The three precedent species are the fubject of my prefent difcourfe, which I will anatomize, and treat of, through all their caufes, fymptomes, cures, together, and apart; that euery man that is in any meafure affected with this malady, may knowe how to examine it in himfelfe, and apply remedies vnto it.

^h *Laurentius*
cap. 4. de Mel.

ⁱ *Cap. 13.*

^l 480. & 116.
confult. confil. 12
^m *Hi' diſſheim.*
ſpiciet 2. fol. 166
ⁿ *Trincavellius*
Tom. 2. confil. 15
& 16.

* *Cap. 13. tract.*
poſt. de melan.

^o *Guarion. conf.*
med. 2.

It is a hard matter, I confeſſe, to diſtinguiſh theſe three Species, one from the other, to expreſſe their feuerall cauſes, ſymptomes, cures, being that they are ſo often confounded amongſt themſelues, hauing ſuch affinitie, that they can ſcarce bee diſcerned by the moſt accurate Phyſitians; and ſo often intermixt with other diſeaſes, that the beſt experienced haue been plunged. *Montanus confil. 26.* names a patient that had this diſeaſe of Melancholy, and *Caninus Appetitus* both together. And *confil. 23.* with *Vertigo*. ^l *Iulius Caſar Claudinus* with *Stone, Gout, Iandice*. *Trincavellius* with an *Ague, Iandice, Caninus Appetitus, &c.* ^m *Paulus Regoline*, a great Doctour in his time, conſulted in this caſe, was ſo confounded with a confuſion of Symptomes, that he knewe not to what kinde of Melancholy to referre it. ⁿ *Trincavellius, Fallopius*, and *Francanzanus*, famous Doctours in *Italy*, all three conferred with about one party, at the ſame time, gaue three different opinions. And in another place, *Trincavellius* being demanded what he thought of a melancholy young man, to whom he was ſent for, ingeniouſly confeſſed, that hee was indeed melancholy, but he knew not to what kinde to reduce it. In his 17. conſultation, there is the like diſagreement about a melancholy Monke. Thoſe Symptomes, which others aſcribe to miſaffected parts and humours, * *Herc. de Saxonia* attributes wholly to diſtempered ſpirits, and thoſe immateriall, as I haue ſaid. Sometimes they cannot well diſcerne this Diſeaſe from others. In *Reinerus Solenanders counſels, Sect. 3. confil. 5.* He and *Dr Brande* both agreed, that the Patients Diſeaſe was *Hypocondriacall melancholy*. *Dr Maltholdus* ſaid it was *Aſtma*, and nothing elſe. ^o *Solinander* and *Guarionius*, lately ſent for to the melancholy Duke of *Cleue*, with others, could not define what Species it was, or agree amongſt themſelues. The Species are ſo confounded, as in *Caſar Claudinus* his 44. conſultation for a *Polonian Count*, in his

in his iudgement he laboured of Head melancholy, and that which proceeds from the whole temperature both at once. I could giue instance of some that haue had all three kindes, *semel and simul*, & some successiue. So that I conclude of our melancholy Species, as * many polititians doe of their pure Formes of Commonwealths, Monarchies, Aristocracies, Democracies, are most famous in contemplation; but in practise they are temperate and usually mixt, as the *Lacedamonian*, the *Roman* of old, *German* now and many others. What Phisitians say of distinct Species in their bookes, it much matters not, since that in their Patients bodies they are commonly mixt. In such obscurity therefore, variety and confused mixture, of Symptomes, causes: how difficult a thing is it to treat of seuerall kindes apart; to make any certainty or distinction among so many casualties; distractions, when seldome two men shall be like affected *per omnia*? 'Tis hard, I confesse, yet neverthelesse I will aduenture through the midst of these perplexities, and led by the clue or thread of the best Writers; extricate my selfe out of a Labyrinth of doubts and errors, and so proceede to the Causes.

SECT. 2.

MEMB. I. SVBSECT. I.

Causes of Melancholy.
G O D a cause.

IT is in vaine to speake of Cures, or thinke of remedies, untill such time as we haue considered of the Causes, so ¹ Galen prescribes *Glauco*: and the common experience of others confirms, that those cures must be vnperfect, lame, and to no purpose, where in the causes haue not first beene searched, as ² *Prosper Caleni-* well obserues, in his tract *de Atrâ bile* to Cardinal *Cesius*. Infomuch that ³ *Fernelius* puts a kinde of necessity in the knowledge of the Causes, and without which it is impossible to cure or prevent any manner of disease. Empericks may ease, and sometimes helpe, but not thoroughly roote out: *sublatâ causâ tollitur effectus* as the saying is, if the cause be remoued, the effect is likewise vanquished. It is a most difficult thing (I confesse) to be able to discern these causes whence they are, and in such ⁴ variety to say what the beginning was. ⁵ He is happy that can performe it aright. I will adventure to guesse as neere as I can, and rippe them all vp, from the first to the last, Generall and particular to euery Species, that so they may the better be descried.

Generall causes, are either *supernaturall*, or *naturall*. *Supernaturall* are from God and his Angells, or by Gods permission from the Diuell, and his Ministers. That God himselfe is a cause for the punishment of sinne, and satisfaction of his Iustice, many examples and testimonies of holy Scriptures make evident vnto vs, *Psal. 107. 17* Foolish men are plagued for their offence and by reason of their wickednesse. *Gebazi* was stroken with Leprosie, *2. Reg. 5. 27*. *Iehoram* with disenterie and flux, and great diseases of the bowels, *2. Chron. cap. 21. 15*.

37
p Laboravit p. 7
essentiam, & a
toto corpore.
* Machiavel,
&c. Simithus
de rep. Angl.
cap. 8. lib. 1.
Bucoldus dis-
cur polit. dis-
curs. 5. cap. 7.
Arist. 1. 3. polit.
cap. 21. Kic-
herm. alii, &c.
q Primo artis
curatio.
r Nostri primi
sit proposui affe-
ctuum causas
indagare, res ip-
sa hortari vice-
tur, nam aliqui
earum curatio,
manet & inuti-
lis esset.
s Path. lib. 1.
cap. 11. Rerum
cognoscere cau-
sas, medicis im-
primis necessari-
um, sine quâ
nec morbum cu-
rare, nec prece-
vere licet.
t Tanta enim
morbis varietas
ac differentia
ut non facile
dignoscatur,
unde initium
morbis sumptu-
rit, Melaelius &
Galeno.
u Felix qui po-
tuit rerum cogi-
toscere causas.

38

x 1. Sam. 16. 14
 y Dan. 5. 21.
 z Lactant. in-
 sit. lib. 2. cap. 8.
 a Mente captus,
 & summo ani-
 mi dolore cen-
 sumptus.
 * Munster. cos-
 mog. lib. 4. cap.
 43. de celo sub
 sternabantur.
 tanquam insani
 de saxo precipi-
 tati &c.
 † Lilius lib. 38.
 b Gaguinus lib.
 3. cap. 4. quod
 Dio. ysi corpus
 discooperuerat,
 in insaniam in-
 cidit.
 c Idem lib. 9.
 (sub. carol. 6. fa-
 ctorum cotemp-
 tor templi fori-
 bus effractis, dñ
 D. Iohannis av-
 gentium sinu
 lacrum rapere
 contendit, sinu
 lacrum averſa
 facie dorsum ei
 verſat, nec mo-
 ra, ſacrilegus
 mentis inops, at-
 q. in ſemel inſa-
 niens in proprios
 artus deſcivit.
 d Giraldus cā
 breſis lib. 1.
 cap. 1. Finerav.
 Cambrie.
 e Delrio Tom. 3.
 l. 6. ſect. 3. que. 3
 f Pſal. 44. 1.
 g Lib. 8. cap. de
 Hierar.
 h Claudian.
 i De Babilā
 Mariyre.

David plagued for numbring his people, 1. Par. 21. Sodom and Gomorrah swallowed vp. And this disease is peculiarly specified. Psalm. 127. 12. He brought downe their heart through heavinesse. Deut. 28. 28. He stroke them with madnesse, blindnesse, and astonishment of heart. * An euill spirit was sent by the Lord vpon Saul, to vexe him. † Nabuchadnezzar did eate grasse like an Oxe, and his heart was made like the beasts of the field. Heathen stories are full of such punishments. Lyncurgus, because he cut downe the Vines in the Country, was by Bacchus driuen into madnesse: so was Pentheus and his mother Agaue for neglecting their sacrifice. † Censor Fulvius ran mad for vntiling Iuno's Temple, to couer a new one of his owne, which he had dedicated to Fortune, † and was confounded to death, with grieve and sorrow of heart. When Xerxes would haue spoiled † Apollo's Temple at Delphos, of those infinite riches it possessed, a terrible thunder came from Heauen, and stroke 40000. men dead, the rest ran mad. † A little after, the like happened to Brennus, lightning, thunder, earth-quakes, vpon such a sacrilegious occasion. If wee may beleue our Pontificall Writers, they will relate vnto vs many strange and prodigious punishments in this kinde, inflicted by their Saints. How^b Clodoveus sometime King of France, the son of Dogebert, lost his wits for vncouering the body of S. Denis: and how^a a sacrilegious Frenchman, that would haue stolne away a siluer Image of S. Iohn, at Birburge, became franticke on a suddaine, raging, and tyrannizing ouer his owne flesh: Of a^d Lord of Rhadnor, that comming from hunting late at night, put his Dogges into S. Avans Church, (Ilan Avan they called it) and rising betimes next morning, as hunters vse to doe, found all his Dogges mad, himselfe being suddenly stroken blind. Of Tyridates an^e Armenian King, for violating some holy Nunnes, that was punished in like sort, with losse of his wits. But Poets and Papists may goe together for fabulous tales; let them free their owne credits: Howsoeuer they faine of their Nemesis, and of their Saints, or by the diuels meanes may be deluded, we finde it true, that Vltor à tergo Deus^f He is God the Avenger, as David stiles him; and that it is our crying sinnes that pull this and many other maladies on our owne heads. That he can by his Angels, which are his Ministers, strike and heale (saith g Dionysius) whom he will; that he can plague vs by his Creatures, Sunne, Moone, and Starres, which he vseth as his instrument, as a Husbandman (saith Zanchius) doth an Hatchet: Haile, Snow, Windes, &c.

^b Et coniurati veniunt in classica venti:

as in Iosuahs time, as in Pharaos raigne in Egypt, they are but as so many Executioners of his justice. He can make the proudest spirits stoope, and cry out with Iulian the Apostate, Vicisti Galilae: or with Apollo's Priest in i Chrysostome, O calum! ô terra! vnde hostis hic? What an enemy is this? And pray with David, acknowledging his power, I am weakned and sore broken, I roare for the grieve of mine heart, mine heart panteth, &c. Pſal. 38. 8. O Lord rebuke me not in thine anger, nether chastise me in thy wrath. Pſal. 38. 1. Make me to heare ioy and gladnesse, that the bones which thou hast broken, may reioyce, Pſal. 51. 8. & verse 12. Restore to me the ioy of thy saluation, and stablish me with thy free spirit. For these causes belike^k Hippocrates would haue a Physitian take speciall notice whether the disease come not from a diuine supernaturall cause, or whether it follow the course of Nature. But this is farther discus-

k Lib. 1. cap. 5.
 prog.

sed by

fed by *Fran: Valeſius de ſacr. philoſ. cap. 8.* ¹ *Fernelius*, and ^m *I. Caſar Claudius*, to whom I referre you; how this place of *Hippocrates* is to bee vnderſtood. *Paracelfus* is of opinion, that ſuch ſpirituall Diſeaſes (for ſo hee calls them) are ſpiritually to be cured, and not otherwiſe. Ordinary meanes in ſuch caſes will not auaille: *Non eſt reluctandum cum Deo*. When that monſter-taming *Hercules* ouercame all in the *Olympicks*, *Iupiter* at laſt in an vnknown ſhape wreſtled with him; the victory was vncertaine, till at length *Iupiter* deſcended himſelfe, and *Hercules* yeelded, No ſtriving with ſupream powers.

Nil inuat immenſos Cratero promittere montes,

Phyſitians and Phyſick can doe no good, * we muſt ſubmit our ſelues vnder the mighty hand of God, acknowledge our offences, call to him for mercy. If he ſtrike vs, *vna eademque manus vulnus opemque feret*, as it is with them that are wounded with the ſpeare of *Achilles*, hee alone muſt helpe; otherwiſe our diſeaſes are incurable, and wee not to be releiued.

SUBSECT. 7.

A Digreſſion of the nature of Spirits, bad Angels or Diuels,
and how they cauſe Melancholy.

How farre the power of Spirits and Diuels doth extend, and whether they can cauſe this or any other Diſeaſe, is a ſerious queſtion and worthy to be conſidered, for the better vnderſtanding of which, I will make a brieſe digreſſion of the nature of Spirits. And although the queſtion be very obſcure, according to ⁿ *Poſtellus*, full of controverſie and ambiguity: beyond the reach of humane capacitie, fateor excedere vires intentionis mea, ſaith * *Auſtin* I confeſſe I am not able to vnderſtand it, finitum de infinito non poſteſt ſtatueret, wee can ſooner determine with *Tully* de nat: deorum, quid non fuit, quam quid fuit, our ſubtile Schoolemen *Cardan*s, *Scaliger*s, profound *Thomiſtes*, *Fracaſtoriana* & *Ferneliana* acies, are weake, drye, obſcure, defectiue in theſe miſteries, and all our quickeſt wits, as Owles eyes at the ſunnes light, waxe dull, and are not ſufficient to apprehend them, yet as in the reſt, I will aduenture to ſay ſomething to this point. In former times, as we read, *Acts* 23. The *Sadducees* denied that there were any ſuch Spirits, Diuels or Angels. So did *Galen* the Phyſitian, the *Peripateticks*, euen *Ariſtotle* himſelfe, as *Pomponatius* ſtoutly maintaines, and *Scaliger* in ſome ſort grants. Though *Dandinus* the Ieſuit, com. in lib. 2. de anima, ſtiſly denies it; *ſubſtantia ſeparata* and *Intelligences*, are the ſame which Chriſtians call Angels, and *Platonists*, Diuels, for they name all Spirits *demon*es, be they good or bad Angels, as *Iulius Pollux Onomaſticon*, lib. 1. cap. 1. obſerues. *Epicures* and *Atheiſts* are of the ſame minde in generall, becauſe they neuer ſaw them. *Plato*, *Plotinus*, *Porphyrius*, *Iamblicus*, *Proclus*, inſiſting in the ſteps of *Trimegiſtus*, *Pythagoras* and *Socrates*, make no doubt of it: Nor *Stoicks*, but that there are ſuch ſpirits, though much erring from the truth. Concerning the firſt beginning of them, the ^o *Thalmudiſts* ſay that *Adam* had a wife called *Lilis*, before hee married *Eue*, &c of her hee begat nothing but Diuels. The *Turkes* & *Alcaron* is altogether as abſurd and ridiculous in this point: but the Scripture informes vs Chriſtians, how *Lucifer* the chiefe of them with his

Lib. 1. de Abditis rerum. cauſis.
m Reſponſ. med.
12. reſp.

* *1. Pet. 5. 6.*

n Lib. 1. c. 7.
de orbis concor.
di. 2. In nulla re maior fuit altercatio, maior obſcuritas, minor opinionum concordia, quam de demonibus & ſubſtantiis ſeparatis.
* *Lib. 3. de Tri-nit. cap. 1.*

o Pererius in Geneſim lib. 4. in cap. 3. v. 23.
p See Serozzius Cicogna omniſarie. Mag. lib. 2. ca. 15. Io. Aubanus, Bredenbachius.

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q Angelus per
superbiam sep-
ratus à deo, qui
in veritate non
potuit. *Austin.*
Nature of Di-
vels.
* Nihil aliud
sunt Demones
quam nude ani-
me quæ corpore
deposito priorem
miserati vitam,
cognatis succur-
runt commoti
misericordiae &c.

* De Deo Socra-
tis.
r Heliud 500
years since.
l Apuleius: spi-
ritus animalia
sunt animo pas-
sibilia, mente ra-
tionalia corpore
aeria, tempore
fempiterna,
t Nutriuntur, &
excrementa habent,
quod pul-
sata doleant
solido percussa
corpore.
u Cyprianus in
Epist. mones et-
iam & anima-
lia transferri
possunt: as the
divell did
Christ to the
top of the pi-
nacle: & wit-
ches are often
translated. See
more in Stroz-
zius Cicogna:
lib. 3. cap. 4. om-
nis mag. Per ae-
ra subducere &
in sublime cor-
pora ferre pos-
sunt, *Bianmanus.*
Percussi do-
lent & uruntur in
conspicuos cine-
res, *Agrippa,*
lib. 3. cap. de oc-
cul. Philol.

his associats, & fell from Heauen for his pride, and ambition; created of God, placed in heauen, and sometimes an Angell of light, now cast downe into the lower aeriall sublunary parts, or into Hell, and delivered into Chaines of darknesse (2. Pet. 2. 4.) to be kept vnto damnation. There is a foolish opini- on which some hold, that they are the soules of men departed, good and more noble were deified, the baser groveled on the ground, or in the lower parts and were diuells, the which with *Tertullian*, *Porphirius* the Philoso- pher, *M. Tyrius* ser. 27. maintaines. These spirits, he * saith, which wee call Angells and Diuells, are nought but soules of men departed, which either through loue and pittie of their friends yet liuing, help and assist them, or else persecute their enemies, whō they hated, as *Dido* threatned to persecute *Aeneas*.

Omnibus umbra locis adero, dabis improbe penas:

They are (as others suppose) appointed by those higher powers to keepe men from their natiuity and to protect, or punish them as they see cause; and and are called *boni* and *mali genij* by the Romans. *Heroes*, *Lares*, if good, *Lemures* or *Larue* if bad, by the *Stoicks*, gouernours of Countries, Men, Citties, saith * *Apuleius*, *Deos appellant qui ex hominum numero iustè ac prudenter vi- te curriculo gubernato, pro numine, postea ab hominibus præditi fanis & cere- moniis vulgo admittuntur ut in Aegypto Osyris, &c.* *Præstites*, *Capella* calls them, which protected particular men as well as Princes. *Socrates* had his *Dæ- monium Saturninum & ignium*, which of all spirits is best, ad sublimes cogita- tiones animum erigentem, as the *Platonists* supposed; *Plotinus* his; and wee Christians our assisting Angells, as *Andreas Victorellus*, a copious writer of this subiect, *Zanchius* and some *Divines* thinke. But this absurd Tenent of *Tyrius*, *Proclus* confutes at large in his booke de Animâ & demone.

* *Pfellus* a Christian, and sometimes Tutor (saith *Cuspinian*) to *Michael Parapinatus*, Emperour of Greece, a great obseruer of the nature of Diuells, holds they are corporeall, and haue aeriall bodies, that they are mortall, line & dye (which *Martianus Capella* likewise holds, but our Christian Philoso- phers explode): that they are nourished and haue excrements, that they feele paine if they be hurt (which *Cardan* confirms, and *Scaliger* iustly laughs him to scorne for, si pascantur aere, cur non pugnant ob puriorem aera? &c.) or stro- ken: and if their bodies be cut, with admirable celerity they come together againe. *Austin* in Gen. lib. 3. lib. arbit. approues as much, mutata casu corpora in deteriorem qualitatem aëris spissioris, so doth *Hierome*, Comment in epist ad Ephes. cap. 3. *Origen*, *Tertullian*, *Lactantius*, and many ancient fathers of the Church: That in their fall their bodies were changed into a more aeriall and grosse substance. *David Crusius Hermetica philosophia* lib. 1. cap. 4. by se- uerall arguments proues Angells and Spirits to be Corporeall: quicquid con- tinetur in loco Corporeum est: At spiritus continetur in loco. ergo. Si Spiritus sunt quanti erunt Corporei, at sunt quanti, ergo. sunt finiti, ergo quanti, &c. That they can assume aeriall bodies, all manner of shapes at their pleasures, appeare in what likenesse they will themselves, that they are most swift in motion, can passe many miles in an instant, and so likewise transforme bo- dies of others into what shape they please, and with admirable celeritie re- moue them from place to place; (as the Angell did *Habacuck* to *Daniell*, and as *Philip* the Deacon was carried away by the spirit, when he had baptised the Eunuch: so did *Pythagoras* and *Apollonius*, remoue themselves and others, with

with many such feates) that they can represent castles in the ayre, pallaces, armies, spectrums, prodigies, and such strange objects to mortall mens eyes, * cause smells, favours, &c. deceiue all the senses ; most writers of this subject credibly beleue ; and that they can foretell future euent, and doe many strange miracles. *Iunos* image spake to *Camillus*, and *Fortunes* statue to the *Romane* matrons, with many such. *Zanchius*, *Bodine*, *Spondanus* and others are of opinion that they cause a true Metamorphosis, as *Nabuchadnezzar* was really translated into a beast, *Lots* wife into a pillar of salt ; *Vlysses* companions into Hogges and Dogs by *Circes* charmes : Turne themselves and others, as they doe Witches into Cats, Dogges, Hares, Crowes &c. *Strozzius* *Cicogna* hath many examples, lib. 3. *omnif. mag. cap. 4. & 5.* which he there confutes, as *Austin* likewise doth *de ciuit. Dei lib. 18.* That they can be seene when and in what shape, and to whom they will, saith *Psellus*, *Tametsi nil tale viderim, nec optem videre*, though he himselfe neuer saw them nor desired it ; and vse sometimes carnall copulation (as elsewhere I shall * proue more at large) with women and men. Many will not beleue they can bee seene, *Marcus* of his credit told *Psellus* that he had often seene them. And *Leo Suanus*, a Frenchman, *cap. 8. in Commentar. lib. 1. Paracelsi de vitâ longa*, out of some *Platonists* wil haue the ayre to be as full of them, as snöwe falling in the skies, and that they may be seene, and withall fets downe the meanes how men may see them. *Si irreuerberatis oculis sole splendente versus cælum continuauerint obtutus*, &c. and saith moreouer he tried it, *præmissorum feci experimentum*, and it was true, that the *Platonists* said. *Paracelsus* confesseth that he saw them diuers times, and conferred with them, and so doth *Alexander ab Alexandro*, that he so found it by experience, when as before hee doubted of it. Many deny it, saith *Lavater de spectris, part. 1. c. 2. & part. 2. cap. 11.* because they never saw them themselves, But as hee reports at large all over his booke, especially, *cap. 19. part. 1.* they are often seene and heard, and familiarly converse with men, as *Lod. Vives* assureth vs, and all travellers besides ; in the West Indies and our Northerne climes, *nihil familiarius quam in agris & vibibus spiritus videre, audire, qui vetent, iubeant &c.* *Hieronimus vita Pauli, Basil. ser. 40.* *Nicephorus*, *Eusebius*, *Socrates*, *Sozomenus*, * *Iacobus Boissardus* in his tract *de spirituum apparitionibus*, *Petrus Loyerus lib. de spectris, Wierus lib. 1.* haue infinite variety of such examples of apparitions of spirits, for him to read that farther doubts, to his ample satisfaction. One alone I will briefly insert. A noble man in Germany was sent Embassadour to the King of Sweden (for his name, the time, and such circumstances I referre you to *Boissardus* mine * Author) after he had done his businesse, he sailed to *Livonia*, on set purpose to see those familiar spirits, which are there said to bee conversant with men, and doe their drudgery workes. Amongst other matters one of them told him where his wife was, in what roome, in what cloathes, what doing, and brought him a ring from her, which at his returne *non sine omnium admiratione*, he found to be true: and so beleued that ever after, which before he doubted of. *Cardan li. 19. de subtil.* relates of his father *Facius Cardan*, that after the accustomed solemnities, An: 1491. 13. August, hee conjured vp 7. Diuels in Greeke apparell, about 40. yeares of age, some ruddy of complexion, & some pale, as he thought: he asked the many questions & they made ready answere, that they were aeriall Diuels, that they liued and died as men did, saue that they were farre longer liued, (7. or 800. years) they

* Agrippa. de occult. Phil. li. 3 cap. 18.

x Part. 3. sect. 2. M. m. 1. Sub. 1. Loue Melancholy.

y Genial. diel. 2. Ita sibi visum & compertum quum prius an essens ambigere. Fidem suam libere.

z Li. 1. de verit. Fidei. Benz. &c. * Lib. de Diuinatione & magia.

a Cap 8 Trans. portauit in Livonia cupiditate videndi, &c.

b Sic Hesiodus de Nymphis vi. vere dicit 10. etates phenici vel 9. 7. 20.

42

* Custodes hominum & provinciarum, &c. tanto meliores hominibus, quanto hi brutis animalibus.

* Praesides, patres, gubernatores hominum, & illi animalium, a Natura famulantes ut canes hominibus, multi auerantur & abhorrent.

b Ab homine plus distat quam homo ab ignobiliissimo verme, et tamen quidam ex his ab hominibus superantur ut homines a feris, &c.

c Cibi & potui, & venere cum hominibus, ac tandem mori, Cicogna. 1. part. lib. 2. c. 3.

d Plutarch. de defect. oraculorum

e Lib. de Zilphis & Pigmeis.

f Diu gentium a Constantino profligati sunt, &c.

g Octavianus dicitur Iudeorum deum fuisse Romanorum hominibus una cum gente captivum.

h Omnia spiritibus plena, & ex eorum concordia & discordia omnes boni & mali effectus promanant, omnia humana reguntur paradox veterum de quo Cicogna. omnif. mag. lib. 2. cap. 3.

i Ques quas ab aethere erat in quacumq; formas vertebat Pausanias, Hyginus.

did as much excel men in dignitie, as we doe jumentes, & were as farre excelled againe of those that were aboute them: our *gouvernours and keepers they are moreouer, which *Plato in *Critias* deliuered of old, & subordinate to one another, *ut enim homo homini, sic demon demoni dominatur*, they rule themselves as well as vs, and the spirits of the meaner sort had commonly such offices, as wee make horse-keepers, neat-herds, and the basest of vs, ouerseers of our cattle; and that wee can no more apprehend their natures and functions, then an horse a mans. They knew all things, but might not reueale them to men; and ruled and domineered ouer vs, as wee doe ouer our horses: the best Kings amongst vs, & the most generous spirits, were not comparable to the basest of them. Sometimes they did instruct men, and communicate their skill, reward and cherish, and sometimes againe terrifie and punish, to keepe them in awe, as they thought fit, *nihil magis cupientes* (saith *Lipsius, Phis. Stoicorum*;) *quam adorationem hominum*. The same Author *Cardan* in his *Hyperchen*, out of the doctrine of *Stoicks*, will haue some of these *Genij* (for so he calls them) to be a desirous of mens company, very affable, and familiar with them as *Dogges* are; others againe to abhorre as serpents, and care not for them, b *Generally they farre excell men in worth*, as a man the meanest worme, though some of them are inferiour to those of their owne ranke in worth, as the black guard in a Princes Court, and to men againe, as some degenerate, base, rationall creatures, are excelled of brute beasts.

That they are mortall, besides these testimonies of *Cardan, Martianus, &c.* many other Divines and Philosophers hold *post prolixum tempus moriuntur omnes*; The c *Platonists* and some *Rabbines*, *Porphyrus* and *Plutarch*, as appeares by that relation of *Thamus*: d *The great God Pan is dead: Apollo Pythius* ceased; and so the rest. S. *Hierome* in the life of *Paule* the *Ermite* tells a story, how one of them appeared to S. *Antony* in the wilderneffe, and told him as much. e *Paracelsus* of our late writers stiffly maintaines that they are mortall, liue and die, as other creatures doe. *Zozimus lib. 2.* farther addes, that religion and policy dies and alters with them. The f *Gentiles Gods*, hee saith, were expelled by *Constantine*, and together with them, *Imperij Romani maiestas, & fortuna, interijt, & profligata est*, The fortune and maiestie of the *Romane Empire*, decayed and vanished, as that *Heathen* in **Minutius* formerly bragged, when the *Jews* were overcome by the *Romans*, the *Jewes God* was likewise captivated by that of *Rome*, and *Rabsaketh* to the *Israelites*, no God should deliver the out of the hands of the *Affyrians*. But these paradoxes of their power, corporeity, mortality, taking of shapes, transposing bodies, and carnall copulations, are sufficiently confuted by *Zanch. cap. 10. lib. 4. Pererius* in his *Comment*, and *Tostatus* questions on the 6. of *Gen. Th. Aquin. S. Austin, Wierus, Th. Erasmus, Delrio, Tom. 2. lib. 2. quest. 29. Sebastian Michaelis, cap. 2. de spiritibus, D. Reynolds Lect. 47.* They may deceaue the eyes of men, yet not take true bodies, or make a reall metamorphosis: but as *Cicogna* proues at large, they are g *Illusoria & prestigiatrixes transformationes, omnif. mag. lib. 4. cap. 4.* meere illusions and cosenings, like that tale of *Paseitis obulus* in *Suidas*, or that of *Autolycus, Mercuries* sonne that dwelt in *Per-nassus*, who got so much treasure by cosenage and stealth. His father *Mercury* because he could leaue him no wealth, taught him many fine trickes to get meanes, *for he could driue away mens cattle, and if any pursued him, turne them into what shapes he would, and so did mightily enrich himselfe,

hoc astu maximam prædam est adsequutus. This no doubt is as true as the rest; yet thus much in generall, *Thomas, Durand*, and others grant that they have vnderstanding farre beyond men, can probably coniecture, and ^h foretell many things; they can cause and cure most diseases, deceaue our senses, they haue excellent skill in all Arts and Sciences: and that the most illiterate Diuell is *Quovis homine scientior*, as ⁱ *Cicogna* maintaines out of others. They knowe the vertues of Hearbs, Plants, Stones, Minerals, &c. Of all Creatures, Birds, Beasts, the foure Elements, Starres, Planets, can aptly apply and make vse of them as they see good, perceauing the causes of all Meteors, and the like: *dant se coloribus* (as * *Austin* hath it) *accommodant se figuris, adherent sonis, subiiciunt se odoribus, infundunt se saporibus, omnes sensus etiam ipsam intelligentiam demones fallunt*; they deceaue all our senses, even our vnderstanding it selfe at once. ^k They can produce miraculous alterations in the ayre, and most wonderfull effects, conquer armies, giue victories, helpe, further, hurt, crosse, and alter humane attempts and proiects (*Dei permissu*) as they see good themselves. * When *Charles* the great intended to make a channell betwixt the *Rhene* and *Danubius*, looke what his workmen did in the day, these spirits flung downe in the night, *ut conatu rex desisteret, pervicere*. Such feats can they doe. But that which *Bodine lib. 4. Theat. nat.* thinks, (following *Tyrius* belike and the Platonists) they can tell the secrets of a mans heart, *aut cogitationes hominum*; is most false: His reasons are weake, and sufficiently confuted by *Zanch. lib. 4. cap. 9. Hierom. lib. 2. com. in Mat. ad cap. 15. Athanasius quest. 27. ad Anthiochum principem*, and others.

As for those orders of good and bad Divells, which the Platonists hold, is altogether erroneous, and those Ethnicks *boni* and *mali Genij*, are to bee exploded: these heathen writers agree not in this point amongst themselves, as *Dandinus* notes, *an sint * mali non conveniunt*, some will haue all spirits good or bad to vs by a mistake, as if an oxe or horse could discourse, he would say the butcher was his enemy because he killed him, the Grasier his friend because he fed him, an hunter preserues and yet kills his game, and is hated nevertheless of his game, *nec piscatorem piscis amare potest, &c.* But *Iamblicus, Psellus, Plutarch*, and most Platonists acknowledge bad, & *ab eorum maleficijs cavendum*, for they are enemies of man-kinde, and this *Plato* learned in *Egypt*, that they quarrelled with *Iupiter*, and were * driven by him downe to hell. That which ^h *Apuleius, Xenophon*, and *Plato* contend of *Socrates Demonium*, is most absurd: That which *Plotinus* of his, that he had likewise *Deum pro Demonio*; and that which *Porphiry* concludes, of them all in generall, if they be neglected in their sacrifice they are angry, (for they feed belike on the soules of beasts, as wee doe on their bodies) and send many plagues amongst vs; but if pleased, then they doe much good; is as vaine as the rest, and confuted by *Austin lib. 9. cap. 8. de Civit. Dei. Euseb. lib. 4. preparat. Evangel. cap. 6.* and others. Yet thus much I finde, that our Schoole-men and other ⁱ Divines make nine kinds of bad Spirits, as *Dionysius* hath done of Angels. In the first ranke are those false Gods of the Gentiles, which were adored heretofore in severall Idolls, and gaue Oracles at *Delphos*, and else where, whose Prince is *Beelzebub*. The second ranke is of Liers, and Equivocateurs, as *Apollo Pythius*, and the like. The third are those vessels of anger, inventers of all mischief, as that *Theutus* in *Plato; Essay* calls them ^k vessels

h Austin. in l. 2. de Gen. ad l. 7. ram cap. 17. partim quæ a sub. illioris sensus acumine, partim scientia colligere videntur & experientia, partim magis ingenuum videri, partim ab angelis discunt, &c. i Lib. 3. omni. mag. cap. 3.

** L. 18. quest. k Quam tantum sit et tam profunda spirituum scientia, mirum non est tot tantumque res videri ad mirabiles ab ipsis parari, & quidem rerum naturalium operis multis melius intelligunt, multoq; peritius suis locis & temporibus applicare norunt, quam homo. Cicogna. Orders.*

** Abentinus, quicquid interdiu exhaurebatur, noctu explebatur. Inde paucis curatiores, &c.*

** In lib. 2. de Anima. text. 29. Homerus discriminat omnes spiritus demones vocat.*

h De Deo Socratis, adest mihi divina sorte Demonium quoddam a prima pueritia me sequuntur, sepe dissuadet, impellit nunquam insidit voci, Plato.

** Alue ad inferos pulsi, &c. i Agrippa lib. 3. de occul. ph. c. 18. Zanch. Pi. Etorius, Pervinus Cicogna. l. 3. cap. 1. k Zaza in c. 15.*

44

1 Quibus datum
est nocere terra
& mari, &c.

in Physiol Stoi-
corum e Seuer.
lib. 1. cap. 28.
n Vsq̃ue ad la-
nam animas
esse æthereas vo-
carique heros,
lares, genios.

o Mari Capella,
p Nihil vacuum
ab his ubi vel
capillum in acre
vel aqua iaceas.

q Lib. de Zilp.

r Lib. 7. cap. 34.
& 5. Syntax.
art. mirab.

* Comment. in
dial. Plat. de a-
more cap. 5.
Vt sphaera que-
libet super nos,
ita præstantio-
res habet babi-
tatores (sue spha-
ræ consortes, ut
habet nostra.

fels of fury; their Prince is *Beliall*. The fourth are malicious reneging Diuels, and their Prince is *Asmodaus*. The fift kinde are coseners, such as belong to Magitians and Witches; their Prince is *Satan*. The sixt are those acriall Diuells that¹ corrupt the aire and cause plagues, thunders, fiers, &c. spoken of in the *Apocalyps*, and *Paule* to the *Ephesians* names them the Princes of the ayre: *Meresin* is their Prince. The seauenth is a destroyer, Captaine of the Furies, causing warres, tumults, combustions, vproares, mentioned in the *Apocalyps*, and called *Abaddon*. The eight is that accusing or calumniating Diuel, whom the Greekes call *Διαικόλος*, That driues men to despaire. The ninth are those tempters in feuerall kindes, and their Prince is *Mammon*. *Psel-lus* makes 6. kindes, yet none about the Moone: *Wierus* in his *Pseudomonarchiâ Demonis*, out of an old booke, makes many more diuisions and subordinations, with their feuerall names, numbers, offices, &c. but *Gazæus* cited by *Lipsius* will haue all places full of Angels, spirits, and Diuels, about and beneath the Moone, ætheriall and ariall, which *Austin* cites out of *Varro lib. 7. de Civit. Dei cap. 6.* The celestiall diuells about, and aeriall beneath, or as some will, Gods about, *Semidei*, or halfe Gods beneath, *Lares, Heroes, Genij*, which cline higher, if they liued well, as the *Stoicks* held; but grouell on the ground as they were baser in their liues, neerer to the earth: and are *Manes, Lemures, Lamie &c.* They will haue no place void but all full of Spirits, Diuels, or some other inhabitants; *Plenum cælum, aer, aqua, terra, & omnia sub terrâ*, saith *Gazæus*; though *Anthony Rufca* in his Booke *de Inferno, lib. 5. cap. 7.* wold confine them to the middle region, yet they will haue them euery where, Not so much as a haire breadth empty in heauen, earth, or waters, about or vnder the earth. The aire is not so full of flies in summer, as it is at all times of invisible Diuels: this *Paracelsus* stiffely maintaines, and that they haue euery one their feuerall *Chaos*, others will haue infinite worldes, and each world his peculiar spirits, Gods, Angells and Diuells to gouerne, and punish it. *Gregorius Tholosanus* makes seauen kinds of ætheriall Spirit or Angels, according to the number of the seauen Planets, Saturnie, Iouial, Martial, of which *Cardan* discourseth *lib. 20. de subtil.* he calls them *substantias primas*, and will haue them to be good Angels about, Diuells beneath the Moone, their feuerall names and offices he there sets downe, and which *Dyonisius* of Angels, will haue feuerall spirits for feuerall countries, men, offices: &c. which liue about them, and as so many assisting powers cause their operations, will haue in a word, innumerable, as many of them as there be starres in the Skies.* *Marcilius Ficinus* seemes to secõd this opinion, out of *Plato*, or from himselfe, I know not (still ruling their inferiors, as they doe those vnder them againe, all subordinate, and the nearest to the earth rule vs, whom wee subdiuide into good and bad angels, call Gods or Diuels, as they helpe or hurt vs, and so adore loue or hate) but it is most likely from *Plato*, for he relying wholly on *Socrates*, quem mori potius quam mentiri voluisse scribit, out of *Socrates* authority alone, made nine kindes of them: which opinion belike *Socrates* tooke from *Pythagoras*, and he from *Trismegistus*, he from *Zoroastes*, first God, secondly *Idea*, 3. Intelligences, 4. Archangels, 5. Angels, 6. Diuels, 7. Heroes, 8. Principalities, 9. Princes: of which some were absolutely good, as Gods, some bad, some indifferent inter deos & homines, as heroes and demones, which ruled men, and were called genij, or

or as * *Proclus* and *Iamblicus* will, the middle betwixt God and men, principalities and Princes, which commanded and swayed kings and countries, & had severall places in the Sphaeres perhaps, for as every spheare is higher, so hath it more excellent inhabitants: which belike is that *Galilaus à Galileo*, & *Kepler* aims at in his *nuncio Syderio*, when he will haue * *Saturnine* and *Ioviall* inhabitants: And which *Tycho Brahe* doth in some sort touch or insinuate in one of his Epistles: but these things * *Zanchius* iustly explodes, cap. 3. lib. 4. P. *Martyr*. in 4. Sam. 28.

So that according to these men, the number of ætheriall Spirits must needs be infinite: For if that be true that some of our Mathematicians say: if a stone could fall from the starry heauen, or eight Spheare, and should passe every houre an hundred miles, it would be 65 yeares, or more, before it would come to ground, by reason of the great distance of heauen from earth, which containes as some say 170 Millions 803 miles, besides those other heauens whether they bee Christalline or watery which *Maginus* addes, which peradventure holds as much more, howmany such spirits may it containe? And yet for all this * *Thomas, Albertus*, and most hold that there bee farre more Angells then Divells.

But be they more or lesse, *Quod supra nos nihil ad nos*. Howsoever as *Martianus* foolishly supposeth, *Ætherij Demones non curant res humanas*, they care not for vs, doe not attend our actions, or looke after vs, those ætheriall spirits haue other worlds to raigne in belike or businesse to follow. Wee are onely now to speake in brieffe of these sublunary Spirits or Divells: for the rest, our Divines determine that the Divell had no power over starres, or heauens * *Carminibus cælo possunt deducere lunam, &c.* Those are poeticall fictions, and that they can * *sistere aquam fluuijs, & vertere sydera retro, &c.* as *Canidia* in *Horace*, 'tis all false. 2 They are confined vntill the day of iudgment, to this sublunary world, and can worke no farther then the foure Elements, and as God permits them. Wherefore of these sublunary Diuells, though others divide them otherwise according to their severall places and offices, *Psellus* makes fixe kinds, fiery, aeriall, terrestriall, watery, and subterranean diuells, besides those Fairies, Satyres, Nymphs, &c.

Fiery spirits or diuells are such as commonly worke by blazing starres, firedrakes, and counterfeit Sunnes and Moones, starres oftentimes, and sit on ship Masts, in *navigiorum summitatibus visuntur*, & are called *Dioscuri*, as *Eusebius* lib. contra philosophos cap. 48. informeth vs, out of the authority of *Zenophanes*, or little Clouds, *ad motum nescio quem volantes*, which never appeare, saith *Cardan*, but they signifie some mischiefe or other to come vnto men, though some againe will haue them to pretende good, and victory to that side they come towards in seafights, Saint *Elmes* fiers they commonly call them, & they doe likely appeare after a Sea storme. Our stories are full of such apparitions in all kindes, Some thinke they keepe their residence in that *Hecla*, a mountaine in Island, *Ætna* in Sicely, *Lypera*, *Vesuvius*, &c. These diuells were worshipped heretofore by that superstitious *Πυρομανεία*, and the like.

Aëriall Spirits or Divells, are such as keepe quarter most part in the aire, cause many tempests, thunder, and lightnings, teare Oakes, fire Steeples Houses, strike men and beasts, make it raine stones, as in *Livies* time, Wooll, Frogges,

45
* Lib de amicis
& demone med.
inter deos &
homines, dicit ad
nos & nostra
aqualiter ad
deos ferunt.
* Saturninae &
Ioviales accolae
* In loca detrufi
sunt infra cele-
stes orbes in æ-
rem scilicet &
infra ubi iudicio
generali refer-
vantur.
u q 63. art. 9.
Sublunary di-
vells and their
kindes.

x Virg. 8 eg.
y Æn. 4.
z Auson. hoc di-
xit, ne quis exi-
stimet habitare
ibi mala demo-
nia ubi solem
& Lunam &
Stellas Deus or-
dinavit, & ali-
bi nemo arbitra-
retur Demones
celis habitare
cum Angelis suis
unde lapsum
credimus. Idem
Zanch. lib. 4. c. 3.
de Angel. malis.
Pererius in Gen.
cap. 6. lib. 8. in
ven. 2.

a Domus diru-
unt, muros dei-
cunt, immiscunt
se turbinibus &
procellis, & pul-
verem instar co-
lumne evehunt
cicogaa. l. 5. c. 5.

46

Frogges, &c. Counterfeit armies in the aire, strange noises, swords, &c. as at *Vienna*, before the comming of the *Turkes*, & many times in *Rome*, as *Sche-retzius lib. de spect. cap. 1. part. 1. Lavater de spect. part. 1. cap. 17. Iulius Obse-quens*, an old *Roman*, in his booke of prodigies, *ab urb. cond. 505.* ^b *Machia-vell* hath illustrated by many examples, and *Iosephus* in his booke *de bello In-daico*, before the destruction of *Ierusalem*. All which *Guil. Postellus* in his first booke *cap. 7. de orbis concordia* v leth as an effectuall argument to per-swade them that will not belecue there be Spirits or Divells. They cause whirlwinds on a sudden, and tempestuous stormes, *tempestatibus seinge-runt*, saith [†] *Rich Argentine*, as when a desperate man makes away himselfe, which by hanging or drowning they frequently doe, as *Körnmannus ob-serues, de mirac. mort. part. 7. cap. 76. tripudium agentes*, dancing and reioy-cing at the death of a sinner. These can corrupt the Aire, and cause plagues, sicknesse, stormes, shipwracks, fires, invtdations. At *Mon's Draconis* in Ita-ly, there is a most memorable example in ^c *Iovianus Pontanus*: And nothing so familiar (if we may belecue those relations of *Saxo Grammaticus, Olaus Magnus, Damianus A-Goes.*) As for Witches and Sorcerers, in *Lapland, Lituania*, and all ouer *Scandia*, to sell windes to Marriners, and cause tem-pests which *Marcus Paulus* the Venetian relates likewise of the *Tartars*. These kinde of Divells are much^e delighted in Sacrifice (saith *Porphyry*) held all the world in awe, and had seuerall names, Idols, Sacrifices, in *Rome, Greece, Egypt*, and at this day tyrannize ouer, and deceaue those *Ethnicks* and *Indians*, being adored and worshipped for ^e Gods. For the Gentiles Gods were Di-vells (as ^{*} *Trismegistus* confesseth in his *Asclepius*) and hee himselfe could make them come to their Images, by Magicke spells: And are now as much respected by our *Papists* (saith ^f *Pictorius*) under the name of *Saints*. These are they which *Cardan* thinkes, desire so much carnall copulation with witches, (*Incubi* and *Succubi*) transforme bodies, and are so very cold, if they be tou-ched; and that serue Magitians. His father had one of them (as he is not asha-med to ^g relate) an aëriall Divell, bound to him for twenty & eight yeares. As *Agrippa's* dogge had a divell tyed to his collar; some thinke that *Paracelsus* (or else *Erastus* belies him) had one confined to his sword pummell: others weare them in rings, &c. *Iannes & Iambres* did many things of old by their helpe: *Simon Magus, Cinops, Apollonius Tianeus, Iamblicus*, and *Tritemius* of late, that shewed *Maximilian* the Emperour his wife, after she was dead, & *verrucam in collo eius* (saith ^h *Godelman*) so much as the wart in her necke. *Delrio lib. 2.* hath diuers examples of their feats: *Cicognalib. 3. cap. 3.* and *Wi-erius* in his booke *de prestig. demonum, Boissardus de magis & venificis*.

Water Divells, are those *Naiades* or water Nymphs, which haue beene heretofore conversant about Waters and Rivers. The water (as *Paracelsus* thinkes) is their Chaos, wherein they liue: some call them *Fairies*, & say that *Habundia* is their Queene: these cause Inundations, many times shipwracks, and deceaue men diuerse waies, as *Succuba*, or otherwile. ⁱ *Paracelsus* hath se-verall stories of them that haue liued and beene married to mortall men, and so continued for certaine yeares with them, and after, vpon some dislike, haue forsaken them. Such a one was *Algeria*, with whom *Numa* was so familiar. *Diana, Ceres*, &c. ^k *Olaus Magnus* hath a long narration of one *Hotherus* a King of *Sweden*, that hauing lost his company, as hee was hunting one day, met

^b *Quest. in Liu.*

[†] *De prestigiis demonum. c. 16.*
^c *Conuelli culmi-na videmus, pro-sterui sara, &c.*
^d *De bello Neo-politano, lib. 5.*
^e *Sufficitibus gan-deret. Idem Iust.*
^f *Mart. Apol. pro christianis.*

^e *In Dei imita-tionem, saith Eusebius.*
^f *Dij gentium Dæmonia, &c. ego in eorum sta-tuas pelsexi.*
^g *Et nunc sub di-vorum nomine coluntur à Pon-tificiis.*
^h *Lib. 11. de ve-rum ver.*

ⁱ *Lib. 3. cap 3.*
^k *de magis & ve-nificis, &c. Ne-reides.*

ⁱ *Lib. de Zilphus.*^k *Lib. 3.*

met with these water Nymphes or Fairies, and was feasted by them. And *Hector Boëthius*, of *Mackbeth*, and *Banco*, two Scottish Lords, that as they were wandering in the Woods, had their Fortunes told them by three strange Women. To these heretofore they did vse to sacrifice, by that *Idolopumia*, or divination by Waters.

Terrestrial Divels, are those¹ *Lares*, *Genij*, *Faunes*, *Satyrs*, * Wood-nymphes, *Foliots*, Fairies, *Robin goodfellowes*, *Trulli*, &c. Which as they are most conversant with men; so they doe them most harme. Some thinke it was they alone that kept the Heathen people in awe of old, and had so many Idols and Temples erected to them. Of this range was *Dagon* amongst the *Philistims*, *Bell* amongst the *Babylonians*, *Astartes* amongst the *Sydonians*, *Baal* amongst the *Samaritans*, *Isis* and *Osyris* amongst the *Egyptians*, &c. Some put our *Fairies into this ranke, which haue been in former times adorned with much superstition, with sweeping their houses, and setting of a payle of cleane water, good victuals, and the like, and then they should not bee pinched, but finde mony in their shooes, and be fortunate in their enterprises. These are they that dance on heaths and greenes, as ^m *Lavater* thinke; and as ⁿ *Olaus Magnus* addes, leaue that greene circle, which we commonly finde in plaine fields, which others hold to proceed from a Meteor falling, or some accidentall ranknesse of the ground, so Nature sports her selfe: they are sometimes scene by old women and children. *Hieron. Pauli* in his description to the City of *Bercino* in *Spaine*, relates how they haue beene familiarly scene neere that towne, about fountaines and hills. * *Paracelsus* reckons vp many places in *Germany*, where they doe vsually walke in little coats, some two foot long. A bigger kinde there is of them, called with vs *Hobgoblins*, and *Robin Goodfellowes*, that would in those superstitious times, grinde corne for a messe of milke, cut wood, or doe any manner of drudgery worke. They would mend old Irons in those *Æolian* Iles of *Lypara*, in former ages, and haue beene often scene and heard. ^p *Tholosanus* calls them *Trullos* & *Getulos*, and saith, that in his dayes they were common in many places of *France*. *Dithmarus Eleskenius* in his description of *Island*, reports for a certainty, that almost in euery family they haue yet some such familiar spirits; And *Felix Malleolus* in his booke de *crudel. demon.* affirms as much, that these *Trolli*, or *Telchines*, are very common in *Norway*, and ^q scene to doe drudgery worke: To draw water, saith *Wierus lib. 1. cap. 22.* dresse meat, or any such thing. Another sort of these there are, which frequent forlorne ^r houses, which the *Italians* call *Foliots*, most part innoxious, * *Cardan* holds: They will make strange noises in the night, howle sometimes pittifully, and then laugh againe, cause great flame and sudden lights, sling stones, rattle chaines, shau men, open dores, and shut them, sling downe platters, stooles, chests, sometime appeare in the likeness of Hares, Crows, black Dogges, &c. of which read ^t *Pet. Thyreus* the Iesuiste in his Tract de locis infestis, part. 1. cap. 1. & cap. 4. who will haue them to be Divels, or the soules of damned men that seeke reuenge, or else soules out of Purgatory that seeke ease, for such examples peruse ^u *Sigismundus Scheretus lib. de spectris*, part. 1. cap. 1. which he saith, he tooke out of *Luther* most part, there be many instances. ^v *Plinius secundus* remembers such a house at *Athens*, which *Athenodorus* the Philosopher hired, which no man durst inhabit for feare of Divels. *Austin. de civit. Dei lib. 22. cap. 8.* relates as much of

¹ Pro salute hominum excavare se simulant, sed in eorum

perniciem omnia moluntur, Aust * Dryades, Oreads, Hamadryades.

ⁿ Olaus Olus vo. at lib. 3.

^m Part. 1. c. 12 u Lib. 3. cap. 12.

^o Olaus Magnus vo. at lib. 3.

^p vocat saltum adeo profundo in terras immer-

gant, ut locum infelix discipuli vocat orbicul-

ris sit, et gra-

ma non pereat. ^o Lib. de Zulu-

o Pigmeis. ^o Olaus lib. 3.

^p Lib. 7. cap. 1. qui & in fami-

liis viris & fe-

minis in pruvit

conclavia scopis

purgant, parnas

mandant, ligna

portant, equos

citant, &c. ^q Ad ministeria

tumuntur.

^r Where trea-

sure is hid (as

some thinke)

or some murder,

or such

like villany

committed.

* Lib. 16. de re-

rum varietat.

^t Vel spiritus

sunt huiusmodi

damnatorii, vel

è purgatorio vel

ipsi demonesc.

^u Quidam le-

mures domesti-

cis instrumentis

noctu ludant:

parinas, ollas,

cantabas, &c.

alia vasa delici-

unt, & quidam

vores emittunt,

ciulant, risum

emittunt, &c.

ut canes nigri,

seles, variis for-

mis, &c.

^v Enst lib. 7.

Hespe-

46

Hesperius the Tribunes house at *Zubeda* neere their city of *Hippos*, vexed with euill spirits to his great hinderance, *cum afflictione animalium & seruarum suorum*. Many such instances are to be read in *Niderius Formicar. l. 5. c. 12. 3. &c.* Whether I may call these *Zim* and *Ophim*, which *Isay cap. 13. 21.* speakes of, I make a doubt: see more of these in the said *Scheret. lib. 1. de spect. cap. 4.* he is full of examples. These kinde of Diuels many times appeare to men, and affright them out of their wits, sometimes walking at * noone day sometimes at nights, counterfeiting dead mens Ghosts, as that of *Caligula*, which (saith *Suetonius*) was seene to walke in *Lavinia's* garden, where his body was buried, spirits haunted, and the house where he died, *¶ nulla nox sine terrore transacta, donec incendio consumpta*; euery night this happened, there was no quietnesse, till the house was burned. About *Hecla* in *Island*, Ghosts commonly walke, *animas mortuorum simulantes*, saith *Ioh. Anan. lib. 3. de nat. dem. Olaus lib. 2. cap. 2. Natal. Tallopid. lib. de apparit. spir. Kornmianus de mirac. mort. part. 1. cap. 44.* such sights are frequently seene circa sepulchra & Monasteria, saith *Lavat. lib. 1. cap. 19.* in Monasteries and about Church-yards, *loci paludinosi, ampla edificia solitaria, & cede hominum notata, &c.* *Thyreus* addes, *ubi grauius peccatum est commissum, impij, pauperum oppressores, & nequiter insignes habitant.* These spirits often foretell mens deaths, by seuerall signes, as knocking, gronings, &c. *¶* though *Rich. Argentine c. 18. de prestigijs demonum*, will ascribe these prædictions to good Angels, out of the authority of *Ficinus* and others, *prodigia in obitu principum sæpius contingunt, &c.* as in the *Lateran Church* in * *Rome*, the Popes deaths are foretolde by *Syluesters* tombe. Neere *Rupes nova* in *Finland*, in the Kingdome of *Sweden*, there is a Lake, in which, before the Governour of the Castle dies, a *spectrum* in the habit of *Arion* with his Harpe appeares, and makes excellent musicke, like those blocks in *Cheshire*, which (they say) presage death to the Master of the family: or that * *Oke* in *Lanthadran Parke* in *Cornwall*, which foreshewes as much. Many families in *Europe*, are so put in minde of their last, by such predictions, and many men are forewarned (if we may beleue *Paracelsus*) by familiar spirits, in diuerse shapes, as Cockes, Crowes, Owles, which often houer about sicke mens chambers, *vel quia morientium faditatem sentiunt*, as *a Baracellus* conjectures, & *ideo super tectum infirmorum crocitant*, because they smell a corse; or for that (as *b Bernardinus de Buis* thinketh) God permits the Diuell to appeare in the forme of Crowes, & such like creatures, to scarre such as liue wickedly here on earth. A little before *Tullies* death (saith *Plutarch*) the Crowes made a mighty noyse about him, *tumultuose perstreptentes*, they pulled the pillow from vnder his head. *Rob: Gaguinus hist: Franc: lib. 8.* telleth such another wonderfull story at the death of *Iohannes de Monteforti* a French Lord, Anno 1345. *tanta Coruorum multitudo adibus morientis insedit, quantam esse in Gallia nemo indicasset.* Such prodigies are very frequent in Authors. See more of these in the said *Lavater, Thyreus de locis infestis, part. 3. cap. 58. Pictorius, Delrio, Cicogna, lib. 3. cap. 9.* Negromancers take vpon them, to raise and lay them at their pleasures. And so likewise those which *Mixaldus* calls *Ambulones*, that walke about midnight on great Heaths and desart places, which (saith *c Lavater*) drawe men out of the way, and lead them all night a byway, or quite barre them of their way: these haue seuerall names in seuerall places, wee commonly call them

* Meridionales
Demones Cicogna
na calls them,
or Alastores l. 3.
cap. 9.

¶ Sueton. ca 69
in Caligula.

¶ Strozius Cicogna
lib. 3.
mag cap. 5.

* Idem cap. 18.

z M. Cary. Survey of Corn-
wall, lib. 2. folio
140.

a Horto Genialifol. 137.

b Part. 1. c. 19.

Abducunt eos à
recta via, & vi-
am iter facien-
tibus interclu-
dunt.

c Lib. 1. cap. 44.

Demorum cer-

nuntij & au-

diuntur iuiro-

quentes illufo-

nes, unde viato-

ribus cavendum

ne se dissociet,

aut à tergo ma-

neant, voces e-

nim figant so-

ci-rum, ut à re-

elo rueredu-

cant, &c.

them *Pucks*. In the desarts of *Lop* in *Asia*, such illusions of walking spirits are often perceived, as you may read in *M. Paulus* the *Venetian* his travels: If one loose his company by chance, these *Divells* will call him by his name, and counterfeite voices of his companions to seduce him. *Hieronym. Pauli* in his booke of the hills of *Spain*, relates of a great ymount in *Cantabria*, where such *spectrums* are to be seene, *Lavater* and *Cicogna* haue variety of examples of spirits, & walking *Divells* in this kinde. Sometimes they sit by the high way side, to giue men falls, and make their horses stumble and start as they ride, (if you will beleue the relation of that holy man *Ketellus* in * *Nubrigensis*, that had an especiall grace to see *Diuels*, *Gratiam diuinitus collatam*, & talke with them, & *imparidus cum spiritibus sermonem miscere*, without offence) and if a man curse or spurre his horse for stumbling, they doe heartily reioyce at it: with many such pretty feats.

Subterranean *Diuels* are as common as the rest, and doe as much harme. *Olaus Magnus* lib. 6. cap. 19. makes fixe kinds of them, some bigger, some lesse. Theie (saith *Munster*) are commonly seene about mines of mettals, and are some of them noxious, some againe doe no harme. The mettall men in many places account it good lucke, a signe of treasure, and rich ore when they see them. *Georgius Agricola*, in his booke *de subterraneis animantibus*, cap. 37. reckons two more notable kinds of them, which he calls *a Getuli* and *Cobali*, both are cloathed after the manner of mettall-men, & will many times imitate their workes. Their office, as *Pictorius* and *Paracelsus* thinke, is to keepe treasure in the earth, that it be not all at once revealed: and besides, *Cicogna* averres, that they are the frequent causes of those horrible Earthquakes, which often swallow vp, not only houses, but whole Islands and Citties: in his 3 booke cap. 11. he giues many instances.

The last are conversant about the center of the earth to torture the soules of damned men to the day of Iudgement, their egress and regresse some suppose to be about *Aetna*, *Hypara*, *Mons Hecla* in Island, *Verfuvius*, *Terra del Furego*, &c. because many shreokes and fearfull cries are continually heard thereabouts, and familiar apparitions of dead men, Ghosts and Goblins.

Thus the diuell raignes, and in a thousand severall shapes, As a roaring Lion still seekes whom he may deuoure, 1. Pet. 5. by Earth, Sea, Land, Ayre, as yet vnconfined, though * some will haue his proper place the ayre, all that space betwixt vs and the Moone, for them that transgressed least, & hell for the wickedest of them, *hic velut in carcere ad finem mundi, tunc in locum funestiorum trahendi*, as *Austin* holdes *de civit. Dei* cap. 22. lib. 14. cap. 3. & 23. but be where he will, he rageth while he may to comfort himselfe, as *Lactantius* thinkes, with other mens falls, he labours all he can to bring them into the same pit of perdition with him. For *mens miseries, calamities & ruines*, are the *Diuels banquetting Disshes*. By many temprations and severall engines, he seekes to captivate our soules. The Lord of lies, saith *Austin*, as

l. us operantur. d Mortalium calamitates epulae sunt malorum demonum, *Synesius*. *e* Dominicus mendacii a seipso deceptus alios decipere cupit, aduersarius humani generis, inventor mortis, superbia institutor radix malitiae scelerum caput, princeps omnium vitiorum, fuit inde in dei contumelia, hominum perniciem, de horum conatibus & operationibus lege *Epiphanius* 2. Tom. lib. 2. *Dionysium* cap. 4. *Ambros.* Epistol. lib. 10. ep. 8. & 84. *August.* de civ. dei lib. 5. cap. 9. lib. 8. cap. 22. lib. 9. 18. lib. 10. 21. *Theophil.* in 12. Mot. *Basil.* ep. 141. *Iconem* Ser. 60. *Theodorat.* in 11. Cor. ep. 22. *Ch. yf.* hom 53. in 12. *Genes.* *Greg.* in 1. cap. *Iohn.* *Baribol.* de prop. l. 2. cap. 20. *Zanchi* l. 4. de malis angelis. *Perey.* in *Gen.* lib. 8. in c. 10. 6. 2. *Origen.* saepe praeliis inter sunt, itinera & negotia nostra quaecumq; dirigunt clandestinis subtilis operatos saepe praebent successus, *Pet. Mari.* in *Sam.* &c. *Rufcam* de Inferno.

y Mons ferilis & nivosus, ubi intempest 2 nocte umbra apparet.

* *lib. 2. cap. 21. Ossindicula si. cui n. tra-se-ustibus in zka & petulanter ridet cum vel hominem vel inuentum eius pedes atterere faciant, & maxime si homo maledictis & calcaribus eviat.*

z. In cosmogr. a. V. si mo e metallicorum, gessus & opera eorum imitantur.

b *Inmisso in terre carceres vento horribiles tera motus efficiunt, quibus saepe non domus modo & turres sed civitates integre, & insulae haustae sunt.*

Their offices, operations, study.

Hierom in 3.

Ephes. *Idem*

Michaelis cap. 4.

de spiritibus.

Idem *Thyrenus*

de locis insensis.

e *Laclantius* 2.

de origine erro-

ris cap. 15. *hi*

maligni spiritus

per omnem ter-

ram vagantur,

& solacium per-

ditionis suae per-

duendis homini-

50

he was deceived himselfe, hee seeks to deceave others, the ring-leader to all naughtinesse, as he did by *Eve* and *Caine*, *Sodome*, and *Gomorah*, so would hee doe by all the world. Sometimes he tempts by couetousnesse, drunkennesse, pleasure, pride, &c. erres, deiects, saues, killes, protects, and rides some men as they doe their horses. He studies our ouerthrowe, and generally seeks our destruction. And although he pretend many times humane good, and vendicate himselfe for a God, by curing of seuerall diseases, *agris sanitatem*, & *cacis luminis vsum restituendo*, as *Austin* declares, *lib. 10. de civ. Dei cap. 6.* as *Apollo*, *Æsculapius*, *Isis*, of old haue done, divert plagues, assist them in warres, pretend their happinesse, yet *nihil his impurius*, *scelestius*, *nihil humano generi infestius*, nothing so impure, nothing so pernicious, as may well appeare by their tyrannicall, and bloody sacrifices of men to *Saturne* and *Moloch*, which are still in vse amongst those Barbarous *Indians*, their seuerall deceits and cosenings to keepe men in obedience, their false oracles, sacrifices, their superstitious impositions of fasts, penury, &c. heresies, superstitious observations of meats, times, &c. by which they^f crucifie the soules of mortall men, as shall be shewed in our Treatise of Religious Melancholy. *Modico adhuc tempore finitur malignari*, as, *g Bernard* expresth it, by Gods permission he rageth a while, hereafter to be confined to hell and darknesse, which is prepared for him and his Angells, *Mat. 25.*

^f Et velut man-
cipia circumferret
Psellus.
^g Lib. de trans-
mut. Adalac. ep.

How farre their power doth extend, it is hard to determine, what the Ancients held of their effects, force and operations, I will briefly shew you: *Plato* in *Critias*, and after him his followers, gaue out that these spirits or Divells, were mens governours and keepers, our Lords and Masters as wee are of our cattle. ^h They governe Provinces and Kingdomes by oracles, auguries, dreames, rewards, and punishments, prophesies, inspirations, sacrifices, and religious superstitions, varied in as many formes, as there be diversity of spirits, they send warres, plagues, peace, sicknesse, health, dearth, plenty, *stantes hic iam nobis, spectantes et arbitantes*, &c. as appeares by those histories of *Thucydides*, *Linus*, *Dionysius Halicarnassens*, with many others, that are full of their wonderfull stratagems, and were therefore by those *Roman* and *Greeke* commonwealths adored and worshipped for Gods, with praiers, and sacrifices, &c. ^k In a word, *nihil magis querunt quam metum & admirationē hominum*. *Tritemius* in his booke *de septem secundis*, assignes names to such Angells, as are governours of particular Provinces, by what authority I know not, and giues them seuerall iurisdicitions. *Asclepiades* a *Grecian*, *Rabbi Achiba* the Jew, *Abraham Avenezra*, and *Rabbi Azariell*, Arabians, (as I finde them cited by ^l *Cicogna*) farther adde, that they are not our governours only, *sed ex eorum concordia & discordia, boni & mali affectus promanant*, but as they agree, so doe wee and our Princes, or disagree; stand or fall, *Iuno* was a bitter enemy to *Troy*, *Apollo* a good friend, *Iupiter* indifferent, *Aqua Venus Teucris*, *Pallas iniqua fuit*: some are for vs still, some against vs, *Premente Deo fert Deus alter opem*. Religion, policy, publike and private quarrells, warres, are procured by them, and they are ^m delighted perhaps to see men fight, as men are with Cocks, Bulles and Dogges, Beares, &c. plagues, dearths, depend on them, our *benè* and *male esse*, and almost all our other peculiar actions, (for as *Anthony Rusca* contendes *lib. 5. cap. 18.* euery man hath a good and a bad Angell attending of him in particular all his life long which *Iamblicus*

^h Custodes sunt
hominum & e-
orum ut nos a
nimantium, tum
& provinciis
prepositi regunt
auguriis, somniis
oraculis, penis,
& premiis, &c.
ⁱ Lipsius Pbilol.
Stoic. lib. 1. cap.
19.
^k Leo Suanis.

^l Omnis. mag.
lib. 2. cap. 23.

^m Ludus deorū
sumus.

blicus calls *demonem*) preferments, losses, weddings, deaths, rewards, and punishments, and as *n Proclus* will all offices whatsoever, *aliq genetricem, aliq opificem potestatem habent, &c.* and severall names they giue them according to their offices, as *Lares, Indegites, prestites, &c.* when the *Arcades* in that battle at *Cheronaa*, which was fought against King *Philip* for the liberty of Greece, had deceitfully carried themselves, long after, in the very same place, *dij's Gracia ultioribus* (saith mine author) they were miserably flaine by *Metellus* the Roman. So likewise in smaller matters they will haue things fall out, as these *boni* and *mali Genij* favour or dislike vs: *Saturni non conveniunt Iovialibus, &c.* he that is *Saturninus*, shall neuer likely be preferred. ° That base fellowes are often advanced, vnderferuing *Gnatoe's*, and vitious parasites, when as discrete, wise, vertuous, and worthy men are neglected and vnrwarded, they referre to those domincering spirits; or subordinate *Genij*, as they are indeclined, or favour men, so they thrive, are ruled and overcome, for as *p Libanius* supposeth, in our ordinary conflicts and contentions, *Genius Genio cedit & obtemperat*, one *Genius* yeelds and is overcome by another. All particular events almost they refer to these private spirits: and (as *Paracelsus* addes) they, direct, teach, inspire, and instruct men: Neuer was any man extraordinary famous in any Art, action, or great commander, that had not *familiarē demonem* to informe him, as *Numa, Socrates*, and many such, *speciali siquidem gratia se a deo donari asserunt magi, à Geniis cælestibus instrui ab ijs doceri.* But these are most erroneous paradoxes, *ineptæ et fabulose nugæ*, reiected by our Divines, and Christian Churches. 'Tis true they haue by Gods permission, power ouer vs, and we finde by experience, that they can hurt not our fields only, cattell, goods, but our bodies and minds. At *Hammel* in Saxony, An. 1484. 20 Junij, The Divell in likeness of a pied piper, carried away 130 children, that were neuer after scene. Many times men are affrighted out of their wits, carried away quite, as *Sheretzius* illustrates, *lib. 1. cap. 4.* and severally molested by his meanes. *Plotinus* the Platonicist *lib. 14. advers. Gnost.* laughs them to scorn, that hold the Divell or Spirits can cause any such diseases. Many thinke he can worke vpon the body, but not vpon the minde. But experience pronounceth otherwise, that hee can worke both vpon body and minde. *Tertullian* is of this opinion, *c. 22.* that he can cause both sickness and health, and that secretly. *Taurellus* addes by clancular poisons he can infect the bodies, and hinder the operations of the bowels, though wee perceave it not, closely creeping into them, saith *x Lipsius* and so crucifie our soules: *Et nociua melancholia furiosos efficiunt.* For being a spirituall body, he struggles with our spirits, saith *Rogers* and suggests (according to *Cardan, verba, sine voce, species sine visu*, envy, lust, anger, &c.) as he sees men inclined.

The manner how he performes it, *Biarmannus* in his Oration against *Bodine* sufficiently declares, *Herz beginnes first witht he phantasie, & moves that so strongly, that no reason is able to resist.* Now the Phantasie he moves by incitation of humours: Although many Phisitians are of opinion, that the Divell can alter the minde, and produce this disease of himselfe. *Quibusdam me-*

n Lib. de animis et demone.

o Quoties sic. ut principes novitium aulicum divitiis & dignitatibus pene obtruant. & multorum amorum ministrum, qui non semel pro hero periculum subit, ne tertio donent, &c.

Idem. Quod philosophi non remuerentur, cum scire & ineptus ob insulsum iocum sepe premium reperit. inde fit, &c.

p Lib. de cruci. Cadaver.

q Boeswardus e. 6. magia.

r Godelmanus cap. 3. lib. 1. de Magis. idem

Zanchius lib. 4. cap. 10. & 11.

de malis angelis

¶ Nociua Melancholia furiosos efficiunt, &

quandoq; penitus interficiunt.

G. Picolomineus Idemq; Zanch.

cap. 10. lib. 4. si Deus permittat,

corpora nostra movere possunt,

alterare, quovis morborum &

malorum genere afficere, imo et in ipsa penetrare & servire.

¶ Inducere potest morbos & sanitates.

u Viscerum actiones potest inhibere latenter,

& venenis nobis

ignotis corpus inficere. x Irrepentes corporibus occulto morbos fingunt, mentes terrent, membra distorquent. Lips. Phil. Stoic. lib. 1. c. 19.

y De rerum var. l. 16. c. 93. z Quum mens immediate decipi nequit, primum movet phantasiam, & ita obfirmat viciis conceptibus ut ne quem facultati astutius ratione locum relinquat, Spiritus malus invadit animam, turbat sensus in furorem convicit. Ausin de vit. Beat.

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p Lib. 3. Fen. 1.
Tract. 4. cap. 18
q A Demone
maxime profi-
cisci, & sepe
solo.

* Lib. de incant.

x Cap. de maia
lib. de morbis
Cerebri; Demo-
nes, quum sint
tenuis & incu-
prehensibiles spi-
ritus, se infiltra-
re corporibus
humanis possunt
& occulte in vi-
sceribus operi
valetudinem
vitiare, somnis
animas terreve
& mentes furo-
ribus quateri.
Insinuant se
melancholicorum
penetrabilibus, in-
tra ibiq; confi-
dunt & deliti-
antur, tanquam
in regione cla-
rissimorum sole-
rum, coguntq; a-
nimam furere.
† Lib. 1. cap. 6.
occulte Philos.
Part. 1. cap. 1.
de spectris.
‡ Sine cruce &
sanctificatione
sic a demone
obsessa. dial.
Greg. pag. cap. 9.

dicorum visum, saith *P. Avicenna*, quod *Melancholia contingat à demonio*. Of the same minde is *Pselus* and *Rhasis* the Arab. lib. 1. Tract. 9. Cont. 9 That this disease proceeds especially from the Divell, and from him alone. *Arculanus* cap. 6. in 9. *Rhasis*, *Alianus Montaltus* in his 9. cap. *Daniel Sennertus* lib. 1. part. 2. cap. 11. confirme as much, that the Divell can cause this disease; by reason many times that the parties affected prophecy, speak strange language but *non sine interventu humoris*, not without the humour, as hee interprets himselfe: no more doth *Avicenna*, si contingat à demonio, sufficit nobis ut convertat complexionem ad choleram nigram, & sit causa eius propinqua cholera nigra, the immediate cause is choler adust, which * *Pomponatus* likewise labours to make good: *Galgerandus* of *Mantua* a famous Physitian so cured a dæmoniack woman in his time, that spake all languages by purging black choller, and therevpon belike this humour of Melancholy, is called *Balneum Diaboli*, the Divels bath: the Divell spying his opportunity of such humours driues them many times to despaire, fury, rage, &c. mingling himselfe amongst those humours. This is that which *Tertullian* averres, *Corporibus infligunt acerbos casus animarūq; repentinos, membra distorquent, occultè repentes* &c: and which *Lemnius* goes about to proue, *Immiscet se mali genij pravis humoribus, atq; atræ bili, &c.* And *Iason Pratensis*, that the Divell being a slender incomprehensible spirit, can easily insinuate and winde himselfe into humane bodies, and cunningly couched in our bowels, vitiate our healths, terrify our soules with fearefull dreames, and shake our minde with furies. And in another place, These vncleane spirits settled in our bodies, and now mixt with our melancholy humours, doe triumph as it were, and sport themselves as in another heaven. Thus he argues, and that they goe in and out of our bodies, as Bees doe in a Hiue, and so provoke and tempt vs as they perceave our temperature inclined of it selfe, and most apt to be deluded. † *Agrippa* and ‡ *Lavater* are perswaded that this humour invites the Divell to it, wheresoever it is in extremity, and of all other, melancholy persons are most subiect to diabolickall temptations, and illusions, and most apt to entertaine them, and the Divell best able to worke vpon them. But whether by obsession, or possession, or otherwise, I will not determine, tis a difficult question. *Delrio* the Iesuit, Tom. 3. lib. 6. *Springer* and his Colleague, mall. malef. Pet. *Thyreus*, the Iesuit, lib. de demoniacis, de locis Infestis, de Terrificationibus nocturnis, *Hieronymus Mengus* *Flagel. dem.* and others of that rancke of pontificiall writers, it seemes, by their exorcismes and coniurations approue of it, having forged many stories to that purpose. A Nunne did eat a lettice without grace, or signing it without the signe of the crosse, and was instantly possessed, *Durand* lib. 6. *Rational* cap. 86. num. 8. relates that he saw a wench possessed in *Bononia* with two Divels, by eating an unhallowed Pomegranate, as she did afterwards confesse, when she was cured by exorcismes. And therefore our Papists doe signe themselves so often with the signe of the Crosse, ne demon ingredi auit, and exorcise all manner of meats, as being vncleane or accursed otherwise, as *Beffarine* defends. Many such stories I finde amongst Pontificiall writers, to proue their assertions, let them free their owne credits: some few I will recite in this kinde out of most approved Physitians. *Cornelius Gemma* lib. 2. de nat. mirac. cap. 4. relates of a young maid, called *Katherine Gualter* a Coupers daughter, A^o 1571. that had such strange passions and convulsions, three men

men could not sometimes hold her: she purged a liue Eele, which hee saw a foot and a halfe long, and touched himselfe: but the Eele afterward vanished, she vomited some 24 pounds of fulsome stuffe of all colours, twice a day for foureteene daies: & after that, she voided great bals of haire, peeces of wood, Pigeons dung, parchment, Goose dung, coles; and after them two pound of pure blood, and then againe coles, and stones, of which some had inscriptions bigger then a wall-nut, some of them peeces of glasse, brasse, &c. Besides paroxisimes of laughing, weeping, and extasies, &c. *Et hoc (inquit) cum horrore vidi*, this I saw with horror. They could doe no good on her by Physicke, but left her to the Cleargie. *Marcellus Donatus lib. 2. cap. 1. de med. mirab.* hath such another story of a country fellow, that had foure kniues in his belly, *Instar serræ dentatos*, indented like a saw, every one a spanne long, & a wreath of haire like a globe, with much baggage of like sort, wonderfull to behold. How it should come into his guts, he concludes, *Certe non alio quam demonis astutiâ & dolo. Langius epist. med. lib. 1. epist. 38.* hath many relations to this effect, and so hath *Christophorus à Vega: Wierus, Skenkius, Scribanius*, all agree that they are done by the subtilty and illusion of the Divell. If you shall aske a reason of this, 'tis to exercise our patience, for as * *Tertullian* holds, *virtus non est virtus, nisi comparem habet aliquem, in quo superando vim suam ostendat*, 'tis to try vs and our faith, 'tis for our offences, and for the punishment of our finnes, by Gods permission they doe it, *Carnifices vindictæ iustæ Dei*, as *u Tolosanus* stile them, Executioners of his will: or rather as *David*, *Psal. 78. vers. 49.* He cast vpon them the fiercenesse of his anger, indignation, wrath, and vexation, by sending out of euill Angells: So did he afflict *Iob*, *Saul*, the lunaticks and dæmoniacall persons whom Christ cured, *Mat. 4. 8. Luc. 4. 11. Luc. 13. Marc. 9. Tobit. 8. 3. &c.* This, I say happeneth for a punishment of sinne, for their want of faith, incredulity, weaknesse, distrust, &c.

* *P. cuncti. de opific. Dei,*

u Lib. 28. cap. 26. Tom. 2.

SUBJECT. 3.

Of Witches and Magitians, how they cause Melancholy.



OU haue heard what the Divell can doe of himselfe, now you shall heare what he can performe by his instruments, who are many times worse (if it be possible) then he himselfe, and to satisfie their revenge and lust, cause more mischief, *multa enim mala non egisset demon, nisi provocatus à sagis*, as * *Erastus* thinkes; much harme had never beene done, had he not beene provoked by Witches to it. He had not appeared in *Samuels* shape, if the Witch of *Endor* had let him alone; or represented those Serpents in *Pharao's* presence, had not the Magitians vrged him vnto it: *nec morbos vel hominibus, vel brutis infligeret* (*Erastus* maintaines) *si sage quiescerent*; men and cattle might goe free, if the Witches would let him alone. Many deny Witches at all, or if there bee any, they can doe no harme: of this opinion is *Wierus lib. 3. cap. 53. de prestig. dam.* *Austin Lerchemer* a Dutch writer, *Biarmanus, Ewichius, Euwaldus*, our country-man *Scot*: with him in *Horace*,

* *De Lamiis.*

*Somnia, terrores Magicos, miracula, sagas,
Nocturnos Lemures, portentag, Thessala risu
Excipiunt----*

they laugh at all such stories: but on the contrary

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* Et quomodo
venetici fiant
enarras.

* De quo plura
legas in Boissar.
do lib. 1. de præ-
st. 2.

y Rex Iacobus
Demonol. l. 1. c. 3

z An Vniver-
sity in Spaine
in old Castile.
* The chiefe
towne in Po-
land.

a Oxford and
Paris, see finē.
P. Lombardi,
* Prefat. de
magis & vene-
ficis. lib.

* Rotatum pi-
leum habebat,
quo ventos viro-
lentus ciceret, et
rem turbaret, et
in quam partem
etc.

b Erasmus.
c Ministerio
hirci nocturni
d Steriles nup-
tos & inhabiles.
vide Petrum de
Palude lib. 4. di-
stinct. 34. Pauli
Guiclandini.

e Infantes ma-
tribus iussu an-
tur, alius suppo-
sitis in locum
verorum conie-
ctis.

f Milles.
g D. Luther, in-
primum praece-
ptum, & Leon.
Favus lib. 1. de
Fascina.

contrary are most Lawyers, Divines, Phisitians, Philosophers, *Austin, Heringius, Danaus, Chytrens, Zanchius, Aretius, &c. Delrio, Springer, * Niderius lib. 5. Fornicar. Cuiatius, Bartolus, consil. 6. tom. 1. Bodine demomant. lib. 2. cap. 8. Godelman, Damhoderius, &c. Paracelsus, Erastus, Scribanus, Camerarius, &c.* The parties by whom the Diuel deales, may be reduced to thesetwo, such as command him in shew at least, as Conjurers, and Magitians, whose detestable and horrid mysteries are contained in their booke called * *Arbatell, demones enim advocati presto sunt, seq. exorcismis & coniurationibus quasi cogi patiuntur, ut miserum magorum genus in impietate detineant.* Or such as are commanded, as witches that deale *ex parte implicite, or explicite,* as the y King hath well defined; many subdivisions there are, and many severall species of Sorcerers, Witches, Inchanters, Charmers, &c. They have beene tolerated heretofore some of them; and Magicke hath beene publicly professed in former times, in *z Salamanca, * Cracovia,* & other places, though after censured by severall *a Vniversities,* and now generally contradicted, though practised by some still, maintained and excused, *tanquam res secreta, quae non nisi viris magnis & peculiari beneficio de caelo instructis communicatur* (I use * *Boesartus* his words) and so farre approued by some Princes, *ut nihil ausi aggredi in politicis, in sacris, in consilijs, sine eorum arbitrio,* they consult still with them, and dare indeed doe nothing without their advise. *Nero and Heliogabalus, Maxentius, & Iulianus Apostata,* were never so much addicted to Magicke of old, as some of our moderne Princes & Popes themselves are now adaies. *Erricus King of Sweden* had an ** enchanted Cap,* by vertue of which and some magicall murmur or whispering tearmes he could command spirits, trouble the aire, and make the winde stand which way hee would, insomuch that when there was any great winde or storme, the common people were wont to say the King now had on his conjuring Cap. But such examples are infinite. That which they can doe, is as much almost as the Divell himselfe, who is still ready to satisfie their desires, to oblige them the more vnto him. They can cause tempests, stormes, which is familiarly practised by Witches in *Norwey, Island,* as I haue proued. They can make friends enimies, and enimies friends, by philters, *b turpes amores conciliare,* enforce loue, tel any man where his friends are, about what imploied, though in the most remote places. And if they will, ** bring their sweet hearts to them by night, vpon a Goats backe flying in the ayre.* *Sigismund Sheretzius, part. 1. cap. 9. de spect.* reports confidently, that he conferred with sundry such, that had beene so carried many miles, and that he heard Witches themselves confesse as much: hurt and infect men and beasts, vines, corne, cattle, plants, make women abortiue, not to conceaue, *n barren,* men & women vnapt and *unable,* married and vnmarried, fifty severall waies, saith *Bodine lib. 2. cap. 2.* flye in the ayre, meet when and where they will, as *Cicogna* proues, and *Lavat. de spect. part. 2. cap. 17.* steale young children out of their cradles, *ministerio demonum,* and put deformed in thier roomes, which wee call *Changelings,* saith ** Scherretzius, part. 1. cap. 6.* makes men victorious, fortunate, eloquent. And therefore in those ancient Monomachies and combats they were leached of old, they had no Magicall charmes; they can make *d stick frees,* such as shall endure a rapiers point, or musket shot, and never be wounded: of which read more in *Boissardus cap. 6. de Magia,* the manner of the adjuration, and by whom

whom tis made; where and how to be vsed in *expeditionibus bellicis, prælijs, duellis, &c.* with many peculiar instances and examples; They can walke in fierie furnaces, make men feeble no paine on the wracke, *aut alias torturas sentire*, they can stanch blood, represent dead mens shapes, alter and turne themselves and others into severall formes, at their pleasures: * *Agaberta* a famous Witch in *Lapland*, would doe as much publikely to all spectators, *modo pusilla, modo anus, modo procera, ut quercus, modo vacca, avis, coluber, &c.* now young, now old, high, low, like a Cow, like a Bird, a Snake, and what not. she could represent to others what formes they most desired to see, shew them friends absent, reveale secrets, *maximâ omnium admiratione, &c.* And yet for all this subtilty of theirs as *Lipsius* well obserues *physiolog. Stoicor. lib. 1. cap. 17.* neither these Magitians nor Divels themselves, can take away gold or letters out of mine or *Crassus* chest, & *Clientelis suis largiri*, for they are base, poore, contemptible fellowes most part; as * *Bodine* notes; they can doe nothing in *Iudicium decreta aut pœnas, in regum Concilia vel arcana, nihil in rem nummariam aut thesauros*, they cannot giue mony to their Clients, alter *ludges* decrees, or Councells of Kings, these *minuti Genij* cannot doe it, *altiores Genij hoc sibi adservârunt*, the higher powers reserve these things to themselves. Now and then peradventure there may be some more famous Magitians like *Simon Magus*, * *Apollonius Tyaneus*, *Pasces*, *Iamblicus*, * *Odo de stellis*, that for a time can build Castles in the ayre, represent armies; &c. as they are said to haue done, command wealth and treasure, feed thousands with all variety of meats vpon a sudden, protect themselves and their followers from all Princes persecutions, by removing from place to place in an instant, reveale secrets, future events, tell what's done in farre countries, make them appeare that died long since, &c. and doe many such miracles, to the worlds terror, admiration and opinion of Diety to themselves; yet the Divel forsakes them at last, they come to wicked ends, and *raro aut nunquam* such Impostors are to be found. The vulgar sort of them can work no such feats. But to my purpose, they can last of all cure & cause most diseases, to such as they loue or hate, and this of *Melancholy* amongst the rest. *Paracelsus tom. 4. de morbis amentium, Tract. 1.* in expresse words affirms, *Multi fascinantur in melancholiam*: many are bewitched into melancholy, out of his experience. The same, saith *Daneus lib. 3. de sortiarijs. Vidi, inquit, qui melancholicos morbos gravissimos induxerunt*: I haue seene those that haue caused Melancholy in the most grievous manner, *h* dried up womens paps, cured gout, palsey, this and Apoplexie, Falling sicknesse, which no physicke could helpe, solo tactu, by touch alone. *Ruland in his 3. Cent. Cura, 91.* giues an instance of one *David Helde* a young man, who by eating cakes which a Witch gaue him, *mox delirare cepit*; began to dote on a suddaine, and was instantly mad: *F:H:D: in Hildesheim*, consulted about a Melancholy man, thought his disease was partly Magicall, and partly naturall, because he vomited peeces of iron and lead, and speake such Languages as he had never beene taught: but such examples are common in *Scribanus*, *Hercules de Saxonia*, and others. The meanes by which they worke, are vually Charms, Images, as that in *Hector Boethius* of King *Duffe*: characters stamped of sundry mettals, and at such and such constellations, knots, amulets, words, Philters, &c. which generally make the parties affected, melancholy; as *k Monavius* discourseth at large in an Epistle

c *Lavater. Cicog*
* *Bassardus de*
Magis.

o *Demon. lib. 3.*
cap 3.

o *Vide Philo.*
stratum vita &
ius Boissardum
de Magis.

o *Nyctigenes*
lege lib. 1. c. 19.

o *Vide Suidam*
de Pasce.

* *De Cruent.*
Cadaver.

f *E. alius.*
g *Adolphus*
Scribanus.

g *Viz. Abec.*
4 *incantationes*
describens.

Hec se carmini
promittit.

solvere mentes:
Quas velit, ast
alis duras im-

mittere curas,
h *Godtsmanus*

cap. 7. lib. 1. n.

triciâ *maximè*
presicant, solo

tactu podagra,
Apoplexiam,

Paralyfin & a-
lios morbos quos

medicina curare
non poterat.

i *Factus inde*
Maniacus, spic.

2. fol. 147.

k *Omnia Philtra*
eis inter se dif-

ferant hoc ha-
bent communè,

quod hominem
efficiant melan-
tholicum epist.

231. Scholæ.

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of his to *Acolsius*, giuing instance in a *Bohemian* Baron that was so troubled, by a *Philter* taken. Not that there is any power at all in those spells, charmes, characters, and barbarous words: but that the *Divell* doth vse such meanes to delude them. *Vt fideles inde magos* (saith * *Libanius*) *in officio retineat, tum in consortium malefactorum vocet.*

* De cruent.
Cadaver.

SUBJECT. 4.

Starres a cause. Signes from Physiognomy, Metoposcopy, Chiromancy.

in *Astra* regunt
homines, & re-
git *astra* Deus.
in *Chirom.* lib. 5.

Quæris à me
quantum ope-
rantur *astra*? di-
co in nos nihil a-
stra urgere, sed
animos præcli-
ves trahere: qui
sic tamen liberi
sunt, ut si ducem
sequantur ratio-
nem, nihil effici-
ant, si vero na-
turam id agere
quod in brutis
ferè.

o *Cælum* vehi-
culum divine
virtutis, cuius
mediante motu,
lumine, & influ-
entia, Deus ele-
mentari & corpo-
ra ordinat & dis-
ponit Th. de
Vio. *Caietanus*
in *Psalm.* 104.

P *Mundus* iste
quasi *lira* ab ex-
cellentissim
quodam artifice
concinata, quæ
qui norit mirabi-
les eliciet harmo-
nias. I. Dee *A-*
phorismo. 11.

Q *Mædici* sine
cæli peritia nihil
est, &c. nisi gene-
sen sciverit, ne
tantillum pote-
rit. lib. de poda-
gra.

r *Constellatio* in
causa est: & in-
fluentia cæli
morbum hunc
mouet, inter-
dum omnibus
aliis amotis. Et
alibi. *Origo eius*
à *Cælo* petenda
est. Tr. de morbis
amentium.



*N*aturall causes, are either *Primary* and *Vniuersall*, or *Secondary*, and more *Particular*. *Primary* causes are the *Heavens*, *Planets*, *Starres*, &c. by their influence (as our *Astrologers* hold) producing this and such like effects. I will not here stand to discusse obiter, whether *Starres* be causes, or *Signes*; or to apologize for iudiciall *Astrology*. If either *Sextus Empericus*, *Picus Mirandula*, *Sextus ab Heminga*, *Petrerius*, *Erastus*, *Chambers*, &c. haue so farre prevailed with any man, that hee will attribute no vertue at all to the heavens, or to *Sunne* or *Moone*, more then he doth to their signes, at an *In-keepers* post, or *tradesmans* shop, or generally condemne all such *Astrologicall* *Aphorismes* approved by experience: I referre him to *Bellantius*, *Pirouânus*, *Marascallerus*, *Goclenius*, & *Christopher Heydon*, &c. If thou shalt aske me what I thinke, I must answer, nam & doctis hisce erroribus versatus sum, they doe incline, but not compell; no necessity at all: *magunt non cogunt*: and so gently incline, that a wise man may resist them; *sapiens dominabitur astris*: they rule vs, but *God* rules them. All this (me thinkes) *Ioh. de Indagine* hath comprised in brieffe *Quæris à me quantum in nobis operantur astra?* &c. Wilt thou know how farre the *Starres* worke vpon vs? I say, they doe but incline, and that so gently, that if wee will be ruled by reason, they haue no power ouer vs; but if wee follow our owne nature and be led by sense, they doe as much in vs, as in brute beasts, and wee are no better. So that, I hope, I may iustly conclude with *Caietan*, *Cælum* is *vehiculum diuina virtutis*, &c. that the heauen is *Gods* instrument, by mediation of which, he gouernes and disposeth these elementary bodies; or a great booke, whose letters are the *starres*, (as one calls it) wherein are written many strange things for such as can reade, *P* or an excellent *harpe*, made by an eminent workeman, on which, hee that can but play, will make most admirable musicke. But to the purpose.

Paracelsus is of opinion, that a *Physitian* without the knowledge of *starres*, can neither vnderstand the cause or cure of any disease, either of this, or gout, not so much as toothache: except he see the peculiar *geniture* and *Scheme* of the party affected. And for this proper malady, hee will haue the principall and primary cause of it proceed from the *Heauen*, ascribing more to *Starres* then humors: and that the *constellation* alone many times, produceth *melancholy*, all other causes set apart. He giues instance in *Lunatick* persons, that are depriued of their wits by the *Moones* motion; and in another place, refers all to the *Ascendent*, and will haue the true and chiefe cause of it to bee sought from the *Starres*. Neither is it his opinion only, but of many *Galenists*

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nists and Philosophers, though they not so stiffly and peremptorily maintaine as much. This variety of melancholy-symptomes, proceedes from the Starres, saith ¹ Melancthon: The most generous melancholy, as that of Augustus, comes from the conjunction of Saturne and Iupiter in *Libra*: the bad, as that of Catilines from the meeting of Saturne and the Moone in *Scorpio*. Iovianus Pontanus in his 10. booke, and 13. Chap. *de rebus cælestibus*, discourseth to this purpose at large. *Ex atrabile varij generantur morbi &c.* many diseases proceeded from black choler, as it shall be hot or cold: and though it bee cold in its owne nature, yet it is apt to be heated, as water may be made to boyle, and burne as bad as fire: or made cold as Ice: and thence proceed such variety of symptomes, some mad, some solitary, some laugh, some rage &c. The cause of all which intemperance, he will haue chiefly and primarily proceede from the Heauens: ¹ from the position of Mars, Saturne, & Mercury. His Aphorismes bee these, ² Mercury in any geniture, if he shall be found in *Virgo* or *Pisces* his opposite signe and that in the Horoscope, irradiated by those quartile aspects of Saturne or Mars, the child shall be mad or melancholy. Againe, ³ He that shall haue Saturne or Mars, the one culminating, the other in the 4. house, when he shall bee borne, shall be melancholy, of which he shall be cured in time, if Mercury behold them. ⁴ If the Moone be in coniunction or opposition at the birth time with the Sun, Saturne or Mars, or in a quartile aspect with them, (*è malo cæli loco*, Leonitus addes) many diseases are signified, especially the Head and Braine is like to bee misaffected with pernicious humors, to be melancholy, lunatick, or mad. Cardan addes, *quarta luna natos*, Eclipses, Earth-quakes. Garceus and Leonitus will haue the chiefe Iudgement to bee taken from the Lord of the geniture or when there is no aspect betwixt the Moon and Mercury, and neither behold the Horoscope: or Saturne & Mars shall be Lord of the precedent conjunction or opposition in *Sagittary* or *Pisces*, of the Sonne or Moone, such persons are commonly Epilepticke, dote, Dæmoniacall, Melancholy: but see more of these Aphorismes in the aboue named Pontanus. Garceus cap. 23. *de Ind. genitur.* Schoner. lib. 1. cap. 8. which he hath gathered out of ^a Ptolomy, Albubater and some other Arabians, Iunctine, Ranzouius, Lindhout, Origan &c. but these men you will reject peraduenture, as Astrologers, and therefore partiall Iudges; Then heare the testimony of Physitians, Galenists themselves. ^b Crato confesseth the influence of starres to haue a great hand to this peculiar Disease, so doth Iason Pratensis, Lonicerus præfat. *de Apoplexiâ*, Ficinus, Ferne-lius &c. ^c P. Cnemander acknowledgeth the starres an vniverfall cause, the particular from parents, and the vse of the six nonnaturall things. Baptista Porta mag. lib. 1. cap. 10. 11. 15. will haue them causes to euery particular individuum. Instances and examples, to evince the truth of these Aphorismes, are common amongst those Astrologian Treatises. Cardan in his 37. geniture, giues instance in *Math. Bolognius. Camerar. hor. natalit. centur. 7. genit. 6. & 7.* of Daniel Gare, and others: but see Garceus cap. 33. Luc. Gauricus Tract. 6. *de Azemenis*, &c. The time of this melancholy is, when the significators of any geniture are directed according to Art, as the Hor:moone, Hylech &c. to the hostile beames or tearmes of ♀ and ♂ especially, or any fixed star of their nature, or if ♀ by his revolution, or transitus, shall offend any of those radicall promissors in the geniture.

f Lib. de anima cap de humerib. Ea varietas in Melancholia, habet cælestes causas. & T & U in C & T & C in m. Ex atra bile varij generantur morbi, perinde ipse miltum calidi aut frigidi in pcha. buerit, quem ut triq. suspicando quum aquissima sit, tamen si sup-tenatur frigida sit. An non aqua sufficitur à calore ut ardeat & à frigore, ut in glaciem concreseat, & I ac varietas distinetionum, alii flent, rident, &c. u Hanc ad intemperantiam gignendam plurimum confert T & T positus &c.

x ♀ Quæties alicuius genitura in m & de aduerso signo positus, horoscopus partitular tenuerit, atque etiam à T vel T □ radio percussus fuerit, natus ab infania vexabitur.

y Qui T & T habet, alie um in culmine aliorum imo celo, cum in lucem venerit melancholicus erit, à qua sanabitur, si T illos irradiarit.

z. Hac configuratione natus, Aut Lunaticus, aut mente captus.

a Ptolameus centiloquic, &c.

quadripartito tribuit omnium melancholicorum symptomata syderum influentiis. b Arte Medica, accedunt ad has causas affectiones syderum. Plurimum incitant & prouocant influentie cælestes. Pelcurio lib. 4. cap. 15. c Hildebrandtschpel. 2. de mel.

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Other signes there are taken from Physiognomy, Metoposcopy, Chiromancy, which because *Ioh. de Indagine*, and *Rotman* the Landgraue of *Hassia* his Mathematician, not long since in his Chiromancy; *Baptista Porta* in his celestiall Physiognomy, haue proued to hold great affinity with Astrology to satisfie the curious, I am the more willing to insert.

d *Ioh. de Indag.*
cap. 9. *Montaltus*
cap. 22.
e *Caput paruum*
qui habent, cere-
brum & spiritus
plerumque an-
gustos, facile in-
cidunt in Me-
lancholiam ru-
bicundi. Alius.
Idem Montaltus
cap. 21. e *Gale*
no.
f *Saturnina à*
Rascetta per me-
diam manum
decurrens, usque
ad radicem mon-
tis Saturni, à
parvis lineis in-
tersecta, arguit
Melancholicos.
Aphorif. 78.

The generall notions^d Physiognomers giue, be these: *Blacke colour*, argues *naturall melancholy*: so doth *leannesse*, *hirsutenesse*, *broad veines*, *much haire on the browes*, saith^e *Gratanarolus* cap. 7. and a little Head, out of *Aristotle*, high sanguine, red colour shewes head melancholy; they that flutter and are bald will be soonest melancholy (as *Avicenna* supposeth) by reason of the drynesse of their braines: but he that will know more of the seuerall signes of humors and wits out of Physiognomy, let him consult with old *Adamantus* and *Polemius*, that comment, or rather paraphrase vpon *Aristotles* Physiognomy, *Baptista Porta's* foure pleasant bookes, *Michael Scot de secretis nature*, *Iohn de Indagine*, *Montaltus*, *Antony Zara, anat. ingeniorum*, sect. 1. memb. 13. & lib. 4.

g *Agitantur mi-*
seriis, continuis
inquietudinibus
neq; unquam à
solitudine liberi
sunt, anxie affi-
guntur amarissi-
mi intra cogi-
tationibus sem-
per tristes, suspi-
ciosi, meticulosi:
cogitationes
sunt, velle agri-
colere, flagra-
re & paludes
&c. to. de Inda-
gine lib. 1.
h *celestis Physi-*
ognom. lib. 10.
i *cap. 14. lib. 5.*
Idem, macule in
ungulis nigrae,
lines, rixas, me-
lancholiam fig-
nificant, ab hu-
more in corde
tali.

Chiromancy hath these Aphorismes to foretell melancholy. *Tasneir lib. 5. cap. 2.* who hath comprehended the summe of *Iohn de Indagine*: *Tricassus*, *Coruinus*, and others, in his booke, thus hath it: *The Saturnine line going from the Rascetta through the hand, to Saturnes mount, and there intersected by certaine little lines, argues melancholy*: so if the *Vitall* and *Naturall* make an acute angle, *Aphorisme 100.* *The Saturnine, Epaticke, and naturall lines, making a grosse triangle in the hand, argue as much*; which *Goclenius* cap. 5. *Chirof.* repeates verbatim out of him. In generall they conclude all, that if *Saturnes* mount be full of many small lines and intersections, & such men are most part melancholy, miserable, & full of disquietnesse, care, & trouble, continually vexed with anxious and bitter thoughts, alway sorrowfull, fearefull, suspicious: they delight in husbandry, buildings, pooles, Marshes, springs, woods, walkes &c. *Thaddeus Haggessus* in his *Metoposcopia*, hath certaine Aphorismes deriued from *Saturnes* lines in the fore-head, by which he collects a melancholy disposition: and ^b *Baptista Porta* makes obseruations from those other parts of the body, as if a spot be ouer the spleene; ⁱ or in the nailes, if it appeare blacke, it signifieth much care, grieve, contention, and melancholy: The reason he refers to the humors, and giues instance in himselfe, that for seauen yeares space he had such black spots in his nailes, and all that while, was in perpetuall Law-sutes, controuersies for his inheritance, feare, losse of honour, banishment, grieve, care &c. and when his miseries ended, the blacke spots vanished. *Cardan* in his booke *de libris proprijs*, tells such a story of his owne person, that a little before his sonnes death, he had a blacke spot, which appeared in one of his nailes; and dilated it selfe, as hee came neerer to his end. But I am tedious in these toyes, which howsoeuer, in some mens too seuerer censures, they may be held absurd and ridiculous, I am the bolder to insert, as not borrowed from circumforanean Rogues and Gypsies, but out of the writings of worthy Philosophers, and Physitians, yet liuing some of them, and Religious Professors in famous Vniuersities, who are able to patronize that which they haue said, and vindicate themselues from all cauilers and ignorant persons.

SUBJECT. 5.

Old age a cause.



Secundary, peculiar causes, efficient, so called, in respect of the other precedent, are either *congenita, interna, innata* as they terme them, inward, innate, and inbred: or els outward and adventitious which happen to vs after we are borne: congenite or borne with vs, are either naturall, as old age; or *prater naturam* (as ^b *Fernelius* calls it) that distemperature, which we haue from our Parents feede, it being an hereditary disease. The first of these which is naturall to all, and which no man liuing can auoide, is ^c olde age, which being cold and dry, and of the same quality as melancholy is, must needes cause it, by diminution of spirits and substance, and increasing of adust humors, Therefore ^d *Melancthon* averres out of *Aristotle*, as an vndoubted truth, *senes plerunque delirasse in senectâ*; that old men familiarly dote, *ob atram bilem*, for blacke choler, which is then superabundant in them. And *Rhasis* that Arabian Physitian in his *Cont. lib. 1. cap. 9.* calls it ^e a necessary and inseparable accident, to all old and decrepit persons. After ^{*} 70. years (as the Psalmiste saith) *all is trouble and sorrow*, and common experience confirms the trueth of it in weake old persons, especially in such as haue liued in action all their liues, had great employment, much businesse, much command, and many seruants to ouersee, and leaue off *ex abrupto*: as ^f *Charles* the first did to King *Philip*, resigne vp all on a sudden: they are overcome with melancholy in an instant. Or if they doe continue in such courses, they dote at last: (*senex bis puer*) and are not able to manage their estates, through common infirmities incident to their age: full of ache, sorrow, and griefe, children againe, dizardes, they Carle many times as they sit, and talke to themselues, they are angry, waspish, displeased with euery thing, *suspicious of all, wayward, couetous, hard*, (saith *Tully*) *selfe willed, superstitious, selfe-conceited, braggers and admirers of themselues*, as ^g *Balthasar Castilio* hath truly noted of them. This naturall infirmity is most eminent in old women, and such as are poore, solitary, liue in most base esteeme & beggary, or such as are witches; Insomuch that *Wierus*, *Baptista Porta*, *Vlricus Molitor*, *Edwicus*, doe referre all that witches are said to doe, to Imagination alone, and this humor of melancholy. And whereas it is controverted, whether they can bewitch cattle to death, ride in the Ayre vpon a coulstaffe, out of a chimney top-transforme themselues into Cattes, Dogs, &c. translate bodies from place to place, meete in companies, and dance, as they doe, or haue carnall copulation with the Diuell, they ascribe all to this redundant melancholy, which domineeres in them, to ^k somniferous potions, and naturall causes, the Diuels policy. *Non ledunt omnino* (saith *Wierus*) *aut quid mirum faciunt* (de *Lamijs lib. 3. cap. 36*) *ut putatur, solam vitiatam habent phantasiam*: they doe no such wonders at all, onely their ^l Braines are crazed. ^m They thinke they are Witches, and can doe hurt, but doe not. But this opinion *Bodine*, *Erastus*, *Daneus*, *Scribanius*, *Sebastian Michaelis*, *Campanella de Sensu rerum lib. 4. cap. 9.* ^{*} *Dandinus* the Iesuite, *lib. 2. de Animâ explode*: ⁿ *Cicogna* confutes at large. That witches are melancholy, they deny not, but not out of a

^b Lib. 1. Parb. cap. 11.

^c Venit enim properata malis inopina senectus & dolor etatem infusi inesse mea Roetbius met. 1. de consol. Philos. d Cap. de humo- ribus lib. de ani- ma.

^e Necessarium accidens decre- pitus, & insepa- ratile.

^{*} Pial. 90. 10. f Mercur Belg. bist. lib. 1.

^g Sum morosi, anxii, & iracundi, & difficil- lesenes, & que- rinus etiam a- vari Tull. de se- nectute.

^h Lib. 2. de Au- lico, Senes au- ri, morosi, iacta- bundi, philauti, deliri superstitio- si, suspitiosi &c. Lib. 3. de Li- mii, cap. 17. & 18.

^k Solanum, opili lupi adeps, lac a- sini &c. sanguis i- sanium &c. l Corrupta est iis ab humore Melancholico phantasia, Ny- manus.

^m Putant se le- dere, quando non ledunt.

ⁿ Quibec in Imaginationis vim referre. co- nati sunt, aut atra bilis, ina- nem prorsus la- boremsuscepe- runt.

ⁿ Lib. 3. cap. 4. omnis mag.

60 corrupt phantasie alone, so to delude themselves and others, or to produce such effects.

SUBSECT. 6.

Parents a cause by propagation.



That other inward inbred cause of Melancholy, is our temperature, in whole or part, which wee receive from our parents, which * *Fernelius* calls *Præter naturam*, or vnnaturall, it being an hereditary disease: for as he iustifies, *quale parentum maxime patris semen obtigerit, tales evadunt similes*, *spermaticæq; partes, quocunq; etiam morbo pater quum generat tenetur, cum semine transfert in Prolem*: such as the temperature of the father is, such is the sonnes; and looke what disease the father had when he begot him, such his sonne will haue after him, p and is as well inheritor of his infirmities, as of his lands. And where the complexion and constitution of the father is corrupt, there (saith a Roger Bacon) the complection and constitution of the sonne must needs be corrupt, and so the corruption is deriued from the father to the sonne. Now this doth not so much appeare in the composition of the Body, according to that of Hippocrates, in habit, proportion, scarres, and other lineaments; but in manners and conditions of the Minde:

Et patrum in natos abeunt cum semine mores.

Seleucus had an anchor on his thigh, so had his posterity, as *Trogus* records *lib. 15*. *Lepidus* in *Pliny lib. 7. cap. 17*. was purblinde, so was his sonne. That famous family of *Ænobarbi*, were knowne of old, and so surnamed from their red beardes, the *Austrian lip*, and those *Indians* flat noses are propagated, the *Bavarian chinne*, and goggle eyes amongst the *Iewes* as * *Buxtorfius* obserues: their voyce, pace, gesture, lookes, is likewise deriued with all the rest of their conditions and infirmities; such a mother, such a daughter; their very affections *Lemnius* contends to follow their seede, and the malice and bad conditions of children are many times wholly to be imputed to their Parents, I need not therefore make any doubt of Melancholy, but that it is an hereditary disease. * *Paracelsus* in expresse words affirms it *lib. de morbo. amentium To. 4. Tr. 1*. so doth *Crato* in an Epistle of his to *Monavius*. So doth *Bruno Seidelius* in his booke *de morbo. incurab. Montaltus* proues *cap. 11*. out of *Hippocrates* and *Plutarch*, that such hereditary dispositions are frequent, & hanc (inquit) fieri reor ob participatam melancholicam intemperantiam (speaking of a patient) I thinke he became so by participation of Melancholy. *Daniel Sennertus lib. 1. part. 2. cap. 9*. will haue this melancholy constitution deriued not only from the Father to the Sonne, but to the whole family sometimes *quandoq; totis familiis hereditatiram*. 2 *Forestus* in his medicinall observations, illustrates this point, with an example of a merchant his Patient, that had this infirmity by inheritance, so doth *Rodericus à Fonseca, Tom. 1. consul. 69*. by an instance of a young man that was so affected *ex matre melancholica*, had a melancholy mother, & *victu melancholico*, and bad diet

* *Lib. 1. cap. 11.*
path.

o *Vt arthritici Epilep. &c.*

p *Vt filii non tam possessionum quam morborum heredes sint.*

q *Epist. de secretis artis & nature cap. 7. nam in hoc quod patres corrupti sunt, generant filios corrupte complexionis, & compositionis, & filii eorum eadem de causa se corrumpunt, & sic derivatur corruptio à patribus ad filios.*

i *Non tam inquit Hippocrates gibbos & cicatrices oris & corporis habitum agnoscis ex iis, sed verum incestum, genus, mores, morbos, &c.*

r *Synagog. Iud. u Affectus parentum in fetus transseunt, & puerorum malitia parentibus imputanda li. 4. cap. 3. de occult. nat. mirac.*

x *Ex Pituitosis pituitosis, ex biliosis, biliosis & venosis & melancholicis, melancholicis.*

y *Epist. 174. in Scolis nascitur nobiscum illa alicuiq; & una cum parentibus habemus malum hunc affem. 10. Pelesius lib. 2. de curâ humanorum affectuum. 2 Lib. 10. obseruat. 15.*

together

together. *Lodovicus Mercatus*, a Spanish Phisitian, in that excellent Tract, which he hath lately written of hereditary diseases *Tom. 2. oper. lib. 5.* reckons, vp Leprosie, as those ^a *Galbots* in *Gascony*, hereditary Lepers, Pox, Stone, Gout, Epilepsie, &c. Amongst the rest, this and Madnesse after a set time comes to many, which he calls a miraculous thing in nature, and sticks for ever to them as an incurable habite. And that which is more to be wondred at, it skippes in some families the father, & goes to the son, ^b or takes every other & sometimes every third in a lineall discent, and doth not alwaies produce the same, but some like, & a symbolizing disease. These secundary causes hence derived, are commonly so powerfull, that (as ^c *Wolphius* holdes) *sapè mutant decreta syderum*, they doe often alter the primary causes, & decrees of the heavens. For these reasons belike the Church & common-wealth, humane & divine lawes, haue conspired to avoid hereditary diseases, forbidding such marriages as are any whit allied; and as *Mercatus* adviseth all families, to take such, *si fieri possit que maximè distant natura*, and to make choice of those that are most differing in complexion from them: if they loue their owne, & respect the common good. And sure, I thinke, it hath beene orderd by Gods especiall provide nce, that in all ages there should be (as vually there is) once in ^d 600 yeares, a transmigration of Nations, to amend and purifie their blood, as wee alter seede vpon our Land, and that there should be, as it were an invndation of those Northerne *Goathes* and *Vandales*, and many such like people which came out of that Continent of *Scandia* and *Sarmatia* (as some suppose) and ouer-ranne as a deluge, most parts of *Europe* and *Africke*, to alter for our good, our complexions, which were much defaced with hereditary infirmities, which by our lust and intemperance wee had contracted. A sound generation of strong and able men were sent amongst vs, as those Northerne men vually are, innocuous, free from riot, & free from diseases: to qualifie and make vs as those poore naked Indians are generally at this day; and those about *Brasile* (as a late ^e Writer obserues) in the Isle of *Maragnan*, free from all hereditary diseases, or other contagion, whereas without helpe of Physicke they liue commonly 120 yeares or more; as in the *Orchades* and many other places. Such are the common effects of temperance, and intemperance; but I will descend to particulars, and shew by what meanes, and by whom especially this infirmity is derived vnto vs.

Filij ex senibus nati, raro sunt firmi temperamenti, old mens children are feldome of a good temperament, as *Scoltzius* supposeth, *consult 177*, and therefore most apt to this disease, and as ^f *Leuinus Lemnius* farther addes, olde men beget most part wayward, pcevish, sad, melancholy sonnes, and feldome merry. Hethat begets a childe on a full stomacke, will either haue a sicke child or a crazed sonne (as ^g *Cardan* thinkes) *contradict. med. lib. 1. cōtradict. 18.* or if the parents be sicke, or haue any great paine of the head, as megrim, headache (*Hieronimus* ^h *Wolffius* doth instance in a childe of *Sebastian Castalio*'s) or if a drunken man get a childe, it will neuer likely haue a good braine, as *Cellius* argues *l. 12. cap. 1. Ebrij gignunt ebrios*, one drunkard begets another (saith ⁱ *Plutarch symp. lib. 1. quaest. 5.*) whose sentence ^k *Lemnius* approoues *l. 1. c. 4. Alsarius Crutius Gen. de qui sit. med. cent. 3. fol. 182.* *Macrobius lib. 1. Avicenna lib. 3. Fen. 21. Tract. 1. cap. 8.* & *Aristotle* himselfe *sect. 2. prob. 4.* foolish, drunken, or haire-braine women, most part bring forth children

a *Magnum Geog.*b *Sapè non emendat, sed similitudinem producit effectum, & ille parente, transiit in nepotem.*
c *Dial. praefix. gentium is Leo-vitii.*d *Brasile de rep. cap. de periodicis nup.*e *Claudius Abaville Capuchion in his voyage to Maragnan 1614. cap. 45. Nemo fere agrotus, sanus omnes & robusto corpore, vivunt annos 120 140. sine*Medicinz.
Idem Hecior Boethius de insula Orchad & Damianus à Goes de Scandia *l. lib. 4. cap. 3 de occult. nat. mir. Teoricis plerumq. filios senes progenerant, & irritos, & rarius extiratos.*g *Cuius super repletionem possimus, & filij qui cum gignuntur, aut morbo si sunt, aut stolidi.*h *Dial. praefix. Leovito.*i *L. de ed. liberis. k De occult. nat. mir. temulentae & stolidae mulieres, liberos plerumq. producunt sibi similes.*

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children like vnto themselues, *morosos & languidos*, and so likewise he that lies with a *menstruous woman*. *Intemperantia veneris*, quam in nautis præfertim infectatur ¹ *Lemnius*, qui vxores ineunt, nullâ menstrui decursus ratione habitâ, nec observato interlunio, præcipua causa est, noxia, pernitiola, concubitus hunc exitialem ideò, & pestiferum vocat. * *Rodericus à Castro Lucitanus*, detestantur ad vnum omnes medici, tum & quartâ lunâ concepti, infælices plerumq; & amentes, deliri, stolidi, morbofi, impuri, invalidi, tetralue sordidi, minimè vitales, omnibus bonis corporis atque animi destituti: ad laborem nati, si saniores, inquit *Eustathius*, vt *Hercules*, & alij. ² *Iudei* maximè infectantur foedum hunc, & immundum apud *Christianos* Concubitus, vt illicitum abhorrent, & apud suos prohibent: & quod *Christiani* toties leprosi, amentes, tot morbili, impetigines, alphi, pforæ, cutis & faciei decolorationes, tam multi morbi Epidemici, acerbis, & venenosis sint, in hunc immundum concubitus reijciunt, & crudeles in pignora vocant, qui quartâ lunâ profluente hac mensium illuvie concubitus hunc non perhorrescunt. Damnavit olim divina Lex, & morte multavit huiusmodi homines, *Lev. 18. 20.* & inde nati, si qui deformes aut mutili, pater dilapidatus, quod non contineret ab ³ immundâ muliere. *Gregorius Magnus*, petenti *Angu. stino* nunquid apud ⁴ *Britannos* huiusmodi concubitus toleraret, severe prohibuit, viris suis tum misceri fæminas in consuetis suis menstruis & I spare to English this which I have said. Another cause some giue, inordinate Diet, as if a man eate garlicke, onions, fast ouer much, studdy to hard, be ouer-sorrowfull, dull, heauy, dejected in minde, perplexed in his thoughts, fearefull, &c. *their children* (saith ⁵ *Cardan subtil. lib. 18.*) will be much subiect to madness and melancholy: for if the spirits of the braine be fussed, or mis-affected by such meanes, at such a time, their children will be fussed in the braine: they will be dull, heauy: timorous, discontented all their liues. Some are of opinion and maintaine that paradoxe or probleme, that wise men beget commonly fooles; and which ⁶ *Erasmus* vrgeth in his *Moriâ*, fooles beget wise men. *Cardan subtil. lib. 12.* giues this cause, *quoniam spiritus sapientum ob studium resolvuntur, & in cerebrum feruntur à corde*: because their naturall spirits are resolued by study, and turned into animall: drawne from the Heart, & those other parts to the braine. ⁷ *Lemnius* subscribes to that of *Cardan*, and assignes this reason, *quod persoluant debitum languide, & oscitantèr, unde fætus à parentum generositate desciscit*: they pay their debt (as *Paul* calls it) to their wiues remissely, by which meanes their children are weaklings, and many times idiots and fooles.

Some other causes are giuen, which properly pertaine to, and proceed from the mother: If she be ouer-dull, heauy, angry, peeuish, discontented & melancholy, not onely at the time of conception, but euen all the while shee carries the childe in her wombe (saith *Fernelius path. lib. 1. 11.*) her sonne will be so likewise affected, and worse, as ⁸ *Lemnius* addes, *lib. 4. cap. 7.* if she griue ouer much, be disquieted, or by any casualty bee affrighted and terrified by some fearfull object, heard or seene, shee endangers her childe, and spoiles the temperature of it: for the strange imagination of a woman, workes effectually vpon her infant, that as *Baptista Porta* proues *Physiog. celestis, lib. 5. cap. 2.* shee leaues a marke vpon it, which is most especially seene in such as prodigiously long for such and such meates, the child will loue those meates

¹ Lib. 2. c. 8. de occult. nat. mir.
Good Master Schoolemaster doe not English this.
* De nat. mul. lib. 3. cap. 4.

² Buxdorphius 6. 31. Synag. Iud. Ezek. 18.

³ Drusus obs. lib. 3. cap. 20.
⁴ Beda. Eccl. hist. lib. 1. c. 27. respons. 10.
⁵ Nam spiritus cerebri situm male afficiunt, sales procreant, & quales fuerint affectus, tales filiorum: ex tristibus tristis, ex iucundis iucundi nascuntur, &c.
⁶ Fol. 129. mer. Socrates children were fooles, Sabel.
⁷ Lib. 1. cap. 4. de occult. nat. mir.

⁸ De occult. nat. mir.
Pica morbus mulierum.

meats, faith *Fernelius*, and be addicted to like humors: *†* If a great-bellied woman see a hare, her child will often have an hare lip, as wee call it. *Garcæus de Indicijs geniturarum cap. 33.* hath a memorable example of one *Thomas Nic-kell* borne in the city of *Brandeburge*, 1551. *†* that went reeling and staggering all the daies of his life, as if he would fall to the ground, because his mother being great with child saw a drunken man reeling in the street. Such an other I finde in *Martin Wenrichius com. de ortu monstrorum cap. 17*, I saw (saith he) at *Wittenberge* in *Germany*, a Cittizen that looked like a karkasse, * I asked him the cause, he replied, his mother when she bore him in her wombe, saw a carcassee by chance: and was so sore affrighted with it, that ex eo foetus ei assimilatus, from a gastly impressiõ the child was like it.

So many severall waies are wee plagued and punished for our fathers defaults: in so much, that as *Fernelius* truly saith, * it is the greatest part of our felicity to be well borne, & it werre happy for humane kinde, if onely such parents as are sound of body and minde, should be suffered to marry. An husband-man will sowe none but the best and choicest seede vpon his land, hee will not reare a bull or an Horse, except he be right shapen in all parts, or permit him to couer a Mare, except he be well assured of his breed: we make choice of the best rammes for our sheepe, reare the neatest kine, and keepe the best dogges, quanto id diligentius in procreandis liberis observandum? And how carefull then should we be in begetting of our children? In former times some Countries haue beene so chary in this behalfe, so sterne, that if a child were crooked or deformed in body or mind, they made him away: so did the *Indians* of old by the relation of *Curtius*, and many other well gouerned commonwealths, according to the discipline of those times. Heretofore in *Scotland*, saith *Heët. Boëthius*, if any were visited with the falling sicknesse, madnesse, gout, leprosie, or any such dangerous disease, which was likely to be propagated from the father to the sonne, he was instantly gelded: a woman kept from all company of men; and if by chance hauing some such disease, she were found to be with child, she with her brood were buried alive: and this was done for the common good, least the whole nation should be iniured or corrupted. A severe doome you will say, and not to be vsed amongst Christians, yet more to be looked into then it is. For now by our too much facility in this kinde, in giuing way for all to marry that will, too much liberty and indulgence in tolerating all sorts, there is a vast confusion of hereditary diseases, no family secure, no man almost free from some grievous infirmity or other, when no choice is had, but still the eldest must marry, as so many stallions of the race, or if rich, be they fooles or dizzards, lame or maimed, vnable to temperate, dissolute, exhaust through riot, as he said, *† iure hereditario sapere iubentur*; they must be wise and able by inheritance; it comes to passe that our generation is corrupt, wee haue many weake persons both in body & minde, many ferall diseases raging amongst vs, crased families, parentes, peremptores; our fathers bad, and wee are like to be worse.

transmittitur, laborantes inter eos, ingenti facta indagine, inventos, ne gens feda contagione lederetur, ex iis nata, castraverunt, mulieres huiusmodi procul a virorum consortio ablegarunt, quod si harum aliqua concepisse inveniebatur, simul cum sætu nondum edito, desodiebatur vitæ, a Euphormio Satyr.

† Baptista pars loco præd. Ex leporum intuitu plerique, sanctos edam bífidos superiorem libello.

† Quasi max in terram cult. plur, per omnem vitam incidebat cum mater gravidâ elum hominem sic incedentem videbat.

** Civem facie cadaverosa, qui dixit, &c.*

† Optimum bene nasci.

maxim a pars felicitatis nostræ bene nasci.

quæ obrem præclare humani generi consilium videatur, si soli parentes bene habiti & sani, liberis operam darent.

† Infantes infirmi præcipit necati. Bohemus 1.3.c.3.

Apud Lacones olim, Lipsius epist 85. cent. ad Belgas,

Dionysio Villero si quos alia qua membrorum parte intiles notaverint necari iubent.

† Lib. 1. De veterum Scotorum moribus Morbo comitiali, demencia, mania, lepra, &c. aut simili labe, quæ facilem prolem

MEMB. 2.

SUBSEC. I.

Bad diet a cause. Substance. Quality of meats.



According to my proposed method, hauing opened hitherto these secundary causes, which are inbred with vs; I must now proceed to the outward and adventitious, which happen vnto vs after we are borne. And those are either Evident, Remote; or inward, Antecedent, and the nearest: Continent causes some call them. These outward, remote, precedent causes are subdiuided againe, into *necessary* and *not necessary*. *Necessary* (because we cannot avoid them, but they will alter vs, as they are vsed, or abused) are those six non-natural things, so much spoken of amongst Physitians, which are principal causes of this disease. For almost in every consultation, whereas they shall come to speake of the causes, the fault is found, and this most part objected to the patient, *peccauit circa res sex non naturales*: he hath still offended in one of those six. *Montanus consil. 22.* consulted about a Melancholy Iew, giues that sentence, so did *Frisemelica* in the same place: and in his 244. counsel, censuring a melancholy souldier, assigns that reason of his malady, *hee offended in all those six non-naturall things, which were the outward causes, from which came those inward obstructions*: and so in the rest.

b Fecit omnia delicta que fieri possunt circa res sex non-naturales, & ex fuerunt causa extrinseca, ex quibus postea ortæ sunt obstructions.

c Patib. lib. 1. cap. 2.

Maximam in gignendis morbis vim obtinet, pa-bulum, materi-am, morbi sug-gereus: nam nec ab aere, nec à perturbationibus, vel aliis e-videntibus cau-sis morbi sunt, nisi consentiat corporis præpa-ratio, & humo-rum constitutio. De semel dicam una gula est omnium morbo-rum mater, eli-am si alius est ge-nitor.

Ab hac morbi sponte sepe, emanant, nulla alia cogente causa.

d Cogam, Eliot, Vauhan. Vener. Beece.

These six non-naturall things, are Diet, Retention and Evacuation, which are more materiall then the other, because they make new matter, or else are conversant in keeping or expelling of it. The other foure are, Aire, Exercise, Sleeping, Waking, and perturbations of the mind, which only alter the matter. The first of these is Diet, which consists in meat and drinke, and causeth Melancholy, as it offends in Substance or Accidents, that is, quantity, quality, or the like. And well it may be called a materiall cause, since that as *Fernelius* holds: *It hath such a power in begetting of diseases, and yeelds the matter and sustenance of them: for neither ayre, nor perturbations, nor any of those other evident causes take place, or worke this effect, except the constitution of body, and preparation of humours doe concur.* That a man may say, this Diet is the mother of diseases, let the father be what he will, and from this alone Melancholy, and frequent other maladies arise. Many Physitians, I confesse, haue written copious volumes of this one subiect, of the nature and qualities of all manner of meats; as namely *Galen*, *Isaac the Iew*, *Halyabbas*, *Avicenna*, *Mesue* also foure Arabians: *Gordonius*, *Villanovanus*, *Wecker*, *Iohannes Bruerinus* *sittologia de Esculentis & Poculentis*, *Michael Savanarola*, *Tract. 2. c. 8.* *Anthony Fumanellus*, *lib. de regimine senum*, *Curio* in his Comment on *Schola Salerna* *Godefridus Stekins arte med.* *Marsilius Cagnatus*, *Ficinus*, *Ranzovius*, *Fonsseca*, *Lesius*, *Magninus*, *regim. sanitatis*, *Frietagius*, *Hugo Fridewallius*, &c. besides many other in *d English*, and almost every peculiar Physitian, discourseth at large of all peculiar meats in his Chapter of Melancholy: yet because these bookes are not at hand to every man, I will briefly touch what kinde of meats ingender this humour, through their severall species, and which are to be avoided. How they alter and change the matter, spirits first, and after humours, by which we are preserved, and the constitution of our body, *Fernelius*

lius and others will shew you. I hasten to the thing it selfe : And first of such Diet as offends in substance.

Beefe, a strong and hearty meat (cold in the first degree, dry in the second, saith *Galen lib. 3. cap. 1. de alim. fac.*) is condemned by him, and all succeeding Authors, to breed grosse melancholy blood: Good for such as are sound, and of a strong constitution, for labouring men, if ordered aright, corned, young, of an Oxe (for all gelded meats in every species are held best) or if old, such as haue beene tired out with labour, are preferred. *Auban* and *Sabellicus* commend *Portingall* Beefe to bee the most sauory, best, and easiest of digestion; we commend ours: but all is rejected, and vnfit for such as lead a resty life, any wayes inclined to Melancholy, or dry of complexion: *Tales* (*Galen* thinks) *de facile melancholicis aegritudinibus capiuntur.*

Porke, of all meats is most nutritiue in his owne nature, but altogether vnfit for such as live at ease, are any wayes vnfound of Body or minde: Too moist full of humours, and therefore *noxia delicatis*, saith *Sauanarola*, *ex carum vstu vt dubitetur, an febris quartana generetur*: naught for queasie stomacks, in so much, that frequent vse of it may breed a quartan ague.

Sauanarola discommends Goats flesh, and so doth *Bruerinus*, *lib. 13. cap. 19.* calling it a filthie beast, and rammish, & therefore supposeth it will breed ranke and filthy substance: yet *Kid*, such as are young, & tender, *Isaac* accepts *Bruerinus* and *Galen lib. 1. cap. 1. de alimentorum facultatibus.*

Hart, and *Redde Deere* hath an euill name, it yeeldes grosse nutriment; a strong and great grained meat, next vnto a Horse. Which although some countries eat, as *Tartars*, and they of *China*: yet *Galen* condemnes. Young Foales are as commonly eaten in *Spaine* as red Deere, and to furnish their Nauies, about *Malaga* especially, often vsed; but such meats aske long basking, or seething, to qualifie them, and yet all will not serue.

All *Venison* is melancholy, and begets bad blood; a pleasant meat: in great esteeme with vs, (for we haue more Parkes in *England*, then there are in all *Europe* besides) in our solemne feasts. 'Tis somewhat better hunted, then otherwise, and well prepared by cookery; but generally bad, and seldome to be vsed.

Hare, a black meat, melancholy, and hard of digestion, it breedes *Incubus* often eaten, and causeth fearefull Dreames, so doth all *Venison*, and is condemned by a Iury of Phisitians. *Mizaldus* and some others, say, that *Hare* is a merry meat, and that it will make one faire, as *Martials* Epigram testifies to *Gellia*, but this is *per accidens*, because of the good sport it makes, merry company, and good discourse that is commonly at the eating of it, and not otherwise to be vnderstood.

Conies are of the nature of Hares. *Magninus* compares them to Beefe, Pig, and Goat, *Reg. sanit, part. 3. cap. 17.* yet young Rabbits by all men are approued to be good.

Generally, all such meats as are hard of Digestion, breed melancholy, *Aretens lib. 7. cap. 5.* reckons vp heads and feet, bowels, braines, entrals, marrow, fat, blood, skinnes, and those inward parts, as Heart, lungs, liuer, spleen, &c. They are rejected by *Isaac lib. 2. part. 3.* *Magninus part. 3. cap. 17.* *Bruerinus lib. 12.* *Sauanarola Rub. 32. Tract. 2.*

Milke, and all that comes of milke, as Butter and Cheese, Curds, &c. increase

Frictagius.

Porke.
Isaac.
Goat.
Non laudatur quia melancholicum prebet alimentum.
Hare.
Male audit cervina (inquit Frictagius) crassissimum & acribilarium sup. peditat alimentum.
Lib. de subtiliss. dieta. Equina caro & asina nequius danda est hominibus & asinimis.
Venison, Fallow Deere.

Hare.

Conies.
Parum absunt à natura Leporum. Bruerinus lib. 13. ca. 25. pulorum tenera & optima.
Illaudabilis succi non eant provocant.

Milke.

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1 *Fifo. Altomar.*
in *Curio. Frieta*
gius. Magnus.
part. 3. cap. 17.
Mercurialis de
affict. lib. 1. cap.
10. excepts all
milke meates
in Hypocon-
d. iacall Me-
lancholy.

Fowle.
n *Wecker Syn-*
tax. Theor. p. 2.
Isaac. Bruerin.
lib. 15. c. 30. &
31.

Fishes.
o *Cap. 18 par. 3*

p *Omni loco &*
omni tempore
medici aetellan-
tur anguillas
preservum circa
solstitium. Dam-
nantur tum sa-
nus tum aegris.
q *Cap. 6. in his*
Tract. of Me-
lancholy.

1 *Optime nutrit*
omnium iudicio
inter prime no-
te pisces gustu
prestant.
f *Non est dubi-*
um, quin pro
variorum situ,
ac natura, mag-
nas alimentorum
sortiantur diffi-
rentias, a libi-
suaviores aliis
le. lentiores.

crease melancholy (Why only excepted, which is most wholesome:) ¹ some except Asses milke. The rest, to such as are found, is nutritive and good, especially for young children, but because soone turned to corruption, ^m not good for those that have vncleane stomacks, are subject to head-ach, or haue greene wounds, Stone, &c. Of all Cheeses, I take that kinde which wee call *Banbury Cheese* to be the best, *ex vetustis pessimus*, the older, stronger, and harder, the worst, as *Langius* discourseth in his epistle to *Melancthon*, cited by *Mizaldus*, *Isaac* part. 5. *Galen. lib. 3. de cibis boni succi*, &c.

Amongst Fowle, ⁿ Peacocks and Pigeons, all fenny Fowle are forbidden, as Ducks, Geese, Swannes, Hearnies, Cranes, Coots, Didappers, Waterhens, with all those Teales, Curres, Sheldrakes, and peckled Fowles, that come hither in winter out of *Scandia*, *Muscovy*, *Greenland*, *Friesland*, which halfe the yeare are couered all ouer with snow, and frozen vp. Though these bee faire in feathers, pleasant in taste, and haue a good out-side, like Hypocrites, white in plumes, and soft, their flesh is hard, blacke, vnwholsome, dangerous, melancholy meat; *gravant & putrefaciunt stomachum*, saith *Isaac* part. 5. *de vol.* their young ones are more tolerable, but young Pigeons bee quite disproues.

Rhasis, and ^o *Magninus* discommend all Fish, and say they breed *Viscosities*, slimy nutriment, little and humourous nourishment, *Savonarola* addes cold, moist, and phlegmaticke, *Isaac*: and therefore vnwholsome for all cold and melancholy complexions. Others make a difference, rejecting onely amongst fresh-water fish, *Eecle*, *Tench*, *Lampray*, *Crawfish* (which *Bright* approues *cap. 6.*) and such as are bred in muddy and standing waters, and haue a tast of mud, as *Franciscus Bonfuetus* poetically defines, *lib. de aquatilibus.*

Nam pisces omnes, qui stagna, lacusq; frequentant,
Semper plus succi deterioris habent.

All Fish, that standing pooles and lakes frequent,
Doe ever yeeld bad iuyce and nourishment.

Lampreys, *Paulus Iovius* *cap. 34. de piscibus fluvial.* highly magnifies, and saith, none speake against them but *inepti* and *scrupulosi*, some scrupulous persons; but *P. Eeles* *cap. 33. he abhorreth in all places, at all times, all Physitians detest them, especially about the Solstice.* *Gomesius* *lib. 1. cap. 22. de sale* doth immoderately extoll Sea fish, which others as much vilifie, and aboue the rest, dried, sowced, indurate fish, as *Ling*, *Fumados*, *Red-herrings*, *Sprats*, *Stockfish*, *Habberdine*, poore *Iohn*, all *Schell-fish*. *q Tim. Bright* excepts *Lobstar* and *Crab*. *Messarius* commends *Salmon*, which *Bruerinus* contradicts *lib. 22. cap. 17.* *Magninus* rejects *Congre*, *Sturgeon*, *Turbet*, *Mackerell*, *Skate*.

Carpe, is a fish, of which I knowe not what to determine. *Franciscus Bonfuetus* accompts it a muddy fish, *Hippolitus Salvianus* in his booke *de piscium natura & preparatione*, which was printed at *Rome* in fol. 1554. with most elegant pictures, esteemes *Carp* no better then a slimy watery meat. *P. Iovius* on the other side, disallowing *Tench*, approues of it: So doth *Dubravins* in his bookes of *Fish ponds*. *Freitagius* ^r extols it for an excellent wholesome meat, & puts it amongst the *Fishes* of the best ranke: and so doe most of our Countrey Gentlemen, that store their Ponds almost with no other Fish. But this controuersie is easily decided, in my judgement, by *Bruerinus* *lib. 22. cap. 13.* The difference riseth from the site and nature of Pooles, ^r sometimes muddy

muddy, sometimes sweet: they are in tast as the place is from whence they be taken. In like manner almost we may conclude of other fresh-fish. But see more in *Rondoletius, Bellonius, Oribasius, lib. 7. cap. 22. Isaac. lib. 1.* especially *Hippolitus Salvianus*, who is *instar omnium solus, &c.* Howsoever they may be wholesome and approued, much vse of them is not good; *P. Forestus* in his Medicinall observations, relates that *Carthusian* Friers, whose living is most part Fish, are more subiect to melancholy then any other order, and that hee found by experience, being sometimes their Physitian ordinary at *Delph* in *Holland*. He exemplifies it with an instance of one *Buscodnese* a *Carthusian* of a ruddy colour, and well likeing, that by solitary living and fish eating became so misaffected.

Obs. creat. 18.
lib. 10.

Amongst hearbes to bee eaten, I finde Gourds, Cowcumbers, Coleworts, Mellons disallowed, but especially cabbage. It causeth troublesome dreames, and sends vp blacke vapours to the braine. *Galen. loc. affect. lib. 3. cap. 6.* of all hearbes condemnes Cabbage. And *Isaac lib. 2. cap. 1. anima gravitatem facit*, it brings heaviness to the soule. Some are of opinion, that all raw hearbes & fallers breed melancholy blood, except Buglosse and Lettice. *Crato Consil. 21. lib. 2.* speaks against all hearbs and worts, except Borrage, Buglosse, Fennell, Parsly, Dill, Bawme, Succory. *Magninus regim. sanitatis 3. part. cap. 31. omnes herbe simpliciter male, via cibi*, All hearbes are simply evill to feed on (as he thinks) So did that scoffing Cooke in *Plantus* hold,

----- *Non ego cœnam condio ut alij coqui solent.*

Qui mihi condita prata in patinis proferunt,
Boves qui convivas faciunt, herbasq; aggerunt.

Like other Cookes I doe not supper dresse;
That put whole meddowes into a platter,
And make no better of their Guests then Beeves,
With hearbes and grasse to feed them fatter.

u *Plautus ibid.*
3. scen. 2.

Our *Italians* and *Spaniards* doe make a whole dinner of hearbes and fallers, (which our said *Plantus* calls *cœnas Terrestres*, *Horace*, *cœnas sine sanguine*) by which meanes as he followes it,

* *Hic homines tam brevem vitam colunt-----*

Qui herbas huiusmodi in alvum suum congerunt,

Formidolosum dictu, non esu modo,

Quas herbas pecudes non edunt, homines edunt.

Their lives that eat such hearbs, must needs be short,

And 'tis a fearefull thing for to report,

That men should feed on such a kinde of meat,

Which very juments would refuse to eat.

They are windie, and not fit therefore to bee eaten of all men raw, though qualified with oyle, but in brothes or otherwise. See more of these in every

Husbandman and Herbalist. Rootes, *Etsi quorundam gentium opes sint*, faith

Bruerinus, the wealth of some countries, and sole food, are windie and bad, or troublesome to the head; as Onions, Garlick, Scallions, Turnups, Carrets,

Radishes, Parsnips; *Crato lib. 2. consil. 11.* disallowes all Roots, though some approue of Parsnips, and Potatoes. *b Magninus* is of *Crato's* opinion, *c they*

trouble the minde, sending grosse fumes to the braine, make men mad, especially

Garlick, Onions, if a man liberally feed on them a yeare together. *Guiane*

x *Plautus ibid.*
y *Quare rectius valetudini sue quisq; consulet, qui lapsus prius parenrum memor, eas plane vel omiserit vel parce gustavit. Kestlius cap. 4. de vero usu med.*

z *J. Mizaldo de Horto P. Crescent. Herba-*

Rootes.
a *Cap. 13. part 3*

Bright in his
Tract of Mel.

b *Intellectum turbant, producunt insaniam.*
c *Audivi (inquit Magnin.)*

quod si quis ex his per annuum continue comedat, insaniam caderet cap. 13.

Fruits.
Improbi succi sunt. *Cap. 12.*

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rius Tract. 15. cap. 2. complains of all manner of Roots, and so doth *Brucerus*, even Parsnips themselves, which are the best, *lib. 9. cap. 14. pastinacarum usus succos gignit improbos. Crato consil. 21. lib. 1.* vtterly forbids all manner of fruits, as Peares, Apples, Plummes, Cherries, Strawberries, Nuts, Medlers, Serues, &c. *Sanguinem inficiunt*, saith *Villanovanus*, they infect the blood, and putrifie it, *Magninus* holds, and must not therefore be taken, *viâ cibi, aut quantitate magnâ*, not to make a meale of, or in any great quantitie. ^d *Cardan* makes that a cause of their continuall sicknesse at *Fessa in Africke*, because they live so much on fruits, eating them thrice aday. *Laurentius* approves of many fruits, in his Tract of Melancholy, which others disallow, and amongst the rest Apples, which some likewise commend, Sweetings, Paimaines, Pippins, as good against Melancholy, But to him that is any way inclined to, or touched with this maladie, ^e *Nicholas Piso* in his Practicks, forbids all fruits, as windie, or to be sparingly eaten at least, and not raw. Amongst other fruits ^f *Ernerinus* out of *Galen*, excepts Grapes and Figges, but I finde them likewise reiected. All Pulse are naught, Beanes, Pease, Fitches, &c. They fill the Braine (saith *Isaack*) with grosse fumes, breed blacke thickeblood, and cause troublesome dreames. And therefore that which *Pythagoras* said to his Schollers of old, may be for ever applied to Melancholy men, *â fabis abstinete*, Eat no Pease, nor Beanes: yet to such as will needs eat them, I would giue this counsell to prepare them according to those rules that *Arnoldus Villanovanus*, and *Frietagius* prescribe, for eating & dressing Fruits, Hearbs, Roots, Pulse, &c.

Spices cause hot and head melancholy, and are for that cause forbidden by our Physitians, to such men as are inclined to this malady, as Pepper, Ginger, Cinnamon, Cloues, Mace, Dates, &c. Hony and Sugar. ^g Some except Hony, to those that are cold it may be tolerable, but ^h *Dulcia se in bilem vertunt*, they are obstructiue. *Crato* therefore forbids all Spice, in a consultation of his, for a Melancholy Schoolemaster, *Omnia aromatica, & quicquid sanguinem adurit*: so doth *Fernelius consil. 45. Guianerius tract. 15. c. 2. Mercurialis consil. 189.* To these I may adde all sharpe and sowre things, luscious and over sweet; or Fat, as Oyle, Vineger, Veruice, Mustard, Salt, as sweet things are obstructiue, so these are corrosiue. *Gomelius* in his bookes *de Sale lib. 1. cap. 21.* highly commends Salt; so doth *Codronchus* in his Tract *de sale Absynthij. Lemn. l. 3. cap. 9. de occult. nat. mir.* yet common experience findes Salt, and salt meats, to be great procurers of this disease. And for that cause belike those *Egyptian* Priests abstained from Salt, even so much as in their bread, *vt sine perturbatione anima esset*, saith mine Author, that their soules might be free from perturbations.

Bread that is made of baser graine, as Pease, Beanes, Oates, Rye, or ^h over hard baked, crustie and blacke, is often spoke against, as causing melancholy iuice and winde. *Ioh. Maior* in the first booke of his history of Scotland, contends much for the wholsomenesse of Oaten Bread; it was objected to him then living at *Paris* in *France*, that his Countrymen fed on Oates and base graine, as a disgrace: but he doth ingeniously confesse, *Scotland, Wales*, and a third part of *England*, did most part vse that kinde of Bread, that it was as wholsome as any graine, and yeelded as good nourishment. And yet *Wecker* out of *Galen*, calls it horse meat, and fitter for iuments, then men to feed on.

d De rerum varietat.

In Fessa pleriq; morbofi, quod fructus comedant ter in die. e Cap. de Mel. f Lib. 11. cap. 3. Pulse.

Spices, g Bright cap. 6 excepts hony. h Hor. apud. Scolizium consil. 186.

Bread. i Ne comedas crustam, choleram quia gignit aduflam. Schol. Sal.

But

But read *Galen* himselfe *lib. 1. de cibis boni & mali succi*, more largely discoursing of Corne and Bread.

All black Wines, over hot, compound, strong thick drinks, as Mascadine, Malmsey, Allegant, Runny, Brownebastard, Metheglen, and the like, of which they haue 30 severall kindes in *Muscovy*, all such made drinks are hurtfull in this case, to such as are hot, or of a sanguine cholericke complexion, young, or inclined to head melancholy. For many times the drinking of wine alone causeth it. *Arculanus cap. 16. in 9. Rhasis*, puts in Wine for a great cause, especially, if it be immoderately vsed. *Guianerius Tract. 15. cap. 2* tells a story of two Duchmen, to whom he gaue entertainment in his house, that in one months space were both melancholy by drinking of wine, one did naught but sing, the other fighe. *Galen lib. de causis morb. cap. 3. Matthiolus on Dioscorides*, and about all other *Andreas Bachius lib. 3. cap. 18. 19. 20.* haue reckoned vp those inconveniences that come by Wine. Yet notwithstanding all this, to such as are cold, or sluggish melancholy, a cuppe of Wine is good Physicke, and so doth *Mercurialis* grant, *consil. 25.* in that case, if the temperature be cold, as to most melancholy men it is, Wine is much commended, if it be moderately vsed. Cider and Perry are both cold and windie drinks, and for that cause to bee neglected, and so are all those hot spiced strong drinks:

Beere, if it be over-new or over-stale, over-strong, or not sod, smell of the caske, sharp or fowre is most vnwholsome, frets and gaules, &c. *Henricus Ayrenus* in a consultation of his, for one that laboured of *Hypochondriacall* melancholy discommends Beere. So doth *Crato* in that excellent counsell of his *lib. 2. consil. 21.* as too windie because of the Hop. But hee meanes be-like that thicke blacke *Bohemian* Beere vsed in some other parts of *Germany*,

*— nil spissius illa
Dum bibitur, nil clarius est dum mingitur, unde
Constat quod multas facies in corpore linquat.*

Nothing comes in so thicke
Nothing goes out so thinne,
It must needs follow then
The dregges are left within.

As that old Poet scoffed, calling it *Stygia monstrum conforme paludi*, a monstrous drinke, like the river *Styx*. But let them say as they list, to such as are accustomed vnto it, 'tis a most wholsome (so *Polidor Virgil* calleth it) and a pleasant drinke, it is more subtil and better for the hop that rarifies it, hath an especiall vertue against melancholy, as our Herbalists confesse, *Fuchsius aproues, lib. 2. sect. 2. Instit. cap. 11.* and many others.

Standing Waters, thicke and ill coloured, such as come forth of Pooles, and Mores, where hempe hath been steeped, or slimie fishes liue, are most vnwholsome, putrified and full of mites, creepers, slimy, muddy, vnclane, corrupt, impure, by reason of the Sunnes heat, and still standing: they cause foule distemperatures in the body and minde of man, are vnfit to make drinke of to dresse meat with, or to be vsed about men inwardly or outwardly. They are good for many domesticall vses, to wash horses, water Cattle, &c. or in time of necessity, but not otherwise. Some are of opinion, that such fat standing waters make the best Beere, and that seething doth defecate it, as *9 Car-*

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Wine.

Wine for a

k Ex vini pa
tens libitum
duo Alemani
one melanc
lancholici
sum.

Cider Perry.

Beere.

1 Hildesheim
Spicel. fol 273.
o Crasum gene
rat sanguinem.m About Dan
zick in Spruce
Hamburg, Lip
sicke.n Henricus A
brincense.o Pocus tum sa
lubris tum in
cundus, lib. 5.

Waters.

p Galen. 2. de
san. tuend. Ca
vende sunt aque
que ex stagna
hauriuntur, &
que turbida &
male sientes,
&c.q Anaximum r
dis & bene a
lentem.

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r Contendit hec
vitia cessione
non emendari.
1 Lib de boni-
te aque, hydro-
1 E augei, febres
puridas, plenē,
tusses, nocet oca-
lis, malum babi-
tum corporis &
colorem.
x Adagium: ni-
gritudine indu-
cit si perora bi-
berint.
u Aque ex mi-
xibus coactae
strumofos faciūt
x Cosmog. lib. 3.
cap. 36.
z Meth. d. hist.
cap. 5. balbuti-
unt Labdomi in
Aquitania ob a-
guas atq; bimor-
bi ab aquis in
corpora deri-
uantur.
a Edulia ex san-
guine & suffo-
cato paria. Hil-
desheim.
b Cupedia vero,
placenta, bellu-
ria, commentia,
alia curiosa pi-
florum & coquo-
rum, gustui ser-
vientium concil-
iant morbosum
corpori tum ani-
mo infanabiles.
Philo Iudeus
lib. de victimis.
P. Iov. vita eius.
c As Lettice
steeped in
wine, Birds
fed with Fen-
nell & Sugar
as a Popes
Concubine v-
fed in Avigni-
on, Stephan.

dan holds lib. 13. subtil. It mends the substance and savour of it, but it is a para-
doxe. Such beere may be stronger, but not so wholesome as the other, as Iobertus truly iustificeth out of Galen, Paradox. dec. 1. paradox. 5. that the see-
thing of such impure waters doth not purge or purifie them. Pliny lib. 3. 1. c. 3
is of the same Tenent, and P. Crescentius agricult. lib. 1. & lib. 4. cap. 11. & c.
45. Pamphilus Herilacus, l. 4. de nat. aquarum, such waters are naught, not to
be vsed, and by the testimony of Galen Breed Agues, Dropsies, Pleuresies,
Spleneticke and melancholy passions, hurt the eyes, cause a bad temperature, and
ill disposition of the whole body, with bad colour. This Iobertus stiffly main-
taines, Paradox. lib. 1. part. 5. that it causeth bleare eyes, bad colour, and many
loathsome diseases to such as vse it: This which they say stands with good
reason: for as Geographers relate, the water of Asiracan breeds wormes in
such as drinke it. Axius, or as now called Verduri, the fairest river in Ma-
cedonia, makes all Cattle black that taste of it. Aleacman now Peleca, ano-
ther streame in Thessaly, turnes Cattle most part white, si potui ducas. I. Au-
barnus Bohemus referres that Struma, or poke of the Bavarians and Styrians
to the nature of their waters, as Munster doth that of the Valesians in the
Alpes, and z Bodine supposeth the stutting of some families in Aquitania a-
bout Labden, to proceed from the same cause, and that the filth is derived from
the water to their bodies. So that they that vse filthie, standing, ill coloured,
thicke, muddie water, must needs haue muddie, ill coloured, impure, and in-
firme bodies. And because the body workes vpon the minde, they shall haue
grosser vnderstandings, dull, foggy, melancholy spirits, and be really subiect
to all manner of infirmities.

To these noxious simples, wee may reduce an infinite number of com-
pound, artificiall made dishes, of which our Cookes afford vs a great varie-
ty, as Taylers doe fashions in our apparell. Such are a Puddings stuffed with
blood, or otherwise composed, Baked meats, slowced, indurate meats, fried,
and broyled, buttered meats, condite, powdred, and overdried, b all Cakes,
Simnels, Bunnes, Cracknels made of butter, spice, &c. Fritters, Pancakes,
Pies, Salfages, and those severall sauces, sharp or over sweet, of which Scien-
tia popine, as Seneca calls it, hath serued those c Apician trickes, and perfumed
dishes, which Adrian the 6. Pope, so much admired in the accounts of his
predecessor Leo Decimus: And which prodigious riot and prodigality haue
invented in this age. These doe generally ingender grosse humours, fill the
stomacke with crudities, and all those inward parts with obstructions. Mon-
tanus consil. 22. giues instance in a melancholy Iew, that by eating such tart
sauces, made dishes, and salt meats, with which hee was overmuch delighted,
became melancholy, and was evill affected. Such examples are familiar and
common.

SUBSECT. 2.

Quantity of Diet a cause.

Here is not so much harme proceeding from the substance it selfe of meat, and quality of it, in ill dressing and preparing, as there is from the quantitie, disorder of time & place, vnseasonable vse of it, & intemperance, ouer much, or ouer little taking of it. A true saying it is, *Plures crapula quàm gladius*, this gluttony kills more then the sword, this *omni vorantia*, & *homicida gula*, this al-devouring and murdering gut. And that of *Pliny* is truer, *Simple diet is the best, heaping vp of sencerall meats is pernicious, and sauces worse, many dishes bring many diseases.* *Avicen* cries out, that *nothing is worse then to feed on many dishes, or to protract the time of meats longer then ordinary, from thence proceed our infirmities, and 'tis the fountaine of al diseases, which arise out of the repugnancy of grosse humours.* Thence, saith *Fernelius*, come crudities, winde, oppilations, *cacochymia*, *plethora*, *Cachexia*, *Bradiopepsia*, * *Hinc subita mortes*, at que intestata senectus, sudden death, &c. and what not.

As a Lampe is choaked with a multitude of oyle, or a little fire with ouer-much wood quite extinguished: so is the natural heat with immoderate eating strangled in the body. *Pernitiosa sentina est abdomen insaturabile*; one saith, an insatiable paunch is a pernicious sinke, & the fountaine of all diseases both of body and minde. *Mercurialis* will haue it a peculiar cause of this priuate disease, *Solenander consil. 5. sect. 3.* illustrates this of *Mercurialis*, with an example of one so melancholy, *ab intempestivis commestationibus*, vnseasonable feasting. *Crato* confirmes as much, in that often cited counsell, *21. lib. 2.* putting superfluous eating for a maine cause. But what need I seeke farther for proofes? Heare *Hippocrates* himselfe, *lib. 2. Aphorif. 10.* *Impure bodies the more they are nourished, the more they are hurt, for the nourishment is putrified with vitious humours.*

And yet for all this harme, which apparently followes surfetting & drunkenesse, see how we luxuriate and rage in this kinde, reade what *Iohannes Stuckius* hath written lately of this subiect, in his great volume *de Antiquorum Conuiuijs*, and of our present age, *quàm¹ portentoſe cenæ*, prodigious suppers, *qui dum invitant ad cenam, efferunt ad sepulchrum*, what *Fagos*, *Epicures*, *Apitios*, *Heliogables* our times afford? *Lucullus* Ghost walkes stil, & euery man desires to sup in *Apollo*: *Æsops* costly dish is ordinarily serued vp.

----- *n Magis illa iuvant, quæ pluris emuntur.*

The dearest cates are best, and 'tis an ordinary thing to bestow 20. or 30. l. on a dish, some thousand Crownes vpon a dinner: *Mully-Hamet* King of *Fez* and *Morocco* spent three pound on the sauce of a Capon: 'tis nothing in our times, we scorne all that is cheape. We loath the very light (some of vs, as *Seneca* notes) because it comes free, and we are offended with the Sunnes heat, and those coole blasts, because we buy them not. This aire we breath is so common, we care not for it, nothing pleaseth but what is deare. And if we bee a witty in any thing, it is *ad gulam*: If we study at all, it is *erudito luxu*, to please the pallat,

quod spiritum emere non possumus, quod hic aer non emptus ex facili, &c. adeo nihil placet, nisi quod carum est a Ingeniose ad Gulan,

and

*d Anima ag-
tium illa facit
de inciplo dei
immundum fla-
bulum facit. Pe-
letus 10. cap.
e Lib. 11. cap.
52. Hominis ci-
bus vilissimus
simplex, acervo-
is cibum pe-
stiferum & condi-
menta per nitio-
sa, multos mor-
bos multa serui-
la ferunt.*

*13 1. dis. 2. cap.
Nihil deterius
quam si tempus
in flo longi-
m deinde protra-
hatur, & varie
ciborum genera
conuergantur:
inde morborum
scaurigo, que
ex repugnancia
humorū oritur.*

*g Pat. 1. 1. c. 14
h Tur Sat. 5.
Nimiam reple-
tio ciborum facit
melancholicum.
i Comestio super
sua cibi, & po-
tus quantitas
nimia.*

*k Impura corpo-
ra quanto magis
nutris tantoma-
gis ledit: putre-
facit enim ali-
mentum vitio-
sus humor.*

*l Vid. Goclen.
de portentoſis
cenis, &c.
m Amb. lib. de
Ieu. cap. 14.
n Inueral.*

*o Guiccardine.
p Na. 1. quest. 4.
cap. vii. fastidio
est lumen gra-
tium, dolet
quod solem,*

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^r *Olim vile m̃cipium, nunc in omni estimatio- ne, nunc ars ha- beri cepta, &c.*
¹ *Epist. 23. l. 7. quorum in ven- tre ingenium, in patinis, &c.*
² *In lucem co- nat Sertorius.*
^u *Seneca.*
^x *Mancia gū- ta, dapes non sa- pore sed sumptu estimantes. Se- neca consol. ad Helvidium.*
^y *Savientia gut- tura satiare non possunt fluvii & maria, Aeneas Sylvius de mi- ser. curial.*

and to satisfy the gut, *A Cooke of old was a base knave* (as *Livy* complains) but now a great man in request: *Cookery is become an art, a noble science, Cookes are Gentlemen; Venter Deus; They weare their braines in their bellies, and their guts in their heads*, as ¹ *Agrippa* taxed some Parasites of his time, rushing on their owne destruction, as if a man should runne vpon the point of a sword, *usq; dum rumpantur comedunt*, ² all day, all night, let the Physitian say what he will, imminent danger, and ferall diseales are now ready to seize vpon them, they will eat till they vomit, *Edunt vt vomant, vomunt vt edant*, saith *Seneca*, which *Dion* relates of *Vitellius*, *solo transitu ciborum nutriti indicatus*, his meat did passe through, and away: or till they burst againe. ^u *Strage animantium ventrem onerant*, ³ and rake ouer all the world, as so many ^x *flaues*, belly-gods, and land-serpents, & *totus orbis ventri nimis angustus*, the whole world cannot satisfy their appetite. ^{*} *Sea, land, rivers, lakes, &c. may not giue content to their raging guts.* To make vp the messe, what immoderate drin- king in euery place? *Senem potum pota trahabat anus*, how they flocke to the Taverne: as if they were *fruges consumere nati*, borne to no other end but to eat and drinke, like *Offellius Bibulus*, that famous Roman parasite, *qui dum vixit, aut bibit aut minxit*; as so many Caskes to hold wine, yea worse then a Cask, that marres wine, & it selfe is not marred by it, yet these are braue men, *Silenus Ebrius* was no brauer. *Et quæ fuerunt vitia mores sunt*: 'tis now the fashion of our times, an honour: *Nunc verò res ista eò redijt* (as *Chrysostome* ser. 30. in 5. *Ephes.* comments) *Vt effeminata ridendæq; ignavia loco habeatur, nolle inebriari*, 'tis now come to that passe that he is no Gentleman, a ve- ry milke-sop, a clowne, of no bringing vp, that will not drinke, fit for no company: he is your only gallant, that playes it off finest, no disparagement now to stagger in the streets, reele, raue, &c. but much to his fame and re- nowne: as in like case *Epidicus* told *Thesprio* his fellow seruant, in the ² *Poet.* *Ædipol facinus improbum*, one vrged, the other replied: *at iam alijs fecere idem, erit illi illa res honori*, 'tis now no fault, there be so many braue exam- ples to beare one out: 'tis a credit to haue a strong braine, and carry his liquor well: the sole contention who can drinke most and fox his fellow soonest. 'Tis the *summum bonum* of our *Tradesmen*, their felicity, life and loule, *tanta dulcedine affectant*, saith *Pliny*, lib. 14. cap. 12. *Vt magna pars non aliud vite premium intelligat*, their Chiefe comfort, to bee merry together in an ale- house or Tauerne, as our moderne *Muscovites* doe in their *Mede-innes*, and *Turkes* in their *Coffa-houses*, which much resemble our *Tauernes*: they will labour hard all day long to be drunk at night, and convert daye into night, as *Seneca* taxeth some in his times, *pervertunt officia noctis & lucis*, whē we rise, they commōly goe to bed, like our *Antipodes*, *Nosque ubi primus equis oriens affluvit anhelus*,

Illis fera rubens accendit lumina vesper.

So did *Petronius* in *Tacitus*, *Heliogabalus* in *Lampridius*,

a Hor.

----- *Noctes vigilabat ad ipsam*

Mane, diem totum stertebat. ----- *Verres*, against whom *Tully*

so much inueighs, in winter he neuer was *extra tectum, vix extra lectum*, ne- ver almost out of bed, ^b still wenching, and drinking; so did he spend his time, and so doe *Myriads* in our dayes. They haue *gymnasia bibonum*, schooles and rendezvous, these *Centaur*es and *Lapithæ*, tosse pots, and boles,

^b *Diei breuitas convivia, noctis longitudo stu- pro concereba- nt.*

as se

as so many bals, invent new tricks, as Sauages, Anchoues, Tobacco, Cavaere, pickled Oyfters, Herrings, Fumados, &c. innumerable salt meats to increase their appetite, and study how to hurt themselves by taking Antidotes, & to carry their drinke the better: ^d And when naught else serues, they will goe forth, or be conueied out to empty their gorge, that they may returne to drinke a fresh. They make lawes *insanas leges, contra bibendi fallacias*, and bragge of it when they haue done, crowning that man that is soonest gone, as their drunken predeceffours haue done, ---- ^f *quid ego video? Pl: Cum coronâ Pseudolum ebrium tuum*---- And when they are dead, will haue a Can of wine with ^g *Marons* old woman to be engrauen on their tombes. So they triumph iu villany, and iustifie their wickednesse, with *Rablais* that *French Lucian*, drunkenesse is better for the body then physicke, because there be more old drunkards then old Physitians. Many such frothy arguments they haue, ^h inviting and encouraging othersto doe as they doe, and loue them dearly for it (no glew like to that of good fellowship) So did *Alcibiades* in Greece, *Nero*, *Bonofus*, *Heliogabalus* in Rome, or *Alegabalus* rather, as he was styled of old, (as ⁱ *Ignatius* proues out of some old coynes.) So doe many great men still, as ^k *Heresbachius* obserues. When a Prince drinckes till his eyes stare, like *Bitias* in the Poet, ---- (^l *ille impiger hausit*

Spumantem vino pateram)---and comes off cleerely, sound Trum-pets, Fife and Drummes, the spectators will applaud him, the ^m Bishop him- selfe (if he bely them not) with his Chaplaine will stand by and doe as much, O *dignum principe haustum*, 'twas done like a Prince. Our Dutchmen invite all commers with a payle and a dish, *velut infundibula integras obbas exhauriunt*, & in monstrous poculis, ipsi monstrosi monstrosius epotant, making barrells of their bellies. Incredible dictu, as ⁿ one of their owne countrimen complains: ^o *Quantum liquoris immodestissima gens capiat, &c.* How they loue a man that will be drunke, crowne him and honour him for it, hate him that will not pledge him, stab him, kill him, a most intollerable offence, and not to bee forgiven. ^p He is a mortall enemy that will not drinke with him, as *Munster* relates of the Saxons. So in Poland, he is the best servitor and the honestest fellow, saith *Alexander Gaguinus*, ^q that drinketh most healths to the honour of his master, he shall be rewarded as a good servant, and held the brauest fellow that carries his liquor best, when as a brewers horse will beare much more then any sturdy drinker, yet for his noble exploits, in this kinde hee shall be accounted a most valiant man, for ^r *Tam inter epulas fortis vir esse potest ac in bello*, as much valour is to be found in feasting as in fighting; and some of our Citty Captaines, and Carpet Knights will make this good, and proue it, Thus they many times wilfully pervert the good temperature of their bodies, stifle their wits, strangle nature, and degenerate into beasts.

Some againe are in the other extreame, and drawe this mischief on their heads by too ceremonious and strict diet, being ouer precise, Cockney-like, and curious in their obseruation of meats, times, as that *Medicina statica* prescribes, iust so mane ounces at dinner, which *Lessius* enioynes, so much at supper, not a little more, nor a little lesse, of such meat, and at such houres, a diet drinke in the morning, Cock-broth, China-broth, at dinner, Plumbe-

c Et quo pas-
c. piam, ineta-
menta exco-
tantur.
d Fores pata-
tur ut ad conu-
um reportentur;
repleti ut ex-
hauriant & ex-
hauriri ut bi-
bant. Ambros.
e Ingenitis uafa
velut ad effusa-
tionem. &c.
f Plautus.
g Lib. 3. Anibol.
cap 20.
h Gratian con-
ciliat potando.
i Notia ad Capi-
tula.
k Lib. de edu-
candis prince-
pum libris.
l Virg.
m Idem strenti-
potatoris Epi-
copi Sacellanus,
cum ingeniem
pateram exhau-
rit princeps.
n Bohemus in
Saxonia. Adeg
immoderate &
immodeste ab
ipsis bibitur, ut
in compositio-
bus suis non ex-
hibet solum &
cantuaris sat in-
fundere possint,
sed impletum
multitudo appo-
nant, & scutella
iniecta hortan-
tur quemlibet
adhibere para-
re.

o Dictu incredi-
bile, quantum
huiusce liquoris
immodesta gens
capiat, plus po-
tatem amicissi-
mum habent, &
serto coronant;
inimicissimum e-
co. tra qui non

vult & sede & cullibus expiant. p Qui potare recusat, bestis habetur, & cedere nonnunquam res expiatur. q Qui melius bibit pro salute
animi melior habetur minimis. r Grac. Poeta apud Stobaeum, ser. 18.

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broth, a Chicken, a Rabbet, ribbe of a Racke of mutton, winge of a Capon the merry thought of a henne, &c. to founder bodies this is to nice and most absurde. Others offend in ouermuch fasting: Pining a daies, saith ^b *Guianerius*, and waking a nights, as many *Moore*s and *Turkes* in these our times doe: *Anchorites*, *Monkes*, and the rest of that superstitious ranke (as the same *Guianerius* witnesseth that he hath often seene to haue happened in his time) through immoderate fasting, haue beene frequently mad. Of such men belike *Hippocrates* speakes, 1. *Aphor.* 5. When as he saith ^c They more offend in too sparing diet, and are worse damnified, then they that feede liberally, and are ready to surfet.

^b Qui de die ieiunant & nocte vigiliant facile cadunt in melancholiam; & qui naturæ modum excedunt c. 5. tract. 15. c. 2. Longa famis tolerantia, ut iis saepe

accidit qui tanto cum fervore Deo servire cupiunt per ieiunium, quod maniaci efficiantur; ipse vidi saepe. ^c In tenui victu agri delinquant, ex quo fit ut maiori afficiantur detrimento, maioriq; sit error tenui quam pleniore victu.

SUBSECT. 3.

Custom of diet, Delight, Appetite, Necessity,
how they cause or hinder.

N

^d Que longotē pore consuetudo sunt, etiam si deteriora, minus in assuetis molestare solent.

^e Qui medicē vivit, misere vivit.

^f Consuetudo altera natura.

^g Herefordshire, Gloucestershire, Worcestershire.

^h Leo Afer. l. 1. solo camelorum lacte contenti, nil præterea deliciarum ambiunt.

ⁱ Delectantur Greci piscibus magis quam carnibus.

^k Flandri vinum butiro dilutum bibunt (nauseo referem) ubiq; butirum inter omnia fercula & bellaria locū obtinet. Steph. præfat. Herod.

^l Lib. 1. hist. Ang.

^m P. Iovius descrip. Britonum. they sit, eat and drinke all day at dinner in Island, Muscovy and those northerne parts. ⁿ Suidas

vict. Herod: nihil cum eo melius quam si quis Cicutam, aconium, &c.

O rule is so generall which admits not some exeption: to this therefore which hath beene hitherto said, (for I shall otherwise put most men out of commons) and those inconveniences which proceede from the substance of meats, an intemperate or vnseasonable vse of them, custome somewhat detracts, and qualifies according to that of *Hippocrates*. 2. *Aphorif.* 50. ^d Such things as wee haue beene long accustomed to, though they be evill in their owne nature: yet they are lesse offensue. Otherwise it might well be objected, that it were a meere ^e tyranny, to liue after those strict rules of Physicke. For ^f custome doth alter nature it selfe, and to such as are vsed to them it makes bad meats wholsome, and vnseasonable times to cause no disorder. Cider and Perry are windy drinkes, so are all fruits windy in themselves, cold most part, yet in some shires of ^g *England*, *Normandy* in *France*, *Guipuscoa* in *Spaine*, 'tis their common drinke, and they are no whit offended with it. In *Spaine*, *Italy*, and *Affricke*, they liue most on roots, raw hearbes, ^h Camels milke, and it agrees well with them; which to a stranger will cause much grievance. In *Wales*, *lacticius* vescentur, as *Humfry Lluyd* confesseth, a *Cambro-Britaine* himselfe in his elegant Epistle to *Abraham Ortelius*. They liue most on whit-meats, in *Holland* on Fish, Roots, ⁱ Butter: and so at this day in *Greece*, as ^{*} *Bellonius* obserues they had much rather feed on Fish then Flesh. With vs *Maxima pars victus in carne consistit*, wee feed on flesh most part, saith ^k *Polydor Virgil*, as all northerne countries doe; and it would be very offensue to vs, to liue after their diet, or they to liue after ours. Wee drinke beere, they wine; they vse oyle, we butter: wee in the North are ^l great eaters, they most sparing in those hotter countries: and yet they and wee following our owne customes, are well pleased. An *Aethiopian* of old seeing an *European* eat bread, wondered, *quomodo stercoribus vescentes viveremus*, how we could eat such kinde of meats, so much differed his countrimen from ours in diet, that as mine ^{*} author in-

ferres

ferres, si quis illorum victum apud nos emulari vellet, if any man should so feed with vs; it would be all one to nourish as *Cicuta*, *aconitum*, or *Hellebor* it selfe. At this day in *China* the common people liue in a manner altogether on roots and hearbs, and to the wealthiest, Horse, Ass, Mule, Dogges, Cats-flesh is as delightfome as the rest, so ^m *Mat. Riccius* the Iesuite relates, who liued many yeares amongst them. The *Tartars* eat raw meate, and most commonly ⁿ horse-flesh, drinke milke and blood as the *Nomades* of old.

Et lac concretum cum sanguine potat equino,

They scotte at our *Europeans* for eating bread, which they call tops of weeds; and horse meat, not fit for men: And yet *Scaliger* accounts them a sound and witty nation, liuing an hundred yeares; euen in the ciuilest country of them they doe thus, as *Benedict* the Iesuit obserued in his travells from the great *Mogors* Court by land to *Paquin*, which *Riccus* contends to be the same with *Cambula* in *Cataia*. In *Scandia* their bread is vsually drved fish, & so likewise in the *Shetland* Iles: And their other fare, as in *Island* saith *Dithmarus Bleskenius*, Butter, Cheese, and fish; their drinke water; their lodging on the ground. In *America* in many places their bread is roots, their meat *Palmitos*, *Pinas*, *Potatos*, &c. and such fruits. With some, Fish, Serpents, Spiders; and in diuerse places they eat mans flesh raw, and roasted; euen the *Emperour* *Metazuma* himselfe. In some coasts againe, ^r one tree yeelds them *Coquernuts*, meat and drinke, fire, fuell, apparell, with his leaues, oyle, vinegar, couer for houses, &c. and yet these men going naked, feeding course, liue commonly 100 yeares, are seldome or neuer sicke; all which diet our *Physitians* forbid. In *Westphaling* they feed most part on fatte meats and wourts, knuckle deepe, and call it ^r *cerebrum Iouis*: in the Low countries with roots, In *Italy* Frogges and Snailles are vsed. The *Turkes*, saith *Busbeckius*, delight most in fried meats. In *Muscovy* Garlicke and Onions, are ordinary meat & sauce, which would be pernicious to such as are vnaccustomed vnto them, delightfome to others; and all is ^t because they haue bin brought vp vnto it. Husbandmen & such as labour, can eat fat bacon, salt grosse meat, hard cheese, &c. (*ô dura messorum ilia*) course bread at all times, goe to bed and labour vpon a full stomacke, which to some idle persons would be present death, and is against the rules of Physicke; so that custome is all in all. Our travellers finde this by common experience when they come in farre countries, and vse their diet, they are suddenly offended, as our *Hollanders* and *English-men* when they touch vpon the coasts of *Africke*, those *Indian* *Capes* and *Islands*; are commonly molested with *Calentures*, *Fluxes*, and much distempered by reason of their fruits. * *Peregrina, etsi suavia, solent vescentibus perturbationes insignes adferre*; strange meats though pleasant, cause notable alterations and distempers. On the other side vse and custome mitigates or makes all good againe. *Mithridates* by often vse, which *Pliny* wonders at, was able to drinke poyson; & a maid as *Curtius* records sent to *Alexander* from King *Porus*, was brought vp with poyson from her infancy. The *Turkes*, saith *Bellonius lib. 3. cap. 15.* eate *Opium* familiarly, a dramme at once, which we dare not take in graines. ^y *Garcus ab Horto* writes of one whom he saw at *Goa* in the *East Indies*, that tooke tenne drammes of *Opium* in three daies; and yet *consulto loquebatur*; spake vnderstandingly, so much can custome doe. ^z *Theophrastus* speakes of a Shepheard that could eate *Hel-*

in *Expedic in Sinas lib. 1. cap. 3.* *hortensium barbarum* & *olerum*, apud *Sinas* quam apud nos longe frequēior vsus, complures quippe de vulgo reperias nulla alia re vel tenuitatis vel religionis causa viscētes & quos malus, asellus, &c. aequē fere vescuntur ac pabula omnia, *Mat Riccius, l. 5. cap. 12.* ⁿ *Tartari* mulis, equis vescuntur & crudis carminibus, & fruges coniectant, dicentes, hoc iumentorum palum & boum, non hominum, ^o *flandiae* descriptione victus eorum butiri lacte, caseo consistit piscēs loco panis habent, potus aqua, aut serum, sic viri aut sine medicina multi ad annos 200.

^p *Patagones*, ^q *Benzo* & *Per Cortesius lib. no. vii orbi inscrip* ^r *Linscoien cap. 56.* *palme* instar totius orbis arboribus longe prestantior. ⁱ *Lips. Epist.* ^t *Teneris* affuscere multum. ^u *Reperitine* mutationes noxam parant. *Hippocrat. Aphorism. 21. Ep. 6. sect. 3.* ^z *Brucerus lib. 1. cae 23.* ^y *Simpl. med. c. 4. l. b. 1.* ^z *Hennius l. 3. cap. 19. prax. med.*

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lebor in substance. And therefore Cardan concludes out of Galen, *consuetudinem utcumq; ferendam, nisi valde malam*, Custome is howsoever to be kept; except it be extreame bad: he adviseth all men to keepe their old customes; and that by the authority of * Hippocrates himselfe, *dandum aliquid tempori, atati, regioni, consuetudini*, and therefore to ^a continue as they began, be it diet, bath, exercise, &c. or whatsoever else.

* Aphorif. 17.
a in dubiis consuetudinem sequatur adoles. cons. & inceptis perseueret.

b Quicum voluptate assumitur tibi, ventriculus avidius completitur, expeditusq; concoquit, & que displicent aversatur.

c Nothing against a good stomacke as the saying is.

d Lib 7. hist. Scot.

Another exception is delight, or Appetite, to such and such meats: Though they be hard of digestion, melancholy: yet as Fuchsius excepts cap. 6. lib. 2. Instit. sect. 2. ^b The stomacke doth readily digest, and willingly entertaine such meats wee love most, and are pleasing to us, abhorres on the other side such as we distast. Which Hippocrates confirms Aphorif. 2. 38. Some cannot endure cheefe, out of a secret Antipathy, or to see a roasted Ducke, which to others is a ^c delightfulmeat.

The last exception is necessity, poverty, want, hunger, which driues men many times to doe that which otherwise they are loath, cannot endure; and thankfully to accept of it: As Beuerage in ships, & in sieges of great Citties, to feed on Dogges, Cats, Rats, and Men themselves. Three outlawes in ^d Hector Boethius being driven to their shifts, did eat raw flesh, and flesh of such fowle as they could catch, in one of the Hebrides for some few months. These things doe mitigate or disannull that which hath beene said of Melancholy meats, and make it more tolerable: but to such as are wealthy, liue plentifully, at ease, may take their choice, and refraine if they will, these viandes are to be forborne, if they be inclined to, or suspect melancholy, as they tender their healths: Otherwise if they be intemperate, or disordered in their diet, at their perill be it. *Qui monet amat, Ave & cave.*

SUBJECT. 4.

Retention and Evacuation a cause, and how.



F Retention and Evacuation, there be diverse kinds, which are either concomitant, assisting, or sole causes many times of melancholy. ^e Galen reduceth defect and abundance to this head; or others, ^f all that is separated or remaines. In the first ranke of these I

e 30 artis.
f Que exco. nuntur aut sub. sistunt.

Costiuenesse.

g Ex ventre

suppresso, inflam

mationes, capi

tis dolores, cali

gines crecunt.

h Excrementa

retenta, mentis

agitationem pa

vere solent.

i Cap. de Mel.

k Tam delirus,

ut vix se homi

nem agnosceret.

l Alvus astri

ctus causa

may well reckon vp Costiuenesse, & keeping in of our ordinary excrements, which as it often causeth other diseases, so this of melancholy in particular. ^g Celsus lib. 1. cap. 3. saith it produceth inflammation of the head, dulnesse, clou- dinesse, headache, &c. ^h Prosper Calenus lib. de atrâ bile, will haue it distemper not the organ onely, but the minde it selfe by troubling of it. And some times it is a sole cause of Madnesse, as you may read in the first booke of ⁱ Skenkins his medicinall obseruations. A young Merchant going to Norde- ling Faire in Germany, for ten daies space neuer went to stoole; at his returne he was ^k grievously melancholy, thinking that hee was robbed, and would not be perswaded but that all his money was gone: His friends thought hee had some Philtrum giuen him, but ^l Cnelinus a Physitian being sent for, found his Costiuenesse alone to be the cause, and therevpon gaue him a Clister, by which hee was speedily recovered. *Trincavellius consult. 35. lib. 1.* saith as much of a melancholy Lawyer, to whom he administred Physicke, and Ro-

dericm

dericus à Fonseca consult. 85. Tom. 2. * of a patient of his, that for 8. dayes was bound, and therefore melancholy affected. Other Retentions and Evacu-
tions there are, not simply necessary, but at sometimes; as *Fernelius* accompts
them. *Path. lib. I. cap. 15.* as suppression of Hemoroids, monthly issues in wo-
men, bleeding at nose, immoderate, no use at all of *Venus*: or any other ordi-
nary issues.

^m Detention of hemrods, or monethly issues, *Villanovanus Breviar lib. 1. cap. 18. Arculanus cap. 16. in 9. Rasis, Vittorinus Faentinus pract. mag. Tract. 2. cap. 15. Bruel &c.* put for ordinary causes. *Fuchsius lib. 2. sect. 5. cap. 30.* goes farther, and saith, that ⁿ many men vnseasonably cured of the hemrods, haue beene corrupted with Melancholy, seeking to auoid Scylla, they fall into Charybdis. *Calen lib. de hum. commen. 3. ad text. 26.* illustrates this by an example of *Lucius Martins*, whom he cured of madnesse, contracted by this meanes: And ^o *Skenkins* hath two other instances of two Melancholy and mad women, so caused from the suppression of their monthis. The same may be said of bleeding at the nose, if it be suddainly stopt, and haue beene formerly vsed, as ^p *Villanovanus* vrgeth; And ^q *Fuchsius lib. 2. sect. 5. cap. 33.* stiffely mainraines, that without great danger, such an issue may not be stayed.

Venus omitted, produceth like effects. *Mathiolus* *epist.* 5. *lib. penult.* & avoucheth of his knowledge, that some through bashfulnesse abstained from *Venerie*, and thereupon became very heavy and dull, and some others that were very timorous, melancholy, and beyond all measure sad. *Oribasius* *med. collect. lib.* 6. *cap.* 37. speakes of some, that if they doe not use carnall copulation, are continually troubled with heavinesse and headach; and some in the same case by intermission of it. Not use of it hurts many, *Arculanus* *cap.* 6. in 9. *Rasis*, and *Magnus* *part.* 3. *cap.* 5. thinke, because it sends up poisoned vapours to the Braine and Heart. And so doth *Galen* himselfe hold, that if this naturall seede be overlong kept (in some parties) it turnes to poison. *Hieronimus Mercurialis* in his chapter of Melancholy, cites it for an especiall cause of this malady, *Triapismus, Satyriasis &c.* *Haliabbas* 5. *Theor. cap.* 36. reckons up this and many other diseases. *Villanovanus* *Breviar. lib.* 1. *cap.* 18. saith, he knew many monks, and middowes grievously troubled with melancholy, and that from this sole cause. *Lodovicus Mercatus* *lib.* 2. *de mulierum affect.* *cap.* 4. & *Rodericus a Castro de morbis mulier. lib.* 2. *cap.* 3. treat largely of this subject, and will haue it produce a peculiar kinde of melancholy, in stale maides, nunnes, and widowes, ob suppressionem mensium & venerem omissam, timide, meste, anxie, verecunde, suspitiose, languentes, consilij inopes, cum summa vitæ & rerum meliorum desperatione, &c. they are melancholy in the highest degree, and all for want of husbands. *Ælianus Montaltus* *cap.* 37. *de melanchol.* confirms as much out of *Galen*: so doth *Wierus*, *Christopherus à Vega de art. med. lib.* 3. *cap.* 14. relates many such examples of men, and women, that he had seene to be melancholy. *Felix Platter* in the first booke of this obseruations, tells a story of an ancient Gentleman in *Alsatia*, that married a yong wife, and was not able to pay his debts in that kinde for a long time together, by reason of his several infirmities: but she because of this inhibition of *Venus*, fell into a horrible & viciat melancholios sepe fieri vidit, y melancholia orta à vasis seminarij inuetero 2 Nobilis senex Alsatius, inveniens ante coitus dolore, & multis morbis correptus, non potuit prestare officium mariti, vix initio matrimonio agrotans illa in rem incidit, ob Venerem prohibitam ut omnium eam invicentium congressum, voce, pulsu, gressu expectaret, & quam non in solis Anglicanos expetit magno clamore.

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* Per octo dies
alium sicum
habet & nihil
reddit.

in Sile per ne-
res, five kamet-
rhodes.

n. Med. in. ex-
positum ab H. C.
marchid. d. n.
curati. melior
ceteris de v. p.
f. 1. 1. 1. 1.

S. J. 1800, L. 1.
O Lib. 1 de Mex.
nia.

р. 2. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845

q. d. m. f. n. s. m.
g. p. i. p. o. r. t. h. u.
e. l. e. c. t. i. o. n. e. s. u. n. t. q. u. a.
d. a. n. t. e. p. r. o. p. r. i. e. t. a. t. e.
m. u. l. t. a. m. u. n. t. f. a. c.
t. i. o. n. e. v. a. r. i. a. t. i. o.
i. m. p. e. d. i. t. i. b. e. t.

r. Novum quoddam
 per pudorem co-
 ditu abstinentes,
 torpidos, pigrosq;
 factos: convulsos
 etiam melanchol-
 licos, praeter mo-
 dum maestos, i-
 midoq;.

Infantuli nifi
coeat, affidue
capitis gravitate
infestantur.

dicit se novisse
 quosdam tales
 ex ista factos ex
 intermissione.
 Veneris.

2. *Quodammodo*
magis minus
specimens ad eum
et cetera.

Sperma plus d. u.
relinquunt, transi-
sit in Venenum.

u Gravel: pro-
ductu corporis
et animi agi-
tationes.

Ex permate
Copr. a medium re=
tence mous. box,

ben rancidum fieri
elegant, melius

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a Vidi acerdo-
tem optimum &
pium, qui quod
nolle vii Vene-
re, in melanco-
lica symptomata
incidit.
b Ob abstinen-
tiam & concubi-
tu incidit in me-
lancholiam.

fury, and desired euery one that came to see her, by words, lookes, and gestures to haue to doe with her, &c. *a* Bernardus Paternus a Physitian, saith, he knew a good honest godly Priest, that because he would neither willingly marry, nor make use of the Stewes, fell into grievous melancholy fits. Hildesheim spicell. 2. hath such another example of an Italian melancholy Priest, in a consultation had Anno 1580. Iason Pratenfis giues instance in a married man, that from his' wines death abstaining, *b* after marriage, became exceeding melancholy, Rodericus a Fonseca in a young man so misaffected, Tom. 2. consult. 85. To these you may adde, if you please, that conceited tale of a Jew, so visited in like sort, and so cured, out of Poggins Florentinus.

Intemperate Venus is all out as bad in the other extreame, Galen. lib. 6. de morbis popular sect. 5. text. 26. reckons vp melancholy amongst those diseases which are *c* exasperated by Venery: so doth Avicenna 2. 3. cap. 11. Oribasius loc. citat. Ficinus lib. 2. de sanitate tuenda, Marsilius Cognatus, Montaltus cap. 27. Guianerius Tract. 3. cap. 2. Magninus cap. 5. part. 3. *d* giues the reason, because *c* it infrigidates and dryes vp the body, consumes the spirits, and would therefor haue all such as are cold and dry, to take heed of, and to auoide it as a mortal enemy. Iacchinus in 9. Rasis cap. 15. ascribes the same cause, and instanceth in a Patient of his, that married a young wife in a hot summer, *f* and so dried himselfe with chamber-worke, that he became in short space from melancholy, mad: he cured him by moistning remedies. The like example I finde in Lelius a Fonte Eugubinus consult. 129. of a Gentleman of Venice, that vpon the same occasion, was first melancholy, afterwards mad: Read in him the story at large.

Any other Evacuation stopped, will cause it, as well as these aboue named, be it bile, *g* vicer, issue, &c. Hercules de Saxonia lib. 1. cap. 16. & Gordonius, verifie this out of their experience. They saw one wounded in the head, who as long as the fore was open, lucida habuit mentis intervalla, was well: but when it was stopped, redijt melancholia, his melancholy fit seized on him againe.

Artificiall Evacuations are much like in effect, as hot houses, bathes: blood-letting, purging, vnseasonably and immoderately vsed. *h* Bathes dry too much, if used in excesse, bee they naturall or artificiall, and offend extreame hot, or cold; one dries, the other refrigerates ouer much. Montanus consil. 137. saith, they ouerheat the Liuer. Ioh. Struthius, Stigmat: artis, lib. 4. cap. 9. contends, *k* that if one stay longer then ordinary at the Bathe, goe in too oft, or at vnseasonable times, he putrifies the humors in his body, To this purpose writes Magninus lib. 3. cap. 5. Guianerius Tract. 15. cap. 21. vtterly disallows all hot baths in melancholy aduult. *l* I saw, (saith he) a man that laboured of the gout, who to be freed of his malady, came to the Bathe, and was instantly cured of his disease, but got another worse, and that was Madnesse. But this judgement varies as the humor doth, in hott or colde: Baths may bee good for one Melancholy man, bad for another: that which will cure it in this party, may cause it in a second.

Phlebotomy, many times neglected, may doe much harme to the body, when there is a manifest redundance of bad humors, and melancholy blood; and when these humors heate and boyle, if this be not vsed in time, the parties affected, so inflamed, are in great danger to be mad; but if it be vnadvisedly.

c Que à coitu
exacerbantur.

d Superfluum
coitum causam
ponunt.

e Exsiccat cor-
pus, spiritus con-
sumit &c. cave-
ant ab hoc sicci,
velut inimico
mortalis.

f Ita exsiccatu-
s ut è melanco-
lico statim fuerit
insanus, ab hu-
melantibus
curatus.

g Ex caute. io
& vlcere exsi-
ca. o.

h Gord cap. 10.
lib. 1. discom-
mendat colde
baths as noxi-
ous.

i Siccum red-
dunt corpus.

k Si quis longius
eroretur in eis,
aut nimis fre-
quenter, aut im-
portune neatur,
humores putre-
facit.

l Ego anno supe-
riore, quandam
guttafium vidi
aduultum, qui ut
liberaretur de
gutta, ad balnea
accessit, & de
gutta liberatus,
maniacus factus
est.

Phlebotomy.

ledly, importunately, immoderately vsed, it doth as much harme by refrigerating the body, dulling the spirits, and consuming them: as *Ioh. m Curio* in his 10. chap. well reprehends; such kinde of letting blood doth more hurt then good: *n the humors rage much more then they did before; and is so farre from avoiding melancholy, that it increaseth it, and weakneth the sight.* *o Prosper Calenus* obserues as much of al Phlebotomy, except they keepe a very good diet after it: Yea and as *P Leonartus Iacchinus* speakes out of his owne experience, *q the blood is much blacker to many men after their letting of blood, then it was at first.* For this cause belike *Salust. Saluianus lib. 2. cap. 1.* will admit or heare of no blood-letting at all in this Disease; except it be manifest it proceede from blood: he was (it appeares) by his owne words in that place, Master of an Hospitall of mad men, *r and found by long experience, that this kinde of evacuation either in head, arme, or any other part did more harme then good.* To this opinion of his ** Felix Plater* is quite opposite, though some winke at, disallow and quite contradiēt all Phlebotomy in Melancholy, yet by long experience I haue found innumerable so saued, after they had beene 20. nay 60. times let blood, and to liue happily after it. It was an ordinary thing of old in *Galens* time, to take at once, from such men 6. pound of blood, which now we dare scarce take in ounces, sed *viderint medici*, great bookes are written of this subject.

Purging vpward and downeward, in abundance of bad humors omitted, may be for the worst; so likewise as in the precedent, if ouer-much, too frequent or violent, it *r* weakeneth their strength, saith *Fuchsius lib. 2. sect. 2. cap. 17.* or if they be strong or able to endure Physick, yet it brings them to an ill habit, they make their bodies no better then Apothecaries shops, this, and such like infirmities must needs follow.

*Prio Xenodochio, quod desipientes ex Phlebotomia magis leduntur, & magis desipiunt, & melancholici sepe sunt inde peiores. * De mentis alienat cap 3. et si multos hoc improbassem, innumeros hac ratione sanatos longa obseruatione cognoui, qui vigesies, sexages venas tundendo &c. l. 1. res debilitat.*

m On Schola Salernitana.
n Cels. Elio & chullitio per venarum incisionem, magis sepe incitatur & augmentatur maiore impetu humores per corpus discurrunt.
o Lib. de fl. in lenta Melancholia. Frequens sanguinis missio corpus extenuat.
p In 9. Rhaphs. agram huius parit, & visum debilitat.
q Multo nigrior sp. Et autem sanguis post dies quosdam, quam fuit ab initio.
r Non laudo eos qui in desipientia docent, secus, dam esse venam frontis, quia spiritus debilitatur inde, & ego longa experientia obseruari in 170

S V E S E C T. 5.

Bad Aire a cause of Melancholy.

Aire is a cause of great moment, in producing this; or any other Disease, being that it is still taken into our bodies by respiration, and our more inner parts. *r If it be impure and foggy, it deiects the spirits, and causeth Diseases by infection of the heart,* as *Paulus* hath it lib. 1. cap. 49. *Avicenna lib. 1. Gal. de san. tuenda. Mercurialis, Montaltus &c.* *u Fernelius* saith a thicke aire thickneth the blood and humors. ** Lemnius* reckons vptwo maine things most profitable, and most pernicious to our bodies; Aire, and Diet: and this peculiar Disease, nothing sooner causeth (y *Io. bertus* holds) then the Aire wherein wee breath and liue. ** Such as is the Aire, such be our spirits, and as our spirits, such are our humors.* It offends commonly if it be too *z* hot and dry, thicke, fuliginous, cloudy, blustering, or a tempestuous Aire. *Bodine* in his 5. booke de repub. cap. 1. and 5. of his method of history, proues that hot Countries are most troubled with melancholy,

alis spiritus: & cuiusmodi spiritus humores. z Aelianus Montaltus cap. 11. calidus & siccus, frigidus & siccus, paludinosus, crassus.

and

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a *Multa hic in Xenodochiis sanatorum militum quo strictissime catenata servantur.*

b *Lib. med. parte 2. cap. 19.*

c *Intellige, quod in calidis regionibus, frequenter accidit mania, in frigidis autem tarde.*

d *lib. 2.*

e *Hodopeicon cap. 7.*

f *Apulia æstivo calore maxime fervet, ita ut ante finem Maii pene exusta sit.*

g *Maginus Persi.*

h *Pambeo seu Pract. med lib. 1. cap. 16.*

i *Venete mulieres, quæ diu sub sole vivunt, aliquando melancholicæ evadunt.*

k *Navig. lib. 2. cap. 4.*

l *commerciorum nocte, hora secunda ob nimios, qui servant interdium, exacercent.*

m *Morbo Galliæ laborantes, exponunt ad solem ut morbos excitent.*

n *St Richard Hawkins in his observationibus, sect. 13.*

o *Hippocrates 3. Aphorismorum idem ait.*

p *Idem Maginus in Persia.*

q *Descript. Terr. sanctæ.*

and that there are therefore in *Spaine, Africke, and Asia minor*, great numbers of mad men, insomuch that they are compelled in all Citties of note to build peculiar hospitals for them: *Leo^a Afer lib. 3. de Fessa urbe, Ortelius and Zuinger*, confirme as much: they are ordinary so cholericke in their speeches, that scarce two words passe without railing or chiding in common talke, and often quarrelling in their streets. *b Gordonius* will haue euery man take notice of it: *Note this* (saith he) *that in hot countries it is farre more familiar then in cold.* Although this wee haue now said be not continually so, for as *c Acofta* truely saith, vnder the *Æquator* it selfe, is a most temperate habitation, wholsome aire, a Paradise of pleasure: the leaues cuer greene, cooling showres. But it holds in such as are intemperatly hot, as *d Iohannes à Meggen*, found in *Cyprus*, others in *Malta, Apulia*, and the ** Holy land*, where at some seasons of the yeare is nothing but dust, their riuers dried vp, the aire scorching hot, and Earth inflamed; in so much, that many Pilgrims going barefoot, for Devotion sake, from *Ioppa* to *Ierusalem* vpon the hot sands, often run mad; or else quite ouerwhelmed with sand, *profundis arenis*, as in many parts of *Africke, Arabia Deserta, Bactriana*, now *Charaßan*, when the West winde blowes *involuti arenis transeuntes necantur.* *e Hercules de Saxonia* a Professor in *Venice*, giues this cause, why so many *Venetian* women are melancholy, *quod diu sub sole degant*, they tarry too long in the Sunne. *Montanus consil. 21.* amongst other causes assignes this, why that *Iew* his Patient was mad, *quod tam multum exposuit se calori & frigori.* hee exposed himselfe so much to heat and cold. And for that reason in *Venice*, there is little stirring in those bricke paved streets in Summer about noone, they are most part then a sleepe: As they are likewise in the great *Mogors* Countries, and all ouer the *East Indies*. At *Aden* in *Arabia*, as *f Lodovicus Vertomannus* relates in his trauels, they keepe their markets in the night, to avoide extremity of heat: and in *Ormus*, like cattle in a Pasture, people of all sorts lye vp to the chinne in water all day long. At *Braga* in *Portugal*; *Burgos* in *Castile*; *Messina* in *Sicily*; all ouer *Spaine* and *Italy*, their streets are most part narrow, to avoide the sunne beames. The *Turkes* weare great Turbants *ad fugandos solis radios*, to refract the Sunne beames; & much inconvenience, that hot aire of *Bantam* in *Iava*, yeelds to our men, that sojourne there for traficke: where it is so hot, *g that they that are sicke of the Pox*, lye commonly bleaching in the Sunne, to dry up their sores. Such a complaint I read of those Isles of *Cape Verde* 14 degrees from the *Æquator*, they doe male audire: † one calls them the vnhealthiest clime of the World, for fluxes, feauers, frenzies, Calentures, which commonly seaze on Sea-faring men that touch at them, and all by reason of an hot distemperature of the Aire. The hardiest men are offended with this heat, and stiffest clownes cannot resist it, as *Constantine* affirmes *agricult lib. 2. cap. 45.* They that are naturally borne in such Aire may not endure it, as *Niger* records of some part of *Mesopotamia* now called *Diarbecha*: *quibusdam in locis serienti aestui adeo subiecta est, ut pleraq; animalia feruore solis & cæli extinguantur*; tis so hot there in some places, that men of the Country and cattle are killed with it; and ** Adricomius* of *Arabia felix*, by reason of mirrhe, frankinsence, and hot spices there growing, the aire is so noxious to their braines, that the very inhabitants at sometimes can not abide it, much lesse weaklings and strangers. † *Amatus Lucitanus cent. 1. curat.*

45. reportes of a young maide, that was one *Vincent* a Curriers daughter, some 13 yeares of age, that would wash her haire in the heat of the day (in Iuly) and so let it dry in the sunne, *i to make it yellow, but by that meanes tarrying too long in the heat, she inflamed her head, and made her selfe mad.*

Cold aire in the other extreame, is almost as bad as hot, and so doth *Montaltus* esteeme of it *cap. 11.* if it be dry withall. In those Northerne countries, the people are therefore generally dull, heauy, & many witches, which (as I haue before quoted) *Saxo Grammaticus*, *Olaus*, *Baptista Porta* ascribe to melancholy. But these cold climes are more subiect to naturall melancholy (not this artificiall) which is cold and dry: For which cause *Mercurius Br- tannicus* belike, puts melancholy men to inhabit iust vnder the Pole. The worst of the three is a thicke, cloudy, misty, foggy Ayre, or such as come from fennes, moorish grounds, lakes, muckhills, draughts, sinkes, where any carcases or carrion lies, or from whence any stinking fulsome smell comes: *Galen*, *Avicenna*, *Mercurialis*, new and old Physitians, hold that such Aire is vnwholsome, and ingenders melancholy, plagues, and what not? *Alexan- dreta* an haueu towne in the Mediterranean Sea, is much condemned for a bad ayre, so as *Durazzo* in *Albania*, *Lituania*, *Ditmarsh*, *Pomptine paludes* in *Italy*, the territories about, *Pisa*, *Ferrara*, & b. *Rumny marsh* with vs; the *Hundredreths* in *Essex*, the *Fennes* in *Lincolne shire*. *Cardan de rerum varietate, lib. 17. cap. 96.* findes fault with the site of those rich, and most populous Cities in the Low-Countries, as *Bruges*, *Gant*, *Amsterdam*, *Leyden*, *Vtrecht*, &c. the Aire is bad; and so at *Stockholme* in *Sweden*, *Regium* in *Italy*, *Salisbury* with vs, *Hull* and *Linne*: They may be commodious for navigation, this new kinde of fortification, and many other good necessary vles; but are they so wholsome? Old *Rome* hath descended from the hills, to the Valley, 'tis the site of most of our new citties, and held best to build in plaines, to take the opportunity of *Riuers*. *Leander Albertus* pleads hard for the Aire and site of *Venice*, though the black moorish sands appeare at euery low water; the sea, Fire, and Smoake (as he thinkes) qualifie the Aire: and ⁿ some suppose, that a thicke foggy Ayre helps the memory, as in them of *Pisa* in *Italy*; & our *Camden* out of *Plato*, commends the site of *Cambridge*, because it is so neere the *Fennes*. But let the site of such places be as it may, how can they be excused that haue a delicious seat, a pleasant aire, and all that nature can afford, and yet through their owne nastinesse and sluttishnesse, immund, and sordid manner of life, suffer their aire to putrifie, and themselves to be choaked vp? Many Citties in *Turkie* doe male audire in this kinde: *Constantinople* it selfe, where commonly carrion lies in the street. Some finde the same fault in *Spaine* euen in *Madrid* the Kings seat; a most excellent aire, a pleasant site; but the inhabitants are slouens, and the streets vncleanly kept.

A troublesome tempestuous ayre is as bad as impure, rough and foule weather, impetuous windes, cloudy darke daies, as it is commonly with vs, *cælum visu fædum*, ^o *Polidore* calls it a filthy sky & in quo facile generantur nubes: as *Tullies* brother *Quintus* wrote to him in *Rome*, being then *Quæstor* in *Britaine*. In a thicke and cloudy ayre (saith ^{*} *Lemnius*) men are tetricke, sad, and peevish: and if the *Westerne* windes blowe; and that there be a calme, or a faire sunshine day, there is a kinde of alacrity in mens minds, it cheares vp men and beasts: but if it be a turbulent, rough, cloudy, stormy weather, men are sad,

i Quum ad solis radios in leone longam moram traheret, ut capillos flavos redderet, in manum incidit.

k Mundus alter & idem, seu Terra Australis in cognita.

l Crassus & terribidus aer, tristis efficit animam.

m Commonly called Scandaruæ in Asia minor.

n Atlas Geographicus memoria valent Pisani, quod crassiore firmatur aere.

o Lib. 1. Hist. Lib. 2. cap. 41.

Aura densa ac caliginosa terrici homines existunt, & subtristis, & cap. 3.

flante (sub) solano & Zephyro, maxima in mentibus hominum alacritas existit, mentisq. erectio ubi telum solis splendore nitescit. Maxima delectio, maior q. si quando aura caliginosa est.

p Georg.

lampish;

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lumpish, and much dejected, angry, waspish, dull, and melancholy. This was *Virgil's* experiment of old.

*Verum ubi tempestas, & cæli mobilis humor,
Mutavere vices, & Iupiter humidus Austro,
Vertuntur species animorum, & pectore motus
Concipiunt alios-----*

But when the face of heauen changed is
To tempests, raine, from season faire:
Our mindes are altered, and in our breasts,
Forthwith some new conceits appeare.

*q Hor.
r Mens quibus
vacillat ab ære
sico offenduntur
& multi insani
apud Belgas an-
te tempestates
se vident aliter
quieti. Spiritus
quoq; aeris &
mali genti ali-
quando se tem-
pestatibus inge-
runt & menti
humane se la-
tenter, insau-
ant, eamq; vex-
ant, exagitant,
& ut fluctus
marini, huma-
num corpus ven-
tis agitur.
1 Aer noctu
densatur, & co-
git mœsttiam.
1 Lib de Iside
& Osyride.*

And who is not weather-wise against such and such coniunctions of Planets, moued in foule weather, dull and heauy in such tempestuous seasons? *4 Geli- dum contristat Aquarius annum:* the time requires, and the *Autumne* breeds it; winter is like vnto it, vgly, foule, squalid, the Aire workes on all men, more or lesse, but especially on such as are melancholy, or inclined to it, as *Lemnius* holds, *r they are most moued with it, and those which are already mad, rane downe right, either in, or against a tempest.* Besides the diuell many times takes his opportunity of such stormes, and when the humours by the Aire bee stirred, he goes in with them, exagitates our spirits, and vexeth our Soules: as the sea waues, so are the spirits and humours in our bodies, tossed with tempestuous windes and stormes. To such as are melancholy therefore, *Montanus consil.* 24. will haue tempestuous and rough Aire to be avoided, and *consil.* 27. all night aire, and would not haue them to walke abroad, but in a pleasant day. *Lemnius lib. 3. cap. 3.* discommends the South & Easterne windes; commends the North. *Montanus consil.* 31. *1 will not any windowes to be opened in the night. Consil.* 229. & *consil.* 230. hee discommends especially the South winde, and nocturnall Aire: So doth *Plutarch*, The night and darkenesse makes men sad, the like doe all subterranean vaults, darke houses in caues and rocks, defart places cause melancholy in an instant, especially such as haue not beene vsed to it, or otherwise accustomed. Read more of aire in *Hippocrates, Aetius lib. 3. à cap. 171. ad 175. Oribasius à cap. 1. ad 22. Avicen. lib. 1. can. Fen. 2. doc. 2. Fen. 1. cap. 123. to the 12 &c.*

SUBJECT. 6.

*Immoderate Exercise a cause, and how.
Solitarinesse, Idlenesse.*



*u Multa defa-
tigatio, spiritus,
viriumq; sub-
stantiam exhaui-
rit, & corpus
refrigerat. Hu-
mores corruptos
qualiter à na-
tura concoquit
domari possit,
& demum*

blande excludi, irritas, & quasi in furorem agit, qui postea mota catervatim, retro vapores corpus variè accedunt, animumq;

Nothing so good, but it may be abused: nothing better then Exercise (if opportunely vsed) for the preservation of the Body: nothing so bad, if it be vnseasonable, violent, or overmuch. *Fernelius* out of *Galen, Path. lib. 1. cap. 16.* saith, *u that much exercise and weariness consumes the spirits and substance, refrigerates the body; and such humors which Nature would haue otherwise concocted & expelled, it stirres up, and makes them rage: which being so enraged, diversly affected, and trouble the body and minde.* So doth it, if it be vnseasonably vsed, vpon a full stomacke or

when

when the body is full of crudities, which *Fuchſius* ſo much inveighs againſt, *lib. 2. inſtit. ſec. 2. c. 4.* giuing that for a cauſe, why ſchoole-boyes in *Germany* are ſo often ſcabbed, becauſe they uſe exerciſe preſently after meats. * *Bayerus* puts in a caveat againſt ſuch exerciſe, becauſe it *corrupts the meat in the ſtomacke, and carries the ſame in yce raw, and as yet vndigested; into the veines* (ſaith *Lemnius*) which there putriſies, and confounds the animal ſpirits. *Crato conſil. 21. lib. 2. z* exclames againſt all ſuch exerciſe after meat, as being the greateſt enimie to concoction that may bee, and cauſe of corruption of humors, which produce this, and many other diſeaſes. Not without good reaſon then, doth *Saluſt. Saluianus lib. 2. cap. 1. & Leonartus Iacchinus in 9. Rhaſis. Mercurialis, Arculanus,* and many other, ſet downe a immoderate exerciſe, as a moſt forcible cauſe of melancholy.

Opposite to Exerciſe is Idleneſſe, (the badge of gentry) or want of Exerciſe, the bane of body and minde, the nurſe of naughtineſſe, ſtepmother of diſcipline, the chiefe author of all miſchiefe, one of the leaſen deadly ſinnes, & a ſole cauſe of this and many other maladies, the Diſels cuſhion, as *b Gualter* calſ it, his pillow, and chiefe repoſall. For the minde can never reſt, but ſtil meditates on one thing or other, except it be occupied about ſome honeſt buſineſſe, of his owne accord it ruſheth into melancholy. *c* As too much and violent exerciſe offends on the one ſide, ſo doth an idle life on the other (ſaith *Crato*) it ſits the body full of ſlegme, groſſe humours, and all manner of obſtructions, rhumes, catarres, &c. *Rhaſis cont. lib. 1. tract. 9.* accounts of it as the greateſt cauſe of Melancholy: *d* I haue often ſeene (ſaith hee) that idleneſſe begets this humour more then any thing elſe. *Mortaltus cap. 1.* ſeconds him out of his experience, *e* they that are idle are farre more ſubiect to melancholy, then ſuch as are conuerſant or employed about any office or buſineſſe. *f* *Plutarch* reckons vp idleneſſe for a ſole cauſe of the ſickneſſe of the Soule: There are they (ſaith hee) troubled in minde, that haue no other cauſe but this. *Homer Iliad. 1.* brings in *Achilles* eating of his owne heart in his Idleneſſe, becauſe he might not fight. *Mercurialis conſil. 86.* for a melancholy young man vrgeth *g* it as a chiefe cauſe; why was he melancholy? becauſe idle. Nothing begets it ſooner, encreaſeth and continueth it oftner then idleneſſe. A diſeaſe familiar to all idle perſons, an inſeparable companion to ſuch as liue at eaſe, *pingui ocio deſidioſe agentes*, a life out of action, and haue no calling or ordinary imployment to buſie themſelues about, that haue ſmall occaſions; and though they haue, ſuch is their laſineſſe, dulneſſe; they will not compoſe themſelues to doe ought, they cannot abide worke, though it bee neceſſary, eaſie, as to dreſſe themſelues, write a letter or the like, yet as he that is benumbed with cold, ſits ſtill ſhaking that might relieue himſelfe with a little exerciſe or ſtirring, doe they complaine, but will not uſe the facile and ready meanes to doe themſelues good: and ſo are ſtill tormented with melancholy. Eſpecially if they haue bene formerly brought vp to buſineſſe, or to keepe much company, and vpon a ſuddaine come to lead a ſedentary life, it crucifies their ſoules, and ſeazeth on them in an inſtant, for whilſt they are any waies imployed, in action, diſcourſe, about any buſineſſe, ſport, or recreation, or in company to their liking, they are very well, but if alone, or idle, tormented inſtantly againe, one

x In Veni me.
cum, Libro ſic
inſcripto.
y Inſtit. ad vir.
Chr. ſt. cap. 44.
cibus crudus in
venas rapit, qui
putreſcentes il-
lic, ſpiritus ani-
males inſiciunt.
z Crudus hec hu-
moris copia per
venas aggredi-
tur, unde morbi
multiplices.
a Iam dicitur
exercitium.
b Hum 31. in 1.
Cor. 6. Nam qui
mens hominis
quieſcere non
poſſit, ſed conti-
nuo circa vari-
as cogitationes
diſcurrat, niſi
boniſſe aliquo
negotio occupa-
tur, ad Mel n.
choliā ſponte
delabitur.
c Crato conſil.
21. Vt immodi-
ca corporis ex-
ercitatio, nocet
corporibus, ita
vicia deſes, &
otioſorum, a-
nimal pituitoſū
reddit, viſcerum
obſtructiones &
cieras fluxio-
nes, & morbus
conciat.
d Et vidi quod
vna de rebus
que magis gene-
rat Melancholi-
am, eſt otioſitas.
e Reponitur oti-
um ab aliis cau-
ſis & hoc a no-
bis obſervatum
eos huic malo
magis obnoxios
qui plane otioſi
ſunt, quam eos
qui a quo mu-
nere verſantur
exequendo.
f De tranquil.
nime. Sunt quo-
iſum otium in

anini concitatur uoluntatem. g Nihil eſt quod æquè Melancholiā aliat ac augeat, ac otium & abſtinentia à corporis & animi exercitiis; igitur.
h Nihil magis exacerbat intellectum, quam otium. *Gordonius de obſeruat. vii. hum. lib. 1.*

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daies solitarieſſe, one houres ſometimes, doth them more harme, then a weekes phyſicke, labour and company can doe good. Melancholy ſeazeth on them forthwith being alone, and is ſuch a torture, that as wiſe *Seneca* well ſaith, *malo mihi male quam molliter eſſe*, I had rather be ſicke then idle. This Idleneſſe is either of body or minde. That of body is nothing but a kinde of benumbing laſineſſe, intermitting exerciſe, which if wee may beleene *Fernelius*: cauſeth crudities, obſtructions, excrementall humours, quen- cheth the naturall heat, dulls the ſpirits, and makes them vnapt to doe any thing whatſoever.

Neglectis vrenda filix innasctur agris,

As Fearne growes in vntill'd grounds, and all manner of weeds, ſo doe groſſe humours in an idle body, *Ignavum corrumpunt otia corpus*. A horſe in a ſtable that never travels, a hawke in a mew that ſeldome flies, are both ſubiect to diſeaſes, which left vnto themſelues, are moſt free from any ſuch incumbran- ces. An idle dogge will be mangie, and how ſhall an idle perſon thinke to eſcape? Idleneſſe of the minde is much worſe then this of the body: witte without employment is a diſeaſe, *Erugo animi, rubigo ingenij*: the ruſt of the Soule, an plague, a hell it ſelfe, *maximum animi nocumentum*, *Galen* calls it. *As in a ſtanding poole, wormes and filthy creepers increaſe*, (& *vitium capiunt ni moveantur aqua*, the water it ſelfe putrifies, and aire likewiſe if it bee not continually ſtirred by the winde) ſo doe evill and corrupt thoughts in an idle perſon, The Soule is contaminated. In a Commonwealth, where is no publike enimie, there is likely civill warres, and they rage vpon themſelues: this body of ours when it is idle, and knowes not how to beſtow it ſelfe, ma- cerates and vexeth it ſelfe with cares, griefes, falſe-feares; diſcontents, and ſuſpicions, it tortures and preyes vpon his owne bowels, and is never at reſt. Thus much I dare boldly ſay, he or ſhee that is idle, be they of what condi- tion they will, never ſo rich, ſo well allied, fortunate, happy, let them haue all things in abundance, and felicity that heart can wiſh and deſire: all content- ment, ſo long as he or ſhe, or they are idle, they ſhall never be pleaſed, never well in body and minde, but weary ſtill, ſickly ſtill, vexed ſtill, loathing ſtill, weeping, ſighing, griewing, ſuſpecting, offended with the world, with every obiect, wiſhing themſelues gone or dead, or elſe carried away with ſome fooliſh phantaſie or other. And this is the true cauſe that ſo many great men, Ladies and Gentlewomen, labour of this diſeaſe in country and cittie, for idleneſſe is an appendix to nobility, they count it a diſgrace to worke, and ſpend all their daies in ſports, recreations, and paſtimes, and will therefore take no paines; be of no vocation: they feed liberally, fare well, want exer- ciſe, action, employment, (for to worke, I ſay, they may not abide) and com- pany to their deſires, and thence their bodies become full of groſſe humors, winde, crudities, their mindes diſquieted, dull, heavy, &c. care, iealouſie, feare of ſome diſeaſes, ſullen fits, weeping fits ſeaſe too familiarly on them. For what will not feare and phantaſie worke in an idle body? what diſtempers will they not cauſe? when the children of ** Israel* murmured againſt *Pharoh* in *Egypt* he commanded his officers to double their taſke, and let them get ſtraw themſelues, and yet make their full number of bricke, for the ſole cauſe why they mutinie, and are evill at eaſe, is, *they are idle*. When you ſhall heare and ſee ſo many diſcontented perſons, in all places where you come, ſo ma- ny ſeverall grievances, vnnecessary complaints, feare, ſuſpicions * the beſt

meanes

i Path. lib. 1.
cap. 17. exerci-
tationis inter-
miſſio, inerte
calorem, langu-
dos ſpiritus, &
ignavos, & ad
omnes actiones,
ſegniores reddit
eruditates, ob-
ſtructiones, &
excrementorum
proventus facit.

k Hor. Ser. 1.

Sat. 3.

l Seneca.

m *Maiores em-
an mi. & ma-
ciem*, Plutarch
calls it.

n Sic in ſtag-
no generantur
vermes, ſic &
otioſo male co-
gitationes Sen.

o Now this
legge, now that
arme, now their
head, heart, &c.

* Exod. 5.

* (For they can-
not well tell
what ayleth
them, or what
they would haue
themſelues) my
heart my head
my huſband my
ſonne, &c.

meanes to redreſſe it, is to ſet them aworke, ſo to buſie their mindes, for the truth is, they are idle. Well they may build caſtles in the ayre for a time, & ſooth vp themſelues with phantaſticall, and pleaſant humours, but in the end they will proue as bitter as gaul, they ſhall bee ſtill I ſay diſcontent, ſuſpicious, feareful, icalous, ſad, fretting, and vexing of themſelues: ſo long as they be idle, it is vapoſſible to pleaſe them, *Otio qui nescit uti, plus habet negotij, quam qui negotium in negotio*: as that *q Agellius* could obſerue; Hee that knowes not how to ſpend his time, hath more buſineſſe, care, griefe, anguiſh of minde, then he that is moſt buſie in the miſt of all his buſineſſe. *Otiſus animus nescit quid volet*, An idle perſon (as he followes it) knowes not when he is well, what he would haue, or whether he would goe, *quum illuc ventum eſt, illinc lubet*, he is tired out with every thing, diſpleaſed withall, weary of his life: *nec bene domi, nec militi*, neither at home, nor abroad, *errat, & praeter vitam vivitur*, he wanders, and liues beſides himſelfe. In a word, what the miſchievous effects of Lazineſſe and Idleneſſe are, I doe not finde any where more accurately expreſſed, then in theſe verſes of *Philolaches* in the

p Prov. 18. Pigrum deiciet timor.

Heautontimorumenon.

q Lib. 19. c. 10.

** Plautus Prologus.*

* Comicall Poet, which for their elegancy, I will in part inſert.

Novarum adium eſſe arbitror ſimilem ego hominem,

Quando hic natus eſt: ei rei argumenta dicam.

AEdes quando ſunt ad amiſſim expolita,

Quisq. laudat fabrum, atq. exemplum expetit. &c.

At ubi illo migrat nequam homo indiligensq. &c.

Tempeſtas venit, confringit tegulas, imbricesq.,

Putrefacit aer operam fabri, &c.

Dicam ut homines ſimiles eſſe adium arbitremini,

Fabri parentes fundamentum ſubſtruunt liberorum,

Expoliunt, docent literas, nec parcunt ſumptui,

Ego autem ſub fabrorum poteſtate frugi fui,

Postquam autem migravi in ingenium meum,

Perdidi operam fabrorum illico, oppido,

Venit ignavia, ea mihi tempeſtas fuit,

Adventuq. ſuo grandinem & imbrem attulit,

illa mihi virtutem deturbavit, &c.

A young man is like a faire new houſe, the Carpenter leaues it well built, in good repaire, of ſolid ſtuffe; but a bad tenant lets it raine in, and for want of reparation fall to decay, &c. Our Parents, Tutors, Friends, ſpare no coſt to bring vs vp in our youth, in all manner of vertuous education; but when wee are left to our ſelues, Idleneſſe as a Tempeſt driues all vertuous motions out of our mindes, & *nibili ſumus*, on a ſudden, by floath and ſuch bad waies we come to naught.

Coſen German to Idleneſſe, & a concomitant cauſe, which goes hand in hand with it, is *nimia ſolitudo*, too much ſolitarineſſe, by the teſtimony of all Phyſitians, Cauſe & Symptome both: but as it is here put for a cauſe, it is either coaſt, enforced, or elſe voluntary. Enforced ſolitarineſſe is commonly ſcene in Students, Monks, Friers, Anchorites, that by their order & courſe of life, muſt abandon all company, ſociety of other men, and betake themſelues to a private cell, *Otio ſuperſtitioſo ſecluſi*, as *Bale* and *Hopſinian* well reame it, ſuch as are the *Carthuſians* of our time, that eat no fleſh (by their

r Piſſi, Naontal- tus, Mercuialis &c.

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order) keepe perpetuall silence, neuer goe abroad. Such as liue in prison, or in some desert place, and cannot haue company, as many of our country Gentlemen doe in solitary houses, they must either be alone without companions or liue beyond their meanes, and entertaine all commers as so many hostes, or else conuerle with their servants and hindes, such as are vnequall, inferior to them, and of a contrary disposition; or else as some doe, to avoide solitarinesse, spend their time with lewd fellows in Tavernes, and in Ale-houses, and thence addict themselves to some vnlawfull disports, or dissolute courses. Diverse againe are cast vpon this rocke of solitarines for want of meanes, or out of a strong apprehension of some infirmity, disgrace or through bashfulnesse, rudenesse, simplicity, they cannot apply themselves to others company. *Nullum solum infelici gratius solitudine, ubi nullus sit qui miseriam exprobet,* this enforced solitarinesse takes place, and produceth his effect soonest in such, as haue spent their time Iouially peradventure in all honest recreations, in good company, in some great family or populous city, & are vpon a sudden confined to a desert country cottage farre off, restrained of their liberty, and barred from their ordinary associats: solitarinesse is very irkesome to such, most tedious, and a sudden cause of great inconvenience.

^f A quibus malum, velus à primaria causa, occasione nasci est.

ⁱ Lucundiarum praesentium, praeteritarum, et futurarum meditatione.

Voluntary solitarinesse is that which is familiar with Melancholy, and gently brings on like a Siren, a shooing-horne, or some Sphinx to this irrevocable gulfe, ^f a primary cause *Piso* calls it: most pleasant it is at first, to such as are Melancholy giuen, to ly in bed whole daies, and keepe their chambers, to walke alone in some solitary groue, betwixt wood and water, by a brooke side, to meditate vpon some delightfome and pleasant subiect, which shall affect them most; *amabilis insania:* and *mentis gratissimus error:* A most incomparable delight, it is so to melancholize, to build castles in the ayre, to goe similing to themselves, acting an infinite variety of parts, which they suppose, and strongly imagine they represent, or that they see acted or done; *Blanda quidem ab initio,* saith *Lemnius*, to conceaue and meditate of such pleasant things, sometimes, ⁱ present, past, or to come, as *Rasis* speakes. So delightfome these toies are at first, they could spend whole daies and nights without sleepe, even whole yeares alone in such contemplations, and phantasticall meditations, which are like vnto dreames, and they will hardly be drawne from them, or willingly interrupt, so pleasant their vaine conceits are, that they hinder their ordinary taskes and necessary businesse, they cannot adresse themselves to them or almost to any study or employment, these phantasticall and bewitching thoughts, so covertly, so feelingly, so vrgently, so continually set vpon, creepe in, insinuate, possesse, overcome, distract and detaine them, they cannot I say goe about their more necessary businesse, staue off or extricate themselves, but are euer musing melancholizing, and carried along, as he (they say) that is lead round about an heath with a Pucke in the night, they runne earnestly on in this labarinth of anxious and solicitous melancholy meditations, and cannot well or willingly refraine or easily leaue off, winding and vnwinding themselves, as so many clocks, and still pleasing their humors, vntill at last the Sceane is turned vpon a sudden, by some bad object, and they being now habituated to such vaine meditations and solitary places, can endure no company, can ruminate of nothing but
harsh

harſh and diſtaſtfull ſubjects. Feare, ſorrow, ſuſpition, *ſubrutiſticus pudor*, diſcontent, cares, and wearineſſe of life, ſurpriſe them in a moment, and they can thinke of nothing elſe, continually ſuſpecting, no ſooner are their eyes open, but this infernall plague of Melancholy ſeazeth on them, and terrifies their ſoules, repreſenting ſome diſmall obieſt to their mindes, which now by no meanes, no labour, no perſwaſions they can avoide, *heret lateri lethalis arundo*, they may not be rid of it, ^u they cannot reſiſt. I may not deny but that there is ſome profitable Meditation, Contemplation, and kinde of ſolitarineſſe to be embraced, which the Fathers ſo highly commended, ^x *Hierome*, *Chryſoſtome*, *Cyprian*, *Auſtin*, in whole Tracts, which *Petrarch*, *Erasmus*, *Stella*, and others ſo much magnifie in their booke; a Paradife, an Heauen on earth, if it be uſed aright, good for the body, and better for the Soule: As many of thoſe old monkes uſed it, to divine contemplations, as *Simulus* a Courtier in *Adrians* time, *Diocleſian* the Emperour retired themſelves, &c. in that ſenſe, *Vatia ſolus ſcit vivere*, *Vatia* liues alone which the *Romans* were wont to ſay, when they commended a Countrey life. Or to the bettering of their knowledge, as *Democritus*, *Cleantes*, and thoſe excellent Philoſophers haue euer done, to ſequeſter themſelves from the tumultuous world, or as in *Plinies villa Laurentana*, *Tullies Tuſculane*, *Iovius* ſtudy; that they might better *vacare ſtudijs & Deo*, ſerue God, and follow their ſtudies. Mee thinkes therefore our too zealous innouators were not ſo well adviſed, in that general ſubverſion of Abbies and religious houſes, promiſcuouſly to fling downe all, they might haue taken away thoſe groſſe abuſes crept in amongſt them, rectified ſuch inconveniencies, and not ſo farre to haue raved and raged againſt thoſe faire buildings, and everlaſting monuments of our forefathers devotion, conſecrated to pious uſes: ſome monaſteries and Collegiate Celles might haue beene well ſpared, and their reuenues otherwiſe employed, here and there one, in good townes or Citties at leaſt, for men and women of all ſorts & conditions to liue in to ſequeſter themſelves from the cares and tumults of the world, that were not deſirous or fit to marry, or otherwiſe willing to be troubled with common affaires, and know not well whereto beſtow themſelves, to liue apart in, for more conveniency, good education, better company ſake, to follow their ſtudies (I ſay) to the perfection of arts and ſciences common good, and as ſome truly devoted Monkes of old had done, freely and truly to ſerue God. For theſe men are neither ſolitary nor idle, as the Poet made anſwere to the husbandman in *Aeſop*, that obieſted idleneſſe to him; he was neuer ſo idle as in his company: or that *Scipio Africanus* in *Tully*, *Nunquam minus ſolus, quam quum ſolus; nunquam minus otioſus, quam quum eſſet otioſus*: neuer leſſe ſolitary then when he was alone, neuer more buſie then when he ſeemed to be moſt idle. It is reported by *Plato* in his dialogue *de Amore*, in that prodigious commendation of *Socrates*, how a deepe meditation coming into *Socrates* mind by chance, hee ſtood ſtill muſing, *eodem veſtigio cogitabundus*, from morning to noone, and when as then he had not yet finiſhed his meditation, *perſtabat cogitans* he ſo continued till the evening, the Souldiers (for he then followed the Campe) obſerved him with admiration, and on ſet purpoſe watched all night, but he perſeuered immouable *ad exortum ſolis*, till the Sunne roſe in the morning, and then ſaluting the Sunne went his waies. In what humour conſtant

Socrates

u Facilis deſ-
centus Averni:
Sed revocare
gradum, ſupe-
raſq; vadere ad-
muras, hic la-
bor hoc opus eſt.
Virg.

x Hieronimus
epiſt. 72. dixit
oppida & urbes
videri ſibi tetros
carceres, ſolitude
Paradiſi ſo-
lum ſcoproni-
bus inſectum,
ſacco amictus,
humus cubans, &c.
qua & herbes
vitiuans, Ro-
manis præſulis
delicias.

y Offi. 3.

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Socrates did thus I know not, or how he might be affected, but this would be pernicious to an other man; what intricate businesse might so really possesse him I cannot easily guesse; But this is *otiosum otium*, it is far otherwise with these men, according to * *Seneca*, *omnia nobis mala solitudo persuadet*, this solitude vndoeth vs, *pugnat cum vitâ sociali*, 'tis a destructive solitarinesse. These men are Diuels alone, as the saying is, *homo solus aut Deus, aut Daemon*: a man alone is either a Saint or a Diuell, *mens eius aut languescit, aut tumescit*, and * *va soli* in this sence, woe be to him that is so alone. These wretches doe frequently degenerate from men, and of sociable creatures, become beasts, monsters, inhumane, vgly to behold, *Misanthropi*: they doe even loath themselues, and hate the company of men, as so many *Timons*, *Nebuchadnezers*; by too much indulging to these pleasing humours, and through their owne default. So that which *Mercurialis consil.* 11. sometimes expostulated with his melancholy patient, may be justly applied to euery solitary and idle person in particular. ^z *Natura de te videtur conqueri posse &c.* Nature may iustly complaine of thee, that whereas shee gaue thee a good wholesome temperature, a sound body, and God hath giuen thee so diuine and excellent a Soule, so many good parts, and profitable giuists, thou hast not onely contemned and reiected, but hast corrupted them, polluted them, ouerthrowne they temperature, and peruered those gifts with riot, idlenesse, solitarinesse, and many other wayes, thou art a traitour to God and Nature, an enemy to thy selfe and to the world. Perditio tua ex te: thou hast lost thy selfe wilfully, cast away thy selfe, thou thy selfe art the efficient cause of thine owne misery, by not resisting such vaine cogitations, but giuing way vnto them.

* *Ecc. 4.*

^z *Natura de te videtur conqueri posse, quod cum ab ea temperatissimum corpus adeptus sis, tam præclarum à Deo ac vile donum non contempsisti modo, verum corruptisti, sedastii, prodidisti, optimam temperaturam otio, crapula, & aliis vitia erroribus, &c.*

S V B S E C T. 7.

Sleeping and waking causes.



Hat I haue formerly said of Exercise, I may now repeat of Sleep, Nothing better then moderate sleepe, nothing worse then it, if it be in extreames, or vnseasonably vsed. It is a receaued opinion, that a melancholy man cannot sleepe ouermuch, *Somnus supra modum prodest*, as an only Antidote, and nothing offends them more, or causeth this malady sooner, then waking, yet in some cases Sleep may doe more harme then good, in that flegmaticke, fwinish, cold, and sluggish melancholy which *Melancthon* speakes of, that thinkes of waters, sighing most part, &c. ^a It dulls the Spirits, if ouermuch, and senses, fills the head full of grosse humours, causeth distillations, rheumes, great store of excrements in the braine, and all the other parts, as ^b *Fuchsius* speakes of them, that sleepe like so many Dormice. Or if it be vsed in the day time, vpon a full stomacke, the body ill composd to rest, or after hard meats it increaseth fearefull dreames, Incubus, night walking, crying out, and much vnquietnesse: such sleepe prepares the body, as ^c one obserues, to many perilous diseases. But as I haue said, waking ouermuch, is both a symptome, and an ordinary cause. It causeth drinesse of the braine, frensie, dotage, and makes the body dry, leane, hard, and vgly to behold, as ^d *Lemnius* hath it. The temperature of the Braine is corrupted by it, the hu-

^a *Patib. lib. i. cap. 17. Fernel. corpus infrigidat omnes sensus, metusq; vires torpore debilitat*
^b *Lib. 2. sect. 2. cap. 4. Magnam excrementorum vim cerebro & aliis partibus conseruat.*
^c *Jo. Ratzius. de rebus 6. non naturalibus preparat corpora talis somnus ad multas periculosas egritudines.*
^d *Inslii. ad vitam optimam cap. 26. cerebrum siccitatem adfert, phrenesim & delirium, corpus aridum facit squalidum, strigosum, humores adurit, temperamentum cerebri corrumpit; maciem inducit: exsiccat corpus, bilem accendit, profundos reddit oculos, calorem auget.*

MONT'S

moors adust, the eyes made to sinke into the head, choller increased, and the whole body inflamed: and, as may be added out of Galen 3. de sanitate tuenda, Avicenna 3. 1. c it ouerthrowes the naturall heat, it causeth crudities, hurts concoction, and what not? Not without good cause therefore Crato consil. 21. lib. 2. Hildeheim spicel. 2. de delir. & Mania, Iacchinus, Arculanus on Rhasis, Guianerius and Mercurialis; reckon vp this ouermuch waking, as a principall cause.

c Naturali calorem dissipat. Lesâ concoctione cruditates faciunt. Attendant inueniunt vigilata corpora noctes.

MEMB. 3.

SUBSECT. I

Passions and perturbations of the minde, how they cause Melancholy.



That *Gymnosophist* in *Plutarch*, made answer to *Alexander*, (demanding which spake best) Euery one of his fellows did speak better then the other: so may I say of these causes; to him that shall require which is the greatest, euery one is more grieuous then other, and this of Passion the greatest of all. A most frequent and ordinary cause of Melancholy, & *fulmen perturbationum* (*Piccolomineus* calls it) this thunder and lightning of perturbation, which causeth such violent and speedy alterations in this our Microcosme, and many times subverts the good estate and temperature of it. For as the Body workes vpon the minde, by his bad humours, troubling the Spirits, sending grosse fumes into the Braine; and so *per consequens* disturbing the Soule, and all the faculties of it,

f *Una Alexander.*

g *Grad. 1. c. 1. A*

Corpus onustum

Hor.

Hesternis vitij animam quoque prae grauat una,

with feare, sorrow, &c. which are ordinary symptomes of this Disease: so on the other side, the minde most effectually workes vpon the Body; producing by his passions and perturbations, miraculous alterations; as Melancholy, despair, cruell diseases, and sometimes death it selfe. Insomuch, that it is most true which *Plato* saith in his *Charmides*: *omnia corporis mala ab animâ procedere*; all the mischiefes of the Body, proceed from the Soule: and *Democritus* in *Plutarch* vrgeth, *Damnata mîri animam à corpore*, if the body should in this behalfe, bring an action against the Soule, surely the Soule would be cast and convicted; that by her supine negligence, had caused such inconueniencies, hauing authority ouer the Body, & vsing it for an instrument; as a Smith doth his hammer (saith *Cyprian*) imputing all those vices and maladies to the Minde. Euen so doth *Philostratus*, *non coinquinatur corpus, nisi consensu animæ*; the Body is not corrupted, but by the Soule. *Lodov. Vives* will haue such turbulent commotions proceed from Ignorance, and Indiscretion. All Philosophers impute the miseries of the Body to the Soule, that should haue gouerned it better, by command of reason, and hath not done it. The *Stoicks* are altogether of opinion (as *Lipsius*, and *Piccolomineus* record) that a wise man should be *ἀπαθής*, without al manner of passions and perturbations whatsoever, as *Seneca* reports of *Cato*, the *Greekes* of *Socrates*, and *To: Aulanus* of a nation in *Africke*, so free from passion, or rather so stupid; that if they be wounded with a sword, they will only looke backe. *Lactantius* 2. instit. will exclude feare from a wise man: others except all, some the

h Perturbationes clauis sunt, quibus corpori animus seu partibus affigitur. Jamb. de mist. i Lib de sanitat. tuend. k Prolog. de virtute Christi. Que uisum corpore, ut faber malleo. l *Una Apollonii lib. 1.* m Lib. de anim. ab inconsiderantia; & ignorantia omnes animi motus n De Physiol. Stoic. o Grad. 1. c. 32. p Epist. 104. q *Alianus.* r Lib. 1. cap. 6. si quis ense percusserit eos, tantum respiciunt. s Terror in sapiente esse non debet.

90

De occult. nat.
mir. l. 1. cap. 16.
Nemo mortalium
qui affectibus
non ducatur, qui
non movetur,
aut laxum, aut
Deus est.

u Instit. lib. 2. de
humorum af-
fect. morborumque
curat.

* Epist. 105.

x Granatenfis.

y Virg.

z De civit. Dei.
l. 14. c. 9. qualis
in oculis hominum
qui in versis pe-
dibus ambulat,
talis in oculis
sapientum, cui
passiones comi-
nantur.

a Lib. de decal.
passiones maxi-
me corpus offen-
dunt & animā,
& frequentissi-
me causa me-
lancholice, dimo-
ventes ab inge-
nio & sanitate
pristina lib. 3. de
anima.

b Frena & sti-
muli animi, ve-
lut in mari que-
dam aures leues,
que & placide,
quedam turbu-
lente: sic in cor-
pore quedam
affectiones exci-
tant tantum,
quedam ita mo-
vent, ut de statu
iudicii depellant
c Vi gustu la-
pidem, sic paula-
tim he penetrat
animum.

d Vsu valentes
veste morbi ani-
mi vocantur.

e Imaginatio
mouet corpus,
ad cuius motum
excitantur hu-
mores, & spiri-
tus vitales, qui
bus alteratur.

f Ecclef. 13. 26.

The heart alters the countenance to good or euill, and distraction of the minde, causeth distemperature of the body. g Spiritus & sanguis a lesa imaginatione contaminantur, humores enim mutati actiones animi immutant, Piso.

greatest passions. But let them dispute how they will, set downe in *Thesi*, giue precepts to the contrary; we finde that of *Lemnius* true, by common experience; No mortall man is free from these perturbations: or if he be so, sure he is either a God, or a blocke. They are borne and bred with vs, we haue them from our parents by inheritance, à parentibus habemus malum hunc affem, saith *Pelezius*, nascitur vnà nobiscum, aliturq; 'tis propagated from *Adam*, *Cain* was melancholy, * as *Austin* hath it, and who is not? Good discipline, Education, Philosophy, Diuinity (I cannot deny) may mitigate and restrain these passions in some few men at such times, but most part they domineere and are so violent, x that as a torrent, (torrens velut aggere rupto) beares downe all before, and ouerflowes his bankes, sternit agros, sternit sata, they ouerwhelme reason, judgement, and peruert the temperature of the body: Fertur equis auriga, nec audit currus habenas. Now such a man (saith *Austin*) that is so led z in a wise mans eye, is no better then he that stands upon his head. It is doubted by some, *graviore* ne morbi à perturbationibus, an ab humoribus, whether humors, or perturbations, cause the more grieuous maladies. But we finde that of our Saviour, *Mat. 26. 41.* most true, The spirit is willing, the flesh is weake, we cannot resist: And this of *Philo Iudeus*, Perturbations of the ten offend the body, and are most frequent causes of Melancholy, turning it out of the hinges of his health. *Vives* compares them to b Windes upon the sea, some only moue as those great gales, but others turbulent quite ouerturne the ship. Those which are light, easie, and more seldome, to our thinking, doe vs little harme, and are therefore contemned of vs: Yet if they be reiterated, c as the raine (saith *Austin*) doth a stone, so doe these perturbations penetrate the minde: d and (as one obserues) produce an habit of Melancholy at the last, which hauing gotten the mastery in our foules, may well be called diseases.

How these passions produce this effect, e *Agrippa* hath handled at large, occult. *Philos. lib. 11. cap. 63. Cardan. lib. 14. subtil. Lemnius lib. 1. cap. 12. de occult. nat. mir. & lib. 1. cap. 16. Suarez. Met. disput. 18. sect. 1. art. 25. T. Bright cap. 12. of his melancholy Treatise, Wright* the Iesuite in his booke of the passions of the minde, &c. Thus in brieft. To our imagination commeth, by the outward sense or memory, some object to be knowne (residing in the foremost part of the braine) which he mis-conceauing or amplifying, presently communicates to the Heart, the seat of all affections. The pure spirits forthwith flocke from the Braine to the Heart, by certaine secret channels, and signifie what good or bad object was presented; f which immediatly bends it selfe to prosecute, or auoid it; and withall, draweth with it other humours to helpe it: so in pleasure, concurre great store of purer spirits; in sadnesse, much melancholy blood; in ire, choller. If the Imagination be very apprehensiuie, intent, and violent, it sends great store of spirits to, or from the heart, and makes a deeper impression, and greater tumult, as the humours in the Body be likewise prepared, and the temperature it selfe ill or well disposed, the passions are longer and stronger. So that the first steppe and fountaine of all our grieuances in this kinde, is g lesa Imaginatio, which misinforming the Heart, causeth all these distemperatures, alteration and confusion of spirits and humors. By meanes of which, so disturbed, concoction is hindred, and the prin-

cipall

capall parts are much debilitated; as^h Dr. *Navarra* well declared, being confuted by *Montanus* about a melancholy Iew. The spirits so confounded, the nourishment must needs be abated, bad humours increased, crudities & thicke spirits ingendred with melancholy blood. The other parts cannot performe their functions, having the spirits drawne from them by vehement passion, but faile in sense and motion; so we looke vpon a thing, and see it not; heare, and obserue not; which otherwise would much affect vs, had wee beene free. I may therefore conclude with *Arnoldus*, *Maxima vis est phantasia, & huic uni ferè, non autem corporis intemperiei, omnis melancholice causa est ascribenda*: great is the force of Imagination, and much more ought the cause of Melancholy to be ascribed to this alone, then to the distemperature of the body. Of which *Imagination*, because it hath so great a stroke in producing this maladie, and is so powerfull of it selfe, it will not bee improper to my discourse, to make a briefe Digression, or speake of the force of it, and how it causeth this alteration. Which manner of Digression, howsoever some dislike, as frivolous and impertinent, yet I am of *Beroaldus* his opinion, *Such Digressions doe mightely delight and refresh a weary Reader, they are like sauce to a bad stomacke, and I doe therefore most willingly vse them.*

*h Montani con-
sil. 22. He vero
quomodo causent
melancholiam,
clarum; & quod
concoctionem
impediant, &
membra princi-
palia debilitent.*
*i Breviar lib. 1.
cap. 18.*
** Solent huius-
modi egressiones
sauiorabiliter ob-
lectare, & lecta-
rem lassum in-
cunde resouere,
stomachumque
nauseantem,
quendam quasi
condimento re-
ficere, & ego
libenter excuro.*

SUBJECT. 2.

of the force of Imagination.



What Imagination is, I haue sufficiently declared in my *Digression of the Anatomie of the Soule*. I wil only now point at the wonderfull effects and power of it; which, as it is eminent in all, so most especially it rageth in melancholy persons, in keeping the species of objects so long, mistaking, amplifying them by continuall and strong meditation, vntill at length it produceth in some parties reall effects, causeth this and many other maladies. And although this *Phantasie* of ours, be a subordinate facultie to reason, and should bee ruled by it, yet in many men, through inward or outward distempers, defect of Organs, which are vnapt or hindered, or otherwise contaminated, it is likewise vnapt, hindred, and hurt. This we see verified in sleepers, which by reason of humours, and concourse of vapours troubling the *Phantasie*, imagine many times absurd and prodigious things, and in such as are troubled with *Incubus*, or Witch ridden (as we call it) if they lie on their backes, they suppose an old woman rides, & sits so hard vpon them, that they are almost stifled for want of breath; when there is nothing offends, but a concourse of bad humours, which trouble the *Phantasie*. This is likewise evident in such as walke in the night in their sleepe and doe strange feats: these vapours moue the *Phantasie*, the *Phantasie* the *Appetite*, which mouing the animall spirits, causeth the body to walke vp and downe, as if they were awake. *Fracaistorius lib. 3. de intellectu.* referres all *Extrases* to this force of Imagination, such as Iye whole dayes together in a trance: as that Priest whom *Celsus* speakes of, that could separate himselfe from his senses when he list, and Iye like a dead man; void of life and sense. *Cardan* brags of himselfe, that he could doe as much, and that when he list. Many times such men when they come to themselves, tell strange things of

*k Ab Imagina-
tione oriuntur
affectiones qui-
bus anima com-
ponitur, aut tur-
bata deturba-
tur. Jo. Serisbu-
riensi. Matolog.
lib. 4. cap. 10.*

*l Scilicet exercit.
m Qui quoriam
volebat, mortuo
similis iacebat
auscens se à
sensibus, & qui
pungere tur, do-
lorem non sen-
sit.*

n Idem Nym-
nus orat. de
Imaginat.
o Ve bis & un-
clionibus se con-
stent demoni
pessime mulieres
qui iis ad opes
suum utitur, &
eorum phanta-
siam regit, du-
citque ad loca
ab ipsi deside-
rata corpora ce-
ri earum si se
sensu permanet,
que umbra coo-
peris diabolus,
et nulli sine co-
ssicua, & post
umbra sublata,
proptin corpori-
bus eas resituit.
l. 3. c. 11. Wier.
p Decario me-
dico.
q Solet timor,
pro omnibus of-
fensibus, furis
Imaginationes
gignere post a-
mor. c. 1. 3. c. 8
r Ex viso vrsu,
talem peperit.
s Lib. 1. cap. 4.
de occult. nat.
nair. si inter am-
plexus & su-
via cogit de
vno, aut alio ob-
sente, eius effi-
gies solet in sem-
elucere.
t Quid non se-
rius adhuc mari-
uita, subita spi-
rituum vibra-
tione, per nervos
quibus matrix
cerebro coniu-
cta est, imprimit
impregnata i-
maginatio, ut si
imaginetur ma-
lum granatum, illius notus secum proferet fetus: si leporem, infans editur supremo labello bifido, & dissecto, vehemens cogitatio move-
rerum species. Wier. ub. 3. cap. 8. u Ne dum verum gesserit, admittant absurdas cogitationes, sed & visu, auditu, feda & horri-
da devinent.

Heaven and Hell, what visions they haue seene; as that Sr Owen in *Mathew Paris*, that went into Saint *Patricks* Purgatory, and the Monke of *Euesham* in the same Author. Those common apparitions in *Bede* and *Gregory*, Saint *Brigets* reuelations, *Wier. lib. 3. de Lamys, cap. 11.* *Cesar Vannius* in his *Dia-*logs, &c. reduceth, (as I haue formerly said;) with all those tales of Witches, progresse, dancing, riding, transformations, operations, &c. to the force of
n Imagination, and the^o Diuells illusions. The like effects almost are to bee
leene in such as are awake: How many Chimæras, Anticks, golden moun-
taines and Castles in the Aire doe they build vnto themselues? I appeale to
Painters, Mechanicians, Mathematicians. Some ascribe all vices to a false &
corrupt Imaginatio, Anger, Reuenge, Lust, Ambition, Couetousnesse, which
preferres falshood, before that which is right and good, deluding the Soule
with false shewes and suppositions. p *Bernardus Penottus*, will haue heresie
and superstition to proceed from this fountaine; as he falsely imagineth, so
he beleueth, and as he conceaueth of it, so it must be, and it shall bee, *contra*
gentes, he will haue it so. But most especially in passions and affections, it
shewes strange and evident effects: what will not a fearefull man conceaue in
the darke; what strange formes of Bugbeares Diuels, Witches, Goblins?
Lavater imputes the greatest cause of spectrums, and the like apparitions,
to feare, which aboue all other passions, begets the strongest Imagination,
(saith q *Wierus*) and so likewise loue, sorrow, joy, &c. Some dye suddainely,
as she that saw her sonne come from the battle at *Canne*, &c. *Iacob the Pa-*
triarke, by force of Imaginatio, made peckled Lambes, laying peckled roddes
before his sheepe. *Persina* that *Aethiopian* Queene in *Heliodorus*, by seeing the
picture of *Perseus* and *Andromeda*, in ffeed of a Blackmoore, was brought to
bed of a faire white child. In imitation of whom belike, * an hard tauored
fellow in *Greece*, because he and his wife were both deformed, to get a good
brood of children, *elegantissimas Imagines in thalamo collocavit*, &c. hung the
fairest pictures he could buy for mony in his chamber, *that his wife by fre-*
quent sight of them, might conceaue and beare such children. And if we may be-
leue *Bale*, one of Pope *Nicholas* the thirds Concubines, by seeing of a^r
Beare, was brought to bed of a monster. If a woman (saith^t *Lemnius*) at the
time of her conception, *thinke of another man present, or absent, the childe will be*
like him. Great bellied women, when they long, yeeld vs prodigious exam-
ples in this kinde, as Moles, Warts, Scarres, Harelips, Monsters, especially
caused in their children, by force of a depraued phantasie in them: *Ipsam spe-*
ciem quam animo effigiat, fatui inducit: she imprints that stamp vpon her
childe, which she^r conceaues vnto her selfe. And therefore *Lodovicus Fines,*
lib. 2. de Christ. fem. giues a special caution to great bellied women, *u that they*
doe not admit such absurd conceits and cogitations, but by all meanes auoid those
horrible objects, heard or seene, or fithie spectacles. Some will laugh, weepe,
sigh, groane, blush, tremble, sweat, at such things as are suggested vnto them
by their Imagination. *Avicenna* speakes of one that could cast himselfe into
a Palsie when he list; and some can imitate the tunes of Birds and Beasts, that
they can hardly bee discerned: *Dagebertus* and Saint *Francis* scarres and

wounds, like to those of Christs (if at the least any such were) * *Agrippa* sup-
 poseth to haue happened by force of Imagination: that some are turned to
 Wolues, from Men to Women, and Women againe to Men (which is con-
 stantly belened) to the same Imagination: or from Men to Asles, Dogges, or
 any other shapes. ¹ *Wierus* ascribes all those famous transformations, to Ima-
 gination; that in *Hydrophobia* they seeme to see the picture of a Dog, still in
 their water; ² that melancholy men, and sicke men, conceaue so many phan-
 tasticall visions, apparitions to themselues, and haue such absurd apparitions,
 as that they are Kings, Lords, Cocks, Beares, Apes, Owls; that they are hea-
 vy, light, transparent, great, and little, senselesse and dead (as shall bee shewed
 more at large, in our * Sections of Symptomes) can bee imputed to naught
 else, but to a corrupt, false, and violent Imagination. It works not in sicke
 and melancholy men only, but euen most forcibly sometimes in such as are
 sound: it makes them suddainely sicke, and ^a alters their temperature in an
 instant. And sometimes a strong conceit or apprehension, as ^b *Valesius* proues
 will take away Diseases: in both kindes it will produce reall effects. Men if
 they see but another man tremble, giddy, or sick of some feareful disease, their
 apprehension and feare is so strong in this kinde, that they will haue the same
 Disease. Or if by some South-sayer, wise-man, fortune-teller, or Physitian,
 they be told they shall haue such a Disease, they will so seriously apprehend
 it, that they will instantly labour of it. A thing familiar in *China* (saith *Riccus*
 the Iesuire) ^c If it be told them they shall be sicke on such a day, when that day
 comes, they will surely be sicke, and will bee so terribly affected, that sometimes
 they dye vpon it. Dr *Cotta* in his Discouery of ignorant Practitioners of Phy-
 sicke cap. 8. hath two strange stories to this purpose, what phansie is able to
 doe. The one of a Parsons wife in *Northamptonshire*, Anno 1607. that com-
 ming to a Physitian, and told by him that she was troubled with the *Sciatica*,
 as he conjectured, (a Disease she was free from) the same night after her re-
 turne, vpon his words fell into a grievous fit of a *Sciatica*. And such another
 example he hath of another good wife, that was so troubled with the cramp,
 after the same manner she came by it, because her Physitian did but name it.
 Sometimes death it selfe is caused by force of Phantasie. I haue heard of one
 that comming by chance in company of him that was thought to be sicke of
 the Plague (which was not so) fell downe suddainely dead. Another was
 sicke of the Plague with conceit. One seeing his fellow let bloud, falls downe
 in a fowne. Another (saith ^d *Cardan* out of *Aristotle*) fell downe dead (which is
 familiar to women at any gastly sight) seeing but a man hanged. A Iew in
 France (saith ^e *Lodonicus Vines*) came by chance ouer a dangerous passage,
 or planke, that lay ouer a Brooke in the darke, without harne, the next day
 perceauing what danger he was in, fell downe dead. Many will not beleue
 such stories to be true, but laugh commonly, and deride when they heare of
 them; but let these men consider with themselues, as ^f *Peter Byarus* illustrates
 it, If they were set to walke vpon a planke on high, they would be giddie,
 vpon which they dare securely walke vpon the ground. Many (saith *Agrippa*)
^g strong hearted men otherwise, tremble at such sights, dazell, and are sicke, if
 they looke but downe from an high place, and what moues them but conceit?
 As some are so molested by Phantasie; so some againe by Fancy alone, and a
 good conceit, are as easily recovered. Wee see commonly the Tooth-ache,

x *Oscuri. Philos.*
lib. 1. cap. 64.

y Lib. 3. de Li-
mis, cap. 10.

z *Agrippa* lib. 1
cap. 64.

* Sect. 3. memb.
1. Subl. 6. 3.

a *Mallens ma-*
tesic fol. 77. cer.

pus mutari po-
test in diuersas

agritudines, ex
forti apprehen-
sione.

b Fr. *Valef.* l. 5.
com. 6. nonnun-

quam etiam
morbi diuini

consequuntur,
quidamq; cu-

rantur.

c *Expedi.* in Si-
nas l. 1. c. 9. tan-

tum porro multi
predicantibus

hisce tribuitur.

ut ipse motus si-

dem faciat nam

si predictum iis

fuert, tali die

eos morbo orri-

piendos, si ubi

dies aduenerit,

in morbum in-

cidant, & vi-

metus afflicti,

cum agitudine,

aliquando etiam

cum morte col-
luctantur.

d *Subtil.* 18.

e Lib. 3. de ani-
ma, cap. de mel.

f Lib. de Peste.

g Lib. 1. cap. 63

Ex d'o despi-

cientes aliqui

praetimore con-

tristisunt, cali-

gant, infirman-

tur, sic simulius

febres, morbi co-

munes quando-

que sequuntur.

quandocumq; re-

dunt.

h Lib. de Incantatione. Imaginatio subitum humorum, & spirituum motu infert, unde vario affectu rapiuntur (anguis, ac una morbositas causas paribus effectibus eripit. * Lib. 3. cap. 18. de prestig. et impia credulitate quis leditur, sic & levare eundem credibile est usque, observatum. i Aegri persuasio & fiducia, omni arti & consilio, & medicinae prestanda Avicenna. k Plures sanant in quem plures confidunt, lib. de sapientia. l Marfilus Ficinus lib. 13. c. 18. de theol. Platonica Imaginatio est tanquam Proteus vel Chameleon corpora propria & aliena nunquam afficiens. m Cur oscitantur oscitantes, Wierus.

Gout, Falling-sicknesse, biting of a mad Dog, and many such maladies cured by Spells, Words, Characters, and Charmes, and many greene wounds by that now so much vsed *Vaguentum Armarium*, magnetically cured, which *Crollius* and *Goclenius* in a booke of late hath defended, *Libanius* in a iust Tract as stiffely contradicts, and most men controvert. All the world knows there is no vertue in such Charmes, or Cures, but a strong conceit and opinion alone, as ^h *Pomponatius* holds, which forceth a motion of the humors, spirits and bloud, which takes away the cause of the maladie from the parts affected. The like we may say of all our Magicall effects, superstitious cures, and such as are done by Mountebanks and Wizards. As by wicked incredulity many men are hurt (so saith * *Wierus* of Charmes, Spels, &c.) wee finde in our experience, by the same meanes many are relieved. An Empiricke oftentimes, and a silly Chirurgian, doth more strange cures, then a rationall Physitian. *Nymanus* giues a reason, because the Patient puts his confidence in him, i which *Avicenna* preferres before Art, Precepts, and all Remedies whatsoever. 'Tis opinion alone (saith ^k *Cardan*) that makes, or marres Physitians, and hee doth the best cures, according to *Hippocrates*, in whom most trust. So diversely doth this phantasie of ours affect, turne and winde, so imperiously command our bodies, which as another ^l *Proteus*, or a *Camelion*, can take all shapes, and is of such force (as *Ficinus* addes) that it can worke upon others as well as our selves. How can otherwise bleare-eyes in one man, cause the like affection in another? Why doth one mans ^m yawning, make another yawne? One mans pissing provoke a second many times to doe the like? Why doth scraping of trenchers offend a third, or hacking of files? Why doth a Carcasse bleed, when the murtherer is brought before it, some weekes after the murther hath beene done? Why doe Witches and old women, fascinate and bewitch children: but as *Wierus*, *Paracelsus*, *Cardan*, *Mizaldus*, *Valleriola*, *Cæsar Vanninus*, *Campanella*, and many Phylosophers thinke, the forcible imagination of the one party, moues and alters the spirits of the other. Nay more, they can cause and cure not only diseases, maladies and severall infirmities, by this meanes, as *Avicenna* de anim. lib. 4. sect. 4. supposeth, in parties remote, but moue bodies from their places, cause thunder, lightning, tempests, which opinion *Alkindus*, *Paracelsus*, and some others approue of. So that I may certainly conclude this strong conceit or imagination, is *astrum hominis*, and the rudder of this our ship, which reason should steere, but overborne by phantasie, cannot manage, and so suffers it selfe and this whole vessell of ours to be overruled, and often overturned. Read more of this in *Wierus* l. 3. de *Lamijs*. cap. 8. 9. 10. *Franciscus Valesius* med. controver. lib. 5. cont. 6. *Marcellus Donatus* lib. 2. cap. 1. de hist. med. mirabil. *Levinus Lemnius* de occult. nat. mir. lib. 1. cap. 12. *Cardan* lib. 18. de rerum var. *Corn. Agrippa* de occult. Philos. cap. 64. 65. *Camerarius* l. Cent. cap. 54. horarum subcis. *Nymannus* in orat. de Imag. *Laurentius*, and him that is *instar omnium*, *Ficinus*, a famous Physitian of *Antwerpe*, that wrote three bookes de *viribus Imaginationis*. I haue thus farre digressed, because this imagination is the *medium deferens* of passions, by whose meanes they worke and produce many times prodigious effects; and as the phantasie is more or lesse intended or remitted, and their humours disposed, so doe perturbations moue more or lesse, and take deeper impression.

Svbscript. 3.

Division of perturbations.

Perturbations and passions, which trouble the phantasie, though they dwell between the confines of Sense and Reason, yet they rather follow Sense then Reason, because they are drowned in corporeall organs of Sense. They are commonly reduced into two inclinations, *Irascible*, and *Concupiscible*. The *Thomists* subdivide them into eleven, six in the *Coveting*, and five in the *Invading*. *Aristotle* reduceth all to Pleasure and Paine; *Plato* to Love and Hatred, *Vives* to Good and Bad. If good it is present, and then we absolutely ioy and loue: or to come, and then we desire and hope for it: If evill, we absolutely hate it; if present, it is Sorrow; if to come, Feare. These foure passions *Bernard* compares to the wheels of a Chariot, by which we are carried in this world. All other passions are subordinate vnto these foure, or six, as some will: Love, Ioy, Desire, Hatred, Sorrow, Feare: The rest, as Anger, Envy, Emulation, Pride, Iealousie, Anxiety, Mercy, Shame, Discontent, Despaire, Ambition, Avarice, &c. are reducible vnto the first: & if they be immoderate, they consume the spirits, & melancholy is especially caused by them. Some few discreet men there are, that can governe themselves, and curb in these inordinate Affections, by Religion, Philosophy, and such divine Precepts, of meekenesse, patience, and the like: but most part for want of government, out of indiscretion, ignorance, they suffer themselves wholly to be led by sense, and are so farre from representing rebellious inclinations, that they giue all encouragement vnto them, leaving the raynes, and vsing all provocations to further them: bad by Nature, worse by Art, Discipline, Custome, Education, and a perverse will of their owne, they follow on, wheresoever their vnbridled Affections will transport them, and doe more out of custome, selfe-will, then out of Reason. *Contumacia*, as *Melancthon* calls it, *malum facit*: this stubborne will of ours perverts iudgement, which sees and knowes what should and ought to be done, and yet will not doe it. *Mancia gula*, flaves to their severall lusts, and appetite, they precipitate and plunge themselves into a Labyrinth of cares, blinded with lust, blinded with ambition; They seeke that at Gods hands, which they may giue vnto themselves, if they could but refraine from those cares, and perturbations, wherewith they continually macerate their mindes. But giuing way to these violent passions of feare, grieve, shame, revenge, hatred, malice, &c. They are torne in peeces, as *Aetion* was with his dogges, and crucified their owne soules.

ditione & cupiditatibus excecari, non intelligant se illud à diis petere, quod sibi ipsis si velint prestare possint, si curis & perturbationibus quibus assiduè se macerant, imperare vellent. u Tanto studio miseriarum causas, & alimenta dolorum querimus, vitamq; secus felicissimam, irrem & miserabilem efficiamus. Petrarch. presat. de Remediis, &c.

Sorrow a cause of Melancholy.

Sorrow.

Insanus dolor.
 x Timor & me-
 stitia, si diu per-
 seuerent, cause
 & soboles atri
 humoris (unt, &
 in circulum se
 procreant. Hip.
 Aphorif. 23. l. 6.
 Idem Montal-
 tus cap. 19. Vic-
 torius Fuenti-
 nus pract. imag.
 y Multi ex me-
 rore & metu
 huc delapsi unt.
 Lemn. l. 1. c. 16.
 z Ad alta cura
 & tristitia faci-
 unt accedere me-
 lancholiam (cap.
 3. de mentis ali-
 enat.) si altas
 radices agat in
 veram fixamq;
 degenerat me-
 lancholiam, &
 in desperatione
 desinit.
 a Ille luctus, e-
 ius vero soror
 desperatio simul
 ponitur.
 b Animarum
 crudele tormen-
 tum, dolor inex-
 plicabilis, timea
 non solum ossa,
 sed corda pertin-
 gens, perpetuus
 carnifex, vires
 animæ consu-
 mens, iugis notæ,
 & tenebre pro-
 fundæ, tempestas
 & tusho, & fe-
 bris non appa-
 rens, omni igne
 validius incen-
 dens, longior, &
 pugna finem non
 habens. - Cru-
 cem circumfers
 dolor faciemq;
 omni tyranno crudeliorem præ se fert. c Nat. Comes Mythol. l. 4. c. 6. d Tully 3. Tusc. omnis perturbatio miseria & carnificina est dolor.
 e M. Drayton, in his Her. ep. f Crato consil. 2. l. 2. mæstitia uniuersum infrigidat corpus, calorem innatum extinguit, appetitum de-
 struit. g Cor refrigerat tristitia, spiritus exsiccat, innatumq; calorem obruit, vigilias inducit, concoctionem labefacit, sanguinem incrassat,
 exaggeratq; melancholicum succum. h Spiritus & sanguis hoc contaminatur. Piso.

IN this Catalogue of Passions, which so much torment the Soule of man, and cause this malady (for I will briefly speak of them all, and in their order) the first place in this Irrascible Appetite, may iustly be challenged by Sorrow. An inseparable companion, * The mother and daughter of melancholy, her Epitome, Symptome, and chiefe cause: as Hippocrates hath it: They beget one another and tread in a ring, for Sorrow is both Cause and Symptome of this disease. How it is a Symptome shall be shewed in his place. That it is a cause all the world acknowledgeth, *Dolor nonnullis insania causa fuit, & aliorum morborum insanabilium*, saith Plutarch to Apollonius; a cause of madnesse, a cause of many other diseases, a sole cause of this mischief, y Lemnius calls it. So doth Rhasis cont. l. 1. tract. 9. Guianerius Tract. 15. cap. 5. And if it take root once it ends in dispaire, as z Felix Platter obserues, and as in a Cebes table, may well be coupled with it. b Chrysostome in his seauenteenth Epistle to Olympia, describes it to be, a cruell torture of the soule, a most inexplicable griefe, a poysoned worme, consuming body and soule, and gnawing the very heart, a perpetuall executioner, continuall night, profound darknesse, a whirlwinde, a tempest, an ague not appearing, heating worse then any fire, and a battle that hath no end: It crucifies worse then any Tyrant, no torture, no strappado, no bodily punishment is like vnto it. 'Tis the Eagle without question, which the Poets fained to gnawe c Promethus heart, and no heavinesse is like vnto the heavinesse of the heart, Eccclus 25. 15. 16. d Every perturbation is a misery, but griefe a cruell torment, a domineering passion: as in old Rome, when the Dictator was created, all inferiour magistracies ceased; when griefe appeares all other passions vanish. If dries up the bones, saith Solomon cap. 17. Prov. makes them hollow-eyed, pale, & leane, furrow faced, to haue dead looks, wrinkled browes, riuelled cheeks, dry bodies, and quite perverts their temperature that are misaffected with it. As Elenora that exil'd mournefull Dutches (in our e English Ovid) laments to her noble husband Humphry Duke of Gloucester,

Sawest thou those eyes in whose sweet cheerefull looke,
 Duke Humphry once, such ioy and pleasure tooke,
 Sorrow hath so dispoil'd me of all grace,
 Thou couldst not say this was my Elnors face,
 Like a fowle Gorgon, &c.

f It hinders concoction, refrigerates the heart, takes away stomacke, colour, and sleepe; thickens the blood (g Fernelius l. 1. c. 18. de morb. causis) contaminates the spirits (h Piso) Overthrowes the naturall heat, perverts the good estate of body and minde, and makes them weary of their liues, cry out, howle and roare for very anguish of their soules. David confessed as much, Psalm. 38. 8 I haue roared for the very disquietnesse of my heart. And Psalm, 119. 4. part. 4. v c Nat. Comes Mythol. l. 4. c. 6. d Tully 3. Tusc. omnis perturbatio miseria & carnificina est dolor. e M. Drayton, in his Her. ep. f Crato consil. 2. l. 2. mæstitia uniuersum infrigidat corpus, calorem innatum extinguit, appetitum destruit. g Cor refrigerat tristitia, spiritus exsiccat, innatumq; calorem obruit, vigilias inducit, concoctionem labefacit, sanguinem incrassat, exaggeratq; melancholicum succum. h Spiritus & sanguis hoc contaminatur. Piso.

My soule melteth away for very heavinesse, vers. 38. I am like a bottle in the smoake. Antiochus complained that he could not sleepe, and that his heart fainted for griefe, & Christ himselfe, *Vir dolorum*, out of an apprehension of griefe, did sweate blood, Marke 14. His soule was heavy to the death, and no sorrow was like unto his. Crato consil. 21. l. 2. giues instance in one that was so melancholy by reason of griefe: and Montanus consil. 30. in a noble man, that had no other cause of this mischiefe. I. S. D. in Hildesheim fully cured a patient of his, that was much troubled with melancholy, and for many yeares, but afterwards by a little occasion of sorrow: hee fell into his former fits and was tormented as before. Examples are common, how it causeth melancholy, desperation, and sometimes death it selfe, for (Ecclus 38. 15.) Of heavinesse comes death. Wordly sorrow causeth death, 2. Cor. 7. 10. Psal. 31. 10. My life is wasted with heavinesse, and mine yeares with mourning, Why was Hecuba said to be turned to a Dogge? Niobe into a stone? but that for griefe she was senselesse and stupid. Severus the Emperour died for griefe; and how many myriads besides.

Tanta illi est ferit as, tanta est insania luctus.

Melancthon giues a reason of it, that the gathering of much melancholy blood about the heart, which collection extinguisheth the good spirits, or at least dulleth them, sorrow strikes the heart, makes it tremble and pine away, with great paine. And the blacke blood drawne from the Spleene, and diffused under the ribbes, on the left side, makes these perillous hypocondriacall convulsions, which happen to them that are troubled with Sorrow.

Ubi hinc &c. n Melitita cor quasi percussum confringitur, tremit & langueat cum acris sensu doloris. In tristitia cor fugiens attrahit ex Splene lentum humorem melancholicum, qui effusus sub costis in sinistro latere hypocondriacos flatus facit, quod sepe accidit: his qui diuturna cura & melitita constistantur. Melancthon.

SUBSECT. 5:

Feare a cause.



Ofen german to Sorrow, is Feare, or rather a sister, *fidus Achates*, and continuall companion, an assistant and a principall agent in procuring of this mischiefe; a cause and symptome as the other. In a word as Virgil of the Harpies, I may iustly say of them both, *Tristius haud illis monstrum, nec se vior vlla Pestis & ira Deum stygijs sese extulit vndis.*

A sadder monster, or more cruell plague so fell,

Or vengeance of the Gods, ne're came from Styx or Hell.

This fowle fiend of feare was worshipped heretofore as a God by the Lacedaemonians, and most of those other torturing p affections, and so was sorrow amongst the rest, vnder the name of *Angerona Dea*, they stood in such awe of them, as Austin de civitat. Dei lib. 4. cap. 8. noteth out of Varro, Feare was commonly & adored and painted in their Temples with a Lions head; and as Macrobius records I. 10. Saturnalium; & in the Calends of Ianuary Angerona had her holyday, to whom in the Temple of Volupia, or Goddesse of pleasure, their Augures and Bishops did yearely sacrifice; that being propitious to them; shee might expell all cares, anguish, and vexation of the minde

N

for

f Marc. 6. 19.
11.
g Marore ma-
ceror, marcesce-
re, contentio miser,
essu atq, pelius
sum misera ma-
critudine. Plaut.
h Malum in cog-
tum & adium
i tristitia sola.
i Hildesheim.
spicel. 2. de me-
lancholia, maro-
re animi postea
accidente, in
priora sympto-
mata incidit.
k Vives 3. de a-
nimar. d. me-
more. Sabin in
Ovid.
l Herod. an lib.
3. marore magis
quam morbo
consumptus est.
m Bartholinus
aribilaris obit
Bizarus Genu-
o Lib. 3. Aen. 4.
p Et metum i-
deo deam sacra-
runt ut bonam
mentem conce-
deret Varro, La-
fantius, Augu-
q Lilius Girald.
Syntag. 1. de diis
miscellanis.
r Calend. Ian.
ferie sunt diue
Angerone, cui
pontifices in sa-
cello Volupie
sacra faciunt,
quod angores &
animi sollicitu-
dines propitiata
propellat.

98

for that yeare following. Many lamentable effects this Feare causeth in men, as to be red, pale, tremble, sweat, ^f it makes sudden cold and heat to come ouer all the body, palpitation of the heart, Syncope, &c. It amazeth many men that are to speake, or shew themselues in publike assemblies, or before some great personages, as *Tully* confessed of himselfe that he trembled still at the beginning of his speech; and *Demosthenes* that great orator of *Greece* before *Philippus*; It confoundes voice and memory, as *Lucian* wittily brings in *Iupiter Tragedus*, so much afraid of his auditory, when hee was to make a speech to the rest of the Gods, that he could not vtter a ready word, but was compelled to v^e *Mercuries* helpe in prompting. Many men are so amazed and astonished with feare, they know not where they are, what they say, ^c what they doe, and that which is worst, it tortures them many daies before with continuall affrightes & suspition. It hinders most honourable attempts and makes their hearts ake, sad and heauy. They that liue in feare are neuer free, ^u resolute, secure, neuer merry, but in continuall paine: that, as *Vives* truly said, *Nulla est miseria maior quam metus*, no greater misery, no racke, nor torture like vnto it, euer suspitious, anxious, solicitous, they are childishly drooping without reason, without iudgement, ^x especially if some terrible object be offered, as *Plutarch* hath it. It causeth oftentimes sudden madnesse, and almost all manner of diseases, as I haue sufficiently illustrated in my ^a Digression of the force of Imagination, and shall doe more at large in my section of ^b Terrors. Feare makes our imagination conceaue what it list, invites the diuell to come to vs, as ^c *Agrippa* and *Cardan* avouch, and tyrannizeth ouer our Phantasie more then all other affections, especially in the darke. Wee see this verified in most men as ^d *Lauater* saith, *Quæ metuunt fingunt*, what they feare they conceiue and faigne vnto themselues, they thinke they see Goblins, Haggies, Diuells, and many times become melancholy thereby. *Cardan subtil. lib. 18.* hath an example of such a one, so caused to be melancholy (by sight of a bugbeare) all his life after. *Augustus Cæsar* durst not sit in the darke, *nisi aliquo assidente*, saith ^e *Suetonius*, *Nunquam tenebris evigilavit*. And 'tis strange what women and children will conceiue vnto themselues, if they goe ouer a Church-yard in the night, lye, or be alone in a darke roome, how they sweat and tremble on a sudden. Many men are troubled with future euents, fore-knowledge of their fortunes, destinies, as *Seuerus* the Emperour, *Adrian* and *Domitian*, *Quod sciret ultimum vitæ diem*, saith *Suetonius*, *valde sollicitus*, much tortured in minde because he foreknew his end; with many such, ^f of which I shall speake more opportunely in another place. Anxiety, mercy, pitty, indignation, &c. & such fearefull branches deriued from these two stemmes of feare and sorrow, I voluntarily omit; read more of them in ^g *Carolus Pascalius*, ^h *Dandinus*, &c.

^f *Timor inducit frigus, cordis palpitacionem, vocis cefectum atq; pallorem. Agrippa. lib. 1. cap. 63. Timidi semper spiritus habent frigidos Mont.*

^c *Eufas cernens fugientes agmine turmas, quis me nunc inflat cornua Faunus ait Alciat.*

^u *Metus non solum memoriam conseruat (sed et institutum animi omne et laudabilem conatum impedit. Thucydides.*

^x *Lib. de fortitudine & virtute Alexandri ubi prope res adfuit terribilis.*

^a *Sect. 2. Med.*

³ *Subl. 2.*

^b *Sect. 2. Mem.*

⁴ *Subl. 3.*

^c *Subl. 18. lib.*

timor attrahit ad se Demones,

timor & error multum in hominibus possunt

^d *Lib. 2. Spec.*

vis cap. 3. fortes raro spectra vident, quia minus timent.

^e *Vita eius.*

^f *Sect. 2. Mem.*

^g *Subl. 7.*

^h *De vitæ & Vitæ.*

Com. in Arist. de Anima.

SUBSECT. 6.

99

Shame and Disgrace causes.



Hame and disgrace cause most violent passions, and bitter pangs. Ob pudorem & dedecus publicum, ob errorem commissum sepe moventur generosi animi (Felix Plater lib. 3. de alienat. mentis) Generous mindes are often moued with shame, to despaire for some publike disgrace. And he, saith Philo lib. 2. de provid. Dei, ^h That subjects himselfe to feare, grieve, ambition, shame, is not happy, but altogether miserable, tortured with continuall labour, care, and misery. It is as forcible a batterer as any of the rest: Many men neglect the tumults of the world, and care not for glory, and yet they are affraid of infamy, repulse, disgrace, (Tul. offic. l. 1.) they can severely contemne pleasure, beare grieve indifferently, but they are quite battered and broken with reproach and obloquy: (siquidem vita & fama pari passu ambulant) and are so dejected many times for some publike iniury, disgrace, as a boxe on the eare by their inferiour, to be overcome of their adversary, foiled in the field, to be out in a speech, some foule fact committed or disclosed, &c. that they dare not come abroad all their liues after, but melancholize in corners, and keepe in holes. The most generous spirits are most subiect to it: Spiritus altos frangit & generosos: Hieronymus. Aristotle be-cause he could not vnderstand the motion of Euripus, for grieve and shame drowned himselfe: Calius Rodiginus antiquar. lec. li. 29. cap. 8. Homerus pudore consumptus, was swallowed vp with this passion of shame, because he could not unfold the fishermans riddle. Sophocles killed himselfe, ^m for that a Tragedie of his was hissed off the stage: Valer. max. lib. 9. cap. 12. Lucretia stabbed herselfe, and so did ⁿ Cleopatra, when shee saw that she was reserved for a triumph, to avoide the infamy. Antonius the Roman, ^o after hee was overcome of his enemy, for three daies space sate solitary in the fore part of the shippe abstaining from all company, euen of Cleopatra herselfe, and afterwards for very shame, butchered himselfe, Plutarch vitâ eius. Apollonius Rhodius ^p willfully banished himselfe, forsaking his country, & all his deare friends, because he was out in reciting his Poems, Plinius lib. 7. cap. 23. Ajax ranne madde because his armes were adiudged to Vlisses. In China tis an ordinary thing for such as are excluded in those famous trialls of theirs, or should take degrees for shame and grieve to loose their wits, ^q Mat. Riccius. expedit. ad Sinas lib. 3. cap. 9. Hostatus the Frier, tooke that booke which Reuclin had writ against him, vnder the name of Epist. obscurorum virorum, so to heart, that for shame and grieve he made away himselfe, ^r Iovius in elogijs. A graue & learned Minister, and an ordinary Preacher at Alcomar in Holland, was one day (as he walked in the fields for his recreation) suddenly taken with a laske or loosenesse, and therevpon compelled to retire to the next ditch, but being surprised at vnawares, by some Gentlewomen of his Parish wandering that way, ^s was so abashed, that he did neuer after shew his head in publike, or

^h Quam mentem subiecti timore dominationis, cupiditatis, doloris, ambitionis, pudoris, scilicet non est sed omnino miser, assiduis laboribus torque tur & miseria.

ⁱ Multi contemnant mundi strepitum, & pravam pro nihilo gloriam sed timent infamiam, offensionem, &c. pullam.

^k Græuius contumeliam ferimus quam detrimendum, ut abiecti omnis animo sitis.

^l Quid plicatus erigima solvere non posset.

^m O Tragediam expositam mortem sibi gloriâ contemnit.

ⁿ Cum vi sit in triumphum se servari, causa eius ignominie vitæ de morte sibi contemnit.

^o Bello victus, per tres dies sedit in proa navis, abstinens ab omni confortio.

100

come into the Pulpet, but pined away with Melancholy: (*Pet. Forestus med. observat. lib. 10. observat. 12.*) So shame amongst other passions can play his prize.

I know there be many base, impudent, brazen-faced roagues, that will
 Nullâ pallefcere culpâ, be moued with nothing, take no infamy or disgrace
 to heart, laugh at all: let them be proued periur'd, stigmatized, convict roa-
 gues, theeues, traitors, loose their eares, be whipped, branded, carted, pointed
 at, hissed, reviled, & derided with ^u Ballio the Baud in *Plautus*, they reioice at
 it, *cantores probos: babe and Bombax*, what care they? We haue too many such
 in our times, ----- *Exclamet Melicerta perisse.*

----- *Frontem de rebus.*

Yet a modest man, one that hath grace, a generous spirit, tender of his re-
 putation, will be deeply wounded, and so grievously affected with it, that he
 had rather giue myriads of crownes, loose his life, then suffer the least defi-
 mation of honour, or blot in his good name. And if so be that hee cannot a-
 voide it, as a nightingale, *que cantando victa moritur*, (saith ^x *Mizaldus*.)
 dies for shame if another bird sing better, he languisheth and pineth away in
 the anguish of his spirit.

^t Horat.
 u Ps. Impudice.
 B. Ita est Ps.
 scolese B. dicis
 vera Ps. Ver-
 bero B. quippeni
 Ps. furcifer. B.
 factum optime.
 Ps. soci fraude.
 B. sunt mea
 istec Ps. parvici-
 da B. perge tu
 Ps. sacrilege B.
 fateri Ps. par-
 uire B. vera di-
 cis. Ps. peruities
 adolescentum. B.
 acervine. Ps.
 fur. B. habe Ps.
 fugitiue B. bom-
 bax. Ps. fraus populi.
 B. Planissime Ps. impure leno, canum B. cantores probos. Pseudolus *Act. 1. Sen 3. x. Cent. 7. e. Plinio.*

SUBJECT. 7.

Envy, Malice, Hatred, causes.



Nvy and Malice are two linkes of this chaine, and both as *Guia-
 nerius Tract. 15. cap. 2.* proues out of *Galen. 3. Aphorisme. com. 22.*
 y cause this malady by themselves, especially if their bodies be other-
 wise disposed to Melancholy. 'Tis *Valescus de Taranta*, and *Fa-
 lix Platerus* observation, ² envy so gnawes many mens hearts, that they become
 altogether melancholy. And therefore belike *Solomon*, *Prou. 14. 13.* calls it, the
 rotting of the bones, *Cyprian, vulnus occultum;*

----- ³ *Siculi non inuenere tyranni*

----- *Maius tormentum* -----

the *Sicilian* tyrants neuer invented the like torment. It crucifies their soules,
 withers their bodies, makes them hollow-ey'd, ^b pale, leane, and gastly to
 behold, *Cyprian ser. 2. de zelo & livore.* ^c As a Moth gnawes a garment, so, saith
Chrysostome, doth envy consume a man: to be a liuing Anatomy: a Skeleton, to
 be a leane and ^d pale carcasse, quickned with a ^e fiend, *Hall in Charact.* For so of-
 ten as an envious wretch sees another man prosper, to be enriched, to thrive
 and be fortunate in the world, to get honours, offices, or the like, hee repines
 and grieues.

----- ^f *intabescitq. videndo*

Successus hominum ----- *suppliciumq. suum est:*

He tortures himselfe if his equall, friend, neighbour be preferred, commen-
 ded: doe well: if he vnderstand of it, it gaules him afresh, & no greater paine
 can come to him, then to heare of another mans well doing, 'tis a dagger at

y Multos vide-
 mus propter in-
 vidiam & odi-
 um in melanco-
 liam incidisse:
 & illos potissi-
 mum quorum
 corpora ad hanc
 apta sunt.
 2 Invidia affli-
 git homines,
 adeo & corro-
 dit, ut hi melan-
 cholici penitus
 fiant.
 a Hor.
 b His vultus
 minax, torvus
 aspectus, pallor
 in facie, in labijs
 tremor, & idor
 in deatibus &c.
 c Ptinea cor-
 roditi vestimen-
 tum, sic invidia
 eum, qui zelatur, consumit.
 d Pallor in ore sedet, macies in corpore toto. Nusquam recta acies, liuent rubigine dentes.
 e Diaboli expressa
 Imago, toxicum charitatis, venenum amicitie, abyssus mentis, non est eo monstruosius monstrum, damnosius damnum, writ, torret, discruciat
 macie & squalore conficit, *Austin Domin. primi. Advens. f Ouid.*

his

his heart every such object. He looks at him, as they that fell downe in *Lucians* rocke of honour, with an envious eye, and will damage himselfe to doe another a mischief: *Atq; cadet subito, dum super hoste cadat.* As hee did in *Aesop*, loose one eye willingly, that his fellow might loose both, or that rich man in * *Quintilian* that poysoned the flowers in his garden, because his neighbours bees should get no more hony from them. His whole life is sorrow, and euery word he speaks a *Satyre*, nothing fars him but other mens ruines. For to speake in a word, Envy is naught else but *Tristitia de bonis alienis*, sorrow for other mens good, be it present, past, or to come: & *gaudium de aduersis*, & gloy at their harmes, opposite to mercy, ^h which grieues at other mens mischances, and misaffects the body in another kinde, so *Damasce* defines it, *lib. 2. de orthod. fid. Thomas 22. quest. 36. art. 1. Aristotle lib. 2. Rhet. cap. 4. & 10. Plato Philebo, Tully 3. Tusc. Greg. Nic. lib. de virt. animæ 6. 12. Basil. de Invidia. Pindarus Od. 1. ser. 5.* and we finde it true. 'Tis a common disease and almost naturall to vs, as *Tacitus* holds to envy another mans prosperity. And 'tis in most men an incurable disease. ^k *I haue read, saith Marcus Aurelius, Greeke, Hebrew, Chaldee Authors, I haue consulted with many wise men, for a remedy for envy, I could finde none, but to renounce all happiness, and to be a wretch and miserable for euer.* 'Tis the beginning of hell in this life, and a passion not to be excused. ^l *Euery other sinne hath some pleasure annexed to it, or will admit of an excuse, envy alone wants both.* Other sinnes last but for a while, the gut may be satisfied, anger remits, hatred hath an end, envy neuer seaseth. *Cardan lib. 2. de sap.* Divine & humane examples are very familiar, you may runne and read them, as that of *Saul* and *David*, *Caine* and *Abel*, *angebatur illum non proprium peccatum, sed fratris prosperitas*, saith *Theodorēt*, it was his brothers good fortune gauled him. *Rachel* envied her sister, being barren, *Gen. 30. Iosephs* brethren him, *Gen. 37. David* had a touch of this vice, as he confesseth ^m *Psalm. 37. n* *Jeremy* and ^o *Habbakuk*, they repined at others good, but in the end they corrected themselues. *Psalm. 75. fret not thy selfe, &c.* *Domitian* spited *Agricola* for his worth, ^p *that a private man should be so much glorified.* ^q *Cecinna* was envied of his fellow citizens, because hee was more richly adorned. But of all others, ^r women are most weake, *ob pulchritudinem inuide sunt femine (Museus) aut amat, aut odit, nihil est tertium (Granatenfis.)* They loue or hate, no medium amongst them. *Implacabilis plerumq; læsa mulieres, Agrippina* like, ^s *a woman if shee see her neighbour more neat or elegant, richer in tires, Jewels, or apparell, is enraged, and like a Lionesse sets upon her husband, railes at her, scoffes at her, and cannot abide her:* so the Roman Ladies in *Tacitus* did at *Solonina Cecinnas* wife because she had a better horse, & better furniture, as if she had hurt them with it: they were much offended: In like sort our gentlewomen doe at their vsuall meetings, one repines or scoffes at anothers bravery and happinesse. *Myrsine* an Atticke wench, was murdered of her fellowes, ^u *because she did excel the rest in beauty, Constantine Agricola lib. 11. c. 7.* Every village will yeeld such examples.

* Declam. 13.
liniuit flores
ma'eficis succis
in venenum
mella conuer-
tens

g Statuis cercis
Basilis eos com-
parat, qui lique-
sunt ad presen-
tiam sola, qua
alii gaudent &
ornantur. Au-
scis alij que vi-
ceribus gaudent
amara prete-
rent, sistant in
fatiis.

h Misericordia
etiam que tri-
stitia q' adam
est, sepe miseran-
tis corpus malic-
officiu Agrip-
lib. 1. cap. 63.

i Insitum morta-
libus a natura
recentem alio-
rum felicitatem
agris oculis
intueri, hist. lib.
2 Tacit.

k Legi Chaldens,
Græcos, Hebræ-
os, consilium sapi-
entes pro reme-
dio inuidie, hos
enim inueni, ye-
nunciare felici-
tati & perse-
uo miser esse.

l Omne peccatū
aut exultationē
ferum habet aut
voluptatem, sola
invidiæ utraq;
caret, reliqua
vitia finem ha-
bent, ira deser-
vescit, gula sati-
atur, odium fi-
nem habet, inui-
dia nunquam
quiescit.

m Vrebat me,

emulatio propter stultos. n Hier. 12. i. o Hab. 1. p Invidit privati nomen supraprius attolli. q Tacit. Hist. lib. 2. part 6. r Peritua-
re dolore et invidia, si quem viderint ornatiorem: se in publicum prodijisse Platina dila amorum. s Ant. Guianerius lib. 2. cap. 8. vim. M. Au-
relii semina vicinam elegantius se vestitam videns lævæ inst. in virum insurgit, &c. t Quod insigni equo & ostro veberetur, quanquam
nullius cum iniuria ornatum illum tanquam lævæ gravabantur. u Quo i pulchritudine omnes excelleret, puellæ indignate occiderunt.

Emulation, Hatred, Faction, Desire of revenge causes.

x Late patet in-
vidie secunde
pernities, & li-
vor rad: x omni-
um malorum,
fons cladum, in-
de odium surgit,
emulatio. Cypri-
an. ser. 2. de Li-
vore.

* Valerius lib. 3
cap. 9.

y Qualis est in-
numi linea, qua
tabes pectoris
& late in altero
vel aliorum fa-
licitatem suam
fere aiam,

& velut quosda
pectori suo ad-
movere carnifi-
ces, cogitationi-
bus & sensibus
suis adhibere

tortores, qui se
intestinis cruci-
atibus lacerent,
non cibis tali-
bus laetus, non
potus potest esse
incurdus; suspi-
ratur semper &
gemitur, & do-
letur dies & no-
ctes, pectus sine
intermissione la-
coratur.

z Quisquis est
ille quem emu-
latur, cui invidis
is te subterfuge-
re potest, ac in
non te ubique,
fugis, adversa-
rius tuus tecum
est, hostis tuus
semper in pecto-
re tuo est, perni-
ties intus inclu-
sa, ligatus es,
vincit a. x. lo do-
minante capi-
tus: nec solatia
tibi ulla subve-

Ut of this roote of Envy, * spring those ferall branches of faction, hatred, livor, emulation, which cause the like grievances, and are, *ferra anima*, the sawes of the soule, * *consternationis pleni affectus*, affections full of desperate amazement: or as Cyprian describes emulation, it is y *a mouth of the soule, a consumption, to make another mans hap- pinesse his misery, to torture, crucifie, and execute himselfe, to eat his owne heart.* Meate and drinke can doe such men no good, they doe alwaies grievue, sigh and groane, day and night without intermission, their breast is torne asunder: and a little after, z *Whomsoever he is, whom thou dost emulate and envy, he may a- void thee, but thou canst neither avoid him, nor thy selfe: wheresoever thou art, he is with thee, thine enimie is ever in thy brest, they destruction is within thee, thou art a captine, bound hand and foot, as long as thou art malicious, and envious, and canst not be comforted.* It was the devils overthrowe: and when- soever thou art throughly affected with this passion, it will be thine. Yet no perturbation, no passion so common.

a Kai νεμεσους καραγειν κολλει x τικτονι τικλον,
Kai ηωχες ηωχες φδοντες x αοιδος αοιδω.

A Potter emulates a Potter,

One Smith envies another:

A begger emulates a begger,

A singing man his brother,

Every society, corporation and private family is full of it, it takes hold almost of all sorts of men, from the Prince to the Ploughman, even amongst Gos- sips it is to be seene, scarce three in a company but there is siding, faction, emulation betwixt two of them, some *simultas*, jarre, private grudge, heart- burning in the midst of them. Scarce two gentlemen dwell together in the Country, (if they be not neere kinne or linked in marriage) but there is emu- lation betwixt them and their servants, some quarrell or some grudge be- twixt their wives or children, friends, and followers, some contention about wealth, gentry, precedency, &c. by meanes of which, like the Frogge in b *Æsop*e, that would swell till she was as big as an Oxe, burst her selfe at last: they will stretch beyong their fortunes, callings, and strive so long, that they consume their substance in Law sutes, or otherwise in hospitality, fea- sting, fine cloathes, to get a few bumbast titles, &c. to outbraue one another, they will tire their bodies, macerate their soules, and through contentions or mutuall invitations beggar themselues. Scarce two great schollers in an age, but with bitter invectives they fall fowle one on the other, and their adhe- rents; Scotists, Thomists, Reals, Nominals, Plato and Aristotle, Galenists and Paracelsians, &c. it holds in all professions.

Honest c emulation in studies, in all callings is not to be disliked, 'tis inge- niorum cos, as one calls it, the whetstone of wit, the nurse of wit and valour,

nunt: hinc diabolus inter initia statim mundi, & perit primus, & perdidit, Cyprian. ser. 2. de zelo & livore. a Hesiod. op. dies. b Rana cupida equandi bovem, se ostendebat, &c. c Emulatio aut ingenia: Paternulus poster. vol.

and

and those noble Romans out of this spirit did braue exploits. There is a modest ambition, as *Themistocles* was rowed vp with the glory of *Miltiades*; *Achilles* trophies moued *Alexander*.

* *Ambire semper stulta confidentia est,*

Ambire nunquam deses arrogantia est,

* *Gyotius Epig.*
lib. 1.

'tis a sluggish humour not to emulate or to sue at all, to withdraw himselfe, neglect, refraine from such places, honours, offices, through sloth, niggardliness, feare, bashfulness, or otherwise, to which by his birth, place, fortunes, education he is called, apt, fit, and well able to vndergoe; but when it is immoderate, it is a plague & a miserable paine. What a deale of mony did *Henry* the 8, & *Francis* the first king of *France*, spend at that famous interview: and how many vaine Courtiers, seeking each to outbraue other, spent themselves, their liuelyhood, and fortunes, and died beggars. *Adrian* the Emperour was so galled with it, that he killed all his equals: so did *Nero*. This passion made *Dionysius* the Tyrant, banish *Plato* and *Philoxenus* the Poet; because they did excell, and eclips his glory, as he thought; The Romans exile *Coriolanus*, confine *Camillus*, murder *Scipio*; The Greekes by *Ostracisme* to expell *Aristides*, *Nicias*, *Alcibiades*, imprison *Thesens*, make away *Phocion*, &c. When *Richard* the first, and *Philip* of *France*, were fellow souldiers together, at the siege of *Acon* in the Holy land, and *Richard* had approued himselfe to be the more valiant man, insomuch that all mens eyes were vpon him, it so galled *Philip*, *Francum vrebat Regis victoria*, saith mine s Author, *tam egrè ferre Richardi gloriam, ut carpere dicta, calumniari facta*: that he cavilled at all his proceedings, and fell at length to open defiance, hee could containe no longer, but hasting home, invaded his territories, and possessed open warre. *Hatred stirres vp contention*, *Prov.* 10. 12. and they breake out at last into immortall enmity, into virulency, & more then *Vatinian* hate and rage, they persecute each other, their friends, followers, and all their posterity, with bitter taunts, hostile warres, scurrile inuectiues, libels, calumnies, fire, sword, and the like, and will not be reconciled. Witnesse that *Guelfe* and *Gibelline* faction in *Italy*: that of the *Adurni* and *Fregosi* in *Genoa*: that of *Cneus Papirius*, and *Quintus Fabius* in *Rome*: *Cesar* and *Pompey*: *Orleans* & *Burgundy* in *France*: *Torke* and *Lancaster* in *England*: Yea this passion so rageth many times, that it subverts not men only, and families, but euen populous Citties, * *Carthage* and *Corinth* can witnesse as much, nay flourishing kingdomes are brought into a wilderness by it. This hatred, malice, faction, and desire of revenge, invented first all those racks and wheelles; strapadoes, brasen bulls, ferall engins, prisons, inquisitions, severe lawes to maccrate and torment one another. How happy might we bee, and end our time with blessed daies, and sweet content, if we could containe our selues, and as we ought to doe, put vp iniuries, learne humiliry, meekenesse, patience, forget and forgiue, as in *Gods* word we are inioyned, compose such small controversies amongst our selues, moderate our passions in this kinde, and thinke better of others, as *Paul* would haue vs, then of our selues: be of like affection one towards another, and not avenge our selues, but haue peace with all men. But being that wee are so peevish and perverse, insolent and proud, so factious and seditious, so malicious and envious: we doe *invisem angariare*, maule and vex one another, torture, disquiet, and precipitate our selues into that gulfe

d Anno 1519.
betwixt Ardes
and Quine.
e *Sparuan*.

t *Plutarch*.

g *Iohannes Heroldus* lib. 2. c. 12. de bello sac.

h *Nulla dies tantum poterit lenire furorem. Aeterna bella pace sublati gerunt.*

i *Ut aut odium, nec ante inuisum esse desinit, quam esse desit. Patet vol. 1.*

i *Ita fecit hec sygia ministra ut urbes subvertat aliquando, deleat populos, provincias aliqui florentes redigat in solitudines, mortales vero miseros in profunda miseriarum valle miserabiliter immergat.*

* *Carthago emula Romani imperii funditus interit. Sallust. Catil.*
k *Paul. 3. Col.*
l *Rom. 12.*

of

of woes and cares, aggravate our misery, and melancholy, heape vpon vs hell and eternall damnation.

S V E S E C T. 9.

Anger a cause.



Anger, a perturbation, which carries the spirits outwards, preparing the body to melancholy, and madnesse it selfe: *Ira furor brevis est*: and as^m *Piccolominius* accounts it one of the three most violent passions.ⁿ *Areteus* sets it downe for an especiall cause (so

doth *Seneca* ep. 18. lib. 1.) of this maladie. *Magninus* giues the reason, *frequenti ira supra modum calefiunt*, it over-heates their bodies, and if it bee too frequent, it breakes out into manifest madnesse, faith *S. Ambrose*. 'Tis a knowne saying, *furor fit lesa sapius patientia*, the most patient spirit that is, if he be often provoked, will be incensed to madnesse, it will make a Divell of a Saint. And therefore *Basil* belike in his Homily *de Ira*, calls it *tenebris rationis, morbum animæ, & demonem pessimum*: the darkning of our vnderstanding and a bad Angell. *Lucian* in *Abdicato*, Tom. 1. will haue this passion to worke his effect, especially in old men and women, *anger and calumny* (faith he) trouble them at first, and after a while breake out into open madnesse: many things cause fury in women, especially if they loue or hate overmuch, or enuie, be much grieued or angry: these things by little and little lead them on to this malady. From a disposition they proceed to an habit, for there is no difference betwixt a mad man, and an angry man, in the time of his fit: *Anger*, as *Lactantius* describes it, lib. de *Ira Dei ad Donatum* cap. 5. is *q̄sena animi tempestas, &c.* a cruell tempest of the minde, making his eyes sparke fire and stare, his teeth gnash in his head, his tongue stutler, his face pale, or red, & what more filthie imitation can be of a mad man.

Oratū ment ira, nigrescunt sanguine venæ,

Lumina Gorgonio sæuius angue micant.

They are void of reason, inexorable, blinde, like beasts and monsters for the time, say and doe they knowe not what, curse, sweare, rayle, fight, and what not? How can a mad man doe more? as he said in the Comedy, *Iracundia non sum apud me*, I am not mine owne man. If these fits be immoderate, continue long, or be frequent, without doubt they provoke madnesse. *Montanus* consil. 21. had a melancholy Iew to his patient, he ascribes this for a principall cause, *Ira scabatur levibus de causis*, he was easily moued to anger. *Ajax* had no other beginning of his madnesse, and *Charles the 6.* that Lunaticke French King, fell into this misery, out of the extremity of his passion, desire of revenge & malice, incensed against the Duke of Britaine, he could neither eat, drinke, nor sleepe for some daies together, and in the end about the Calends of Iuly 1392, he became mad vpon his horse backe, drawing his sword, striking such as came neere him promiscuously, and so continued all the daies of his life, *Æmil. lib. 10. Gal. hist. Agessippus de excid. urbis Hieros. lib. 1. c. 37.* hath such a story of *Herod*, that out of an angry fit, became mad, leaping out of his bed, he killed *Iosippus*, and plaid many such Bedlam pranks, the

u Indignatione nimia furens, animiq̄ impotens, exiliis de lecto, furem non capiebat aula, &c.

whole

m Grad. 1. c. 54
n Ira & moror
& ingens animi
confirmatio,
melancholicos
facit. Areteus.
Ira immodica
gignit insaniam.
o Reg. sanit. par-
te 2. cap. 8. in a-
periam insaniam
mox; ducitur i-
ratus.
p Gilberto Eng-
nato interprete.
Multis & pra-
sertim senibus,
ira impotens in-
saniam facit, &
importuna ca-
lumnia, hac in-
itio perturbat a-
nimū, paula-
tim vergit ad in-
saniam. Porro
mulierum cor-
pora multa in-
festant, & in
hunc morbum
adducunt, pre-
cipue si quem o-
derint aut invi-
deant, &c. hac
paulatim in in-
saniam tandem
evadunt.
q̄ Seva animi
tempestas tantos
excitans fluctus
ut statim ardes-
cant oculi, os
tremat, lingua
tremet, dentes
concrepant &c.
r Ovid.
s Terence.
t i. f. sius Bri-
tannus Duci, &
in ultione ver-
sus, nec cibum
cepit, nec quie-
rem, ad Calen-
das Iulias 1392
comites occidit.

whole Court could not rule him, for a long time after: Sometimes he was sorry and repented, much grieved for that he had done, *postquam deferbuit ira*; by and by outrageous againe. In hot cholericke bodies, nothing so soone causeth madnesse, as this passion of Anger, besides many other diseases, as *Pelegrinus* obserues, *cap. 21. lib. 1. de hum. affect. causis: sanguinem imminuit, fel auget*: and as *Valesius* controverts, *med. controu. lib. 5. contro. 8.* many times kills them quite out. If this were the worst of this passion, it were more tolerable, *y* but it ruins and subverts whole townes, *z* citties, families, and kingdoms; *Nulla pestis humano generi pluris stetit*, saith *Seneca de Ira lib. 1.* No plague hath done mankind so much harme. Looke into our histories, and you shall almost meet with no other subiect, but what a company of haire-braines haue done in their rage. Wee may doe well therefore, to put this in our procession amongst the rest: *From all blindnesse of heart, from pride, vain-glory, and hypocrisie, from envy, hatred and malice, anger, and all such pestiferous perturbations, good Lord deliver vs.*

*x An ira possit
hominem inter-
imere.
y Abernethy-
z As Troy, se-
ue memorem
Iunonis ob iram
a Stultorum re-
gum & populo-
rum continet
aflus.*

SUBSECT. 10.

Discontents, Cares, Miseries, &c. causes.

Discontents, cares, crosses, miseries, or whatsoever it is, that shall cause any molestation of spirits, griefe, anguish, and perplexity, may well be reduced to this head, (preposterously placed here in some mens iudgements they may seeme) yet in that *Aristotle* in his *Rhetoricke* defines these cares, as he doth Envy, Emulation, &c. still by griefe, I thinke I may well ranke them in this Irascible row: being that they are as the rest, both causes and Syptomes of this Disease, producing the like inconveniences, and are most part accompanied with anguish and paine. The common Etymology will evince it, *Cura quasi cor vtro*, *Dementes cura*, *insomnes cura*, *damnosa cura*, *tristes*, *mordaces*, *carnifices*, &c. biting, eating, gnawing, cruell, bitter, sick, sad, vnquiet, pale, tetricke, miserable, intollerable cares, as the *Poets* call them, worldly cares, and are as many in number as the Sea sands. *d Galen, Fernelius, Felix Platter, Valesius de Taranta, &c.* reckon, afflictions, miseries, even all these contentions, & vexations of the mind, as principall causes, in that they take away sleepe, hinder concoction, dry vp the body, and consume the substance of it. They are not so many in number, but their causes be as diuerse, and not one of a thousand free from them, or that can vindicate himselfe, whom that *Ate dea*,

** Per hominum capita molliter ambulans,*

Plantas pedum teneras habens:

Over mens heads walking aloft,

With tender feet treading so soft,

Homer's Goddesse *Ate*, hath not involved into this discontented ranke, or plagued with some misery or other. *Hyginus fab. 220.* to this purpose hath a pleasant tale. Dame *Cura* by chance went over a brooke, and taking vp some of the dirty slyme made an Image of it; *Iupiter* chisloones comming by put life to it, but *Cura* and *Iupiter* could not agree what name to giue him, or who should owne him. The matter was referred to *Saturne* as Iudge; he gaue this

*b Lib. 2.
Invidia est do-
lor & ambig
est dolor, &c.
c Insomnes,
Clandianus.
Tristes Virg.
Mordaces, Luc.
Ed-ces, Hor.
morte, amare,
Ovid, damno-
inquiete, Mart.
Vrenes, Roden-
tes, Mart. &c.
d Galen lib. 3.
c. 7. de locis affe-
ctis, homines
sunt maxime
melancholici,
quando vigiliis
multis, & solis
citudinibus, &
laboribus, & cu-
ris fuerint cir-
cumventi.
e Lucian Po-
dag.
f On nia imper-
fecta, confusa, &
perturbatione
pleca, Cardan.*

f Lib. 7. nat. hist.
cap. 1. hominem
nudum, & ad
vagium edit
natura. Flens ab
initio, devinctus
iacet, &c.

g Δακρυχέν γα-
ρῆμα, ἢ δακρυ-
τος δὲ δὲ δὲ δὲ δὲ
τῶ, γὰρ ἀνθρώ-
που πολυδάκρυ-
τος, ἀπὸ τῆς ὀ-
κλή. Lacrymans
natus sum, &
lacrymans mo-
rier, &c.

* Ad Marinum.

* Boethius.

h Initium cacci-
tas, progressum
labor, exitum,
dolor, error om-
nia: quem tran-
quillum queso,
quem non labo-
riolum aut anx-
ium diem egi-
mus? Petrarch.

i l' big, periculū
vbiq, dolor, vbiq,
naufragium, in
hoc ambitu quo-
cung, me verid.
Lippius.

* Hom. 10. Si in
forum iuevis, ibi
vixit, & pugne,
si in curiam, ibi
fraus, adulatio;
si in domum pri-
vatam, &c.

k Homer.

l Multis reple-
tur homo mise-
riis, corporis mi-
seriis, animi mi-
seriis, dum dor-
mit, dum vigi-
lat, quocunq, se
vertit. Lilius, q,
revum, tempo-
rumq, nascimur.

m In blandiente
fortuna intole-
randi, in calami-
tibus lugubres
semoer stulti &
miseri. Cardan.
n Prospera in
adversis deside-
ro, & adversa prosperis timeo, quis inter hæc medius locus, ubi non sit humane vite tentatio.

arbitriment. His name should be *Homo ab humo, Cura eum possideat quamdiu vivat*, Care shall have him whilst he liues, *Iupiter* his soule, and *Tellus* his body when he dies. But to leaue tales. A generall cause, a continueate cause, an inseparable accident to all men, is discontent, care, misery; were there no other particular affuccion (which who is free from ?) to molest a man in this life, the very cogitation of that common misery, were enough to macerate, and make him weary of his life: to thinke that he can never be secure, but stil in danger, sorrow, griefe, and persecution. For to begin at that houre of his birth, as f *Pliny* dothe elegantly describe it, *he is borne naked and falls a whining, at the very first, he is swaddled and bound up like a prisoner, cannot helpe himselfe, and so he continues to his liues end. Cuiusq, fera pabulum*, saith * *Seneca*, impatient of heat and cold, impatient of labour, impatient of idlenesse, exposed to Fortunes contumelies. To a naked marriner *Lucretius* compares him, cast on shore by shipwrack, cold and comfortlesse in an vnknowne land. No estate, age, sexe, can secure himselfe from this common misery. *A man that is borne of a woman, is of short continuance, and full of trouble. Iob. 14. 1. vers. 22. and while his flesh is upon him, he shall be sorrowfull, & while his soule is in him, it shall mourne. All his daies are sorrow, and his travels griefes, his heart also taketh not rest in the night, Ecclus 2. 23. And cap. 2. 11. all that is in it is sorrow and vexation of spirit.* h *Ingresse, progresse, regresse, egressse, much a like, blindnesse seazeth on vs in the beginning, labour in the middle, griefe in the end, error in all. What day ariseth to vs, without some griefe or care, anguish, or what so secure, and pleasing a morning haue we seene, that hath not been overcast before the evening? One is miserable, another ridiculous, a third odious. One complaines of this grievance, another of that. Aliquando nervi, aliquando pedes vexant, (Seneca) nunc distillatio, nunc epatis morbus, nunc deest nunc superest sanguis, now the head akes, then the feet, now the lungs, then the liuer, &c. Huic census exuberat, sed est pudori degener sanguis, &c.* He is rich but base borne, he is noble but poore, a third hath meanes but he wants health peradventure, or wit to manage his estate, children vex one, wife a second, &c. *nemo facile cum conditione sua concordat*, no man is pleased with his fortune, a pound of sorrow is familiarly mixt with a dram of content, little or no ioy, little comfort, but i every where danger, contention, anxiety in all places, goe where thou wilt, and thou shalt finde discontents, cares, woes, complaints, sicknesse, diseases, incumbrances, exclamations: *If thou looke into the market, there (saith * Chrysostome) is brawling & contention; if to the Court there knavery and flattery, &c. if to a private mans house, there's carke and care, heavinesse, &c.* As he said of old,

k *Nil homine in terrâ spirat miserum magis almâ :*

No creature so miserable as man, so generally molested, ¹ *in miseries of body, in miseries of minde, miseries of heart, in miseries asleepe, in miseries awake, in miseries wheresoever he turnes, as Bernard found, Nunquid tentatio est vita humana super terram? A meere temptation is our life (Austin. confess. lib. 10. cap. 28.) catena perpetuorum malorum, & quis potest molestias & difficultates pati? Who can endure the miseries of it? * In prosperity, wee are insolent and intolerable, deiected in adversity, in all fortunes foolish and miserable. m In adversity I wish for prosperity, and in prosperity I am afraid of adversitie; what*

mediocrity may be found: Where is no temptation? What condition of life is free? ⁿ Wisdome hath labour annexed to it; glory envy; riches and cares, children and incumbrances, pleasure and diseases, rest and beggery goe together: as if a man were therefore borne, (as the Platonists hold) to bee punished in this life for some precedent sinnes. Or that, as ^o Pliny complaines, Nature may bee rather accounted a stepmother, then a mother unto vs, all things considered: no creatures life so brittle, so full of feare, so mad, so furious; onely man is plagued with envy, discontent, griefes, covetousnesse, ambition, superstition. Our whole life is an Irish Sea, wherein there is naught to be expected but tempestuous stormes, and troublesome waues, and those infinite,

P *Tantum malorum pelagus aspicio,*
Vt non sit inde enatandi copia.

no *Halcyonian* times, wherein no man can hold himselfe secure, or agree with his present estate: but as *Boëthius* inferres, *q there is something in every one of us, which before triall wee seeke, and having tried abhorre: & We earnestly wish, and eagerly covet, and are est soones weary of it.* Thus betwixt hope and feare, suspitions, angers, *Inter spemq; metumq; timores inter & iras,* betwixt falling in, falling out, &c. we bangle away our best daies, befoole out our times, we lead a contentious, discontent, tumultuous, melancholy, miserable life.

In a word, the world it selfe is a maze, a labyrinth of errors, a desert, a wilderness, a den of thieves, cheaters, &c. full of filthy puddles, horrid rocks, precipitiums, an ocean of adversity, an heavy yoke, wherein infirmities and calamities overtake and follow one another as the Sea waues, and if we scape *Scilla*, we fall fowle on *Charibdis*, and so in perpetuall feare, labour, anguish, we runne from one plague, one mischiefe, one burden to another, *duram servientes servitatem*, and you may as soone separate waight from lead, heat from fire, moistnesse from water, brightnesse from the Sunne, as misery, discontent, care, calamity, danger from a man. Our townes and citties are but so many dwellings of humane misery, *In which grieve and sorrow* (as he right well obserues out of *Solon*) *innumerable troubles, labours of mortall men, and all manner of vices, are included as in so many pennes*. Our villages are like mole-hills, and men as so many Emots, busie, busie still, going to and fro, in and out, and crossing one anothers proiects, as the lines of severall *Sea-cards* cut each other in a Globe or Map. Now light and merry, but (as one follows it) *by-and-by sorrowfull and heavy, now hoping, then distrusting, now patient, to morrow crying out, now pale, then red; running, sitting, sweating, trembling, halting, &c.* Some few amongst the rest, or perhaps one of a thousand, may be *Pullus Iouis*, in the worlds esteeme, *Gallina filius alba*, an happy and fortunate man, *ad invidiam felix*, because rich, faire, well allied, in honour and office: yet peradventure aske him selfe, & he will say, that of all others * hee is most miserable, and vnhappy. A faire thoe, *hic soccus novus, elegans*, as hee y said, *sed nescis ubi vrat*, but thou knowst not where it pincheth. It is not another mans opinion can make me happy; but as *Seneca* well hath it, *Hee is a miserable wretch, that doth not account him selfe happy, though he be Soueraine*

n Card. n. 100.
fol. Sapientia
bor annexus,
glorie inuicta,
divitis cure (s.
bati) uicitudine,
voluptati mortis,
quasi pauperis
ut quasi luendi
rum (celeri) can-
sa nati homi-
pugna cum Pla-
tonis (s. gregio-
re.

O Lib. 7. cap. 5.
Non satis esse
mare, ac melior
parcus natura
homini, ac tripli-
or ne verca fue-
rit: nulli fragili
or vna, paror,
confisso, rabies
maior, cui asi-
matium ambi-
tio data, luctus
avaritia, vni su-
perstitio.

p Euripides.
q De consol. lib.
2 Nemo facile
cum conditione
sua concordat,
inest singulis
quod imperiti
petant, experti
horrent.

r Effe in amore
 iuvat, mox dif-
 placet.
 i Hor.

t. Bombus in ci
lob. Vrbes &
oppida nihil ali.
sed sunt quoniam

hummarum &
runcorum do-
micia. quibus
luctus & maior

Et mortalium
varij infinitiq;
labores, Et con-
nis generis vitiis.

quasi sepius in-
cluduntur.
u Nat. Chylre in-
delit. Europe.

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b Hor. ser. 1.

Sat. 1.

c Lib. de curat.

grec. affect. cap.

6. de provident.

Sedulis nihil

placet atq; adeo

& divitias dā-

nam, & pauper-

tatem, de morbis

expostulant, be-

ne valentes gra-

vite: ferunt atq;

ut semel dicam,

nihil eos dila-

tat, &c.

d Vir. villius

genius, et. 12.

ordinis, hominē

invenies, cuius

felicitatem for-

tuna Metelli

comparat, Vol. 1.

e P. Crassus Mu-

tians, qui q;

habuisse dicitur

rerum bonarum

maxima, quod

esses ditissimus,

quod esset nobi-

lissimus, eloquē-

tissimus, Iuris-

consultissimus,

Pontifex maxi-

mus.

f Lib. 7. Regis

filia, Regis uxor

regis mater.

g Qui nihil un-

quam mali aut

dixit, aut fecit

aut sensit, qui

bene semper fe-

cit, quod aliter

facere non po-

tuit.

h Solomon Ec-

clej. 1. 14.

i Hor. Art. Poet.

k Iovius vita

eius.

Lord of a world: he is not happy, if he thinke himselfe not to be so: for what avail-
 leth it what thine estate is, or seeme to others, if thou thy selfe dislike it. A com-
 mon humour it is of all men to thinke well of other mens fortunes, and dis-
 like their owne: cui placet alterius, sua nimirum est odio fors: but^b qui fit Me-
 temus, &c. how comes it to passe, what's the cause of it? Many men are of
 such a perverse nature, they are well pleased with nothing (saith^c Theodoret)
 neither with riches nor poverty, they complaine when they are well, and when
 they are sicke, grumble at all fortunes, prosperity and adversity; they are troubled
 in a cheap yeare, in a barren, plenty or not plenty, nothing pleaseth them, war nor
 peace, with children, nor without. This for the most part is the humour of vs
 all, to be discontent, miserable, and most vnhappy, as we thinke at least; and
 shew me him that is not so, or that ever was otherwise? Quintus Metellus
 his felicity is infinitely admired amongst the Romans, insomuch, that as^d Pa-
 terculus mentioneth of him, you can scarce finde of any Nation, order, age,
 sexe, one for happinesse to be compared vnto him: he had in a word, bona a-
 nimi, corporis & fortuna, goods of minde, body, and fortune, so had P. Mu-
 tianus^e Crassus. Lampsaca that Lacedemonian Lady, was such another in
 f Plinies conceit, a Kings wife, a Kings mother, a Kings daughter: and all the
 world esteemed as much of Polycrates of Samos. The Greekes brag of their
 Socrates, Phocyon, Aristides, the Psophidians in particular of their Aglaus, om-
 ni vitâ felix, ab omni periculo immunis (which by the way Pausanias held
 impossible) the Romans of their^g Cato, Curius, Fabricius, for their composed
 fortunes, and retired estates, gouernment of passions, & contempt of the world:
 Yet none of all these was happy, or free from discontent, neither Metellus,
 Crassus, nor Polycrates, for he died a violent death, and so did Cato: And how
 much evill doth Laetantius and Theodoret speake of Socrates, a weake man,
 and so of the rest. There is no content in this life; but as^h he said, all is vanity
 and vexation of spirit: lame and imperfect. Haddest thou Sampsons haire, Mi-
 lo's strength, Scanderbegs arme, Solomons wisdom, Absolons beauty, Cresus
 his wealth, Pasetis obulum, Cæsars valour, Alexanders spirit, Tullies or Demos-
 thenes eloquence, Gyges ring, Persus Pegasus, and Gorgons head, Nestors
 yeares to come, all this would not make thee absolute, giue thee content, and
 true happinesse in this life, or so continue it. Even in the midst of all our
 mirth, iollity, and laughter, is sorrow and griefe: or if there bee true happi-
 nesse amongst vs, 'tis but for a time,

ⁱ Desinit in piscem mulier formosa superne:

a faire morning turnes to a lowring afternoone. Brutus and Cassius, once re-
 nowned, both eminently happy, yet you shall scarce finde two (saith Pater-
 culus) quos fortuna maturius destituerit, whom fortune sooner forlook. Han-
 nibal a conquerer all his life, met with his match, and was subdued at last,

Occurrit forti, qui magè fortis erat.

One is brought in triumph, as Cæsar into Rome, Alcibiades into Athens, coro-
 nis aureis donatus, crown'd, honoured, admired; by-and-by his statues demo-
 lished, he hissed out, Massacred, &c. ^k Magnus Gonsalua that famous Span-
 iard, was of the Prince and people at first honoured, approued; forthwith
 confined and banished. Admirandas actiones, graues plerunque sequuntur in-
 vidia, & acres calumnie: 'tis Polybius his obseruation, grievous enmities,
 and bitter calumnies commonly follow renowned actions. One is borne
 rich

rich, dies a beggar : found to day, sicke to morrow : now in most flourishing estate, fortunate and happy, by-and-by deprived of his goods by forraine enemies, robbed by theeves, spoiled, captivated, impouerished, as they of *Rab-* 12. Sam. 12. 3.
bab put vnder iron sawes, and vnder iron harrowes, & vnder axes of iron, & cast into the tile kilne; *m Quid me felicem toties iactastis amici,*
Qui cecidit, stabili non erat ille gradu. *m Brethrum lib.*
1. Met. 1.

Hee that erst marched like *Xerxes* with innumerable armies, as rich as *Cresus*, now shifts for himselfe in a poore cock-boat, is bond in iron chaines, with *Baiaxet* the Turke, and a foot-stoole with *Aurelian*, for a tyrannizing Conquerour to trample on. So many casualties there are, that as *Seneca* said of a citty consumed with fire, *Vna dies interest inter maximam civitatem & nullam*, one day betwixt a great citty, and none : so many grievances from outward accidents, and from our selues, our owne indiscretion, inordinate appetite, one day betwixt a man, and no man. And which is worse, as if discontents and miseries would not come fast enough vpon vs; *homo homini demon*, we maul, persecute, and study how to sting, gaul, and vex one another with mutuall hatred, abuses, iniuries, preying vpon, and devouring, as so many ravenous birds, & as iuglers, panders, bawdes, cosening one another, or raging as wolues, tigers, and diuels, wee take a delight to tormēt one another; men are euill, wicked, malicious, trecherous, & p naught, not louing one another, or louing themselves, not hospitall, charitable, and sociable as they ought to be, but counterfeit, dissemblers, ambo-dexters, all for their owne ends, hard-hearted, mercilesse, pittilesse, and to benefit themselves, they care not what mischief they procure to others. ¶ *Praxinoe* and *Gorgo* in the Poet, when they had got in to see those costly fights, they then cryed *benē est*, and would thrust out all the rest : when they are rich themselves, in honour, preferred, full, and haue even what they would, they debarre others of those pleasures which youth requires, and they formerly haue inioyed. He sits at table in a soft chaire at ease, but hee doth not remember in the meane time, that a tired waiter stands behind him, *an hungry fellow ministers to him full, he is a thirst that giues him drinke* (saith *Epictetus*) and is silent whiles he speaks his pleasure, pensue, sad, when he laughs. *Pleno se protulit auro*; He feasts, reuells, and profusely spends, hath variety of robes, sweet musick, ease, and all the pleasure the world can afford, whilest many an hunger-starued poore creature pines in the street, wants clothes to couer him, labours hard all day long, runnes, rides for a trifle, fights peradventure from Sun to Sun, sicke and ill, weary, full of paine and griefe, is in great distresse and sorrow of heart. Hee lothes and scornes his inferiour, hates or emulates his equall, envies his superiour, insults ouer all such as are vnder him, as if he were of another *Species*, a demi-god, not subiect to any fall, or humane infirmities. Generally they loue not, are not beloued againe : they tyre out other bodies with continuall labour, they themselves liuing at ease, caring for none else, *sibi nati*; and are so farre many times from putting to their helping hand, that they seeke all meanes to depreffe, euen most worthy and well deserving, better then themselves, those whom they are by the lawes of nature, bound to reliefe and helpe, as much as in them lies, they will let them cater-waule, starue, beg, and hang, before they will any wayes (though it be in their power) assist, or ease : so vnnatural are they for the most part, so vnregardfull, so hard hearted, so churlish, proud, insolent, so dogged, of so bad

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a disposition. And being so brutish, so diuelishly bent one towards another, how is it possible, but that we should be discontent of all sides, full of cares, woes, and miseries.

If this bee not a sufficient prooffe of their discontent and misery, examine euery condition and calling apart. Kings, Princes, Monarches, and Magistrates seeme to be most happy, but looke into their estate, you shall finde them to be most encumbred with cares, in perpetuall feare, agony, suspition; jealousie: that as ^u he said of a Crowne, if they knew but the discontents that accompany it, they would not stoope to take it vp. *Quem mihi regem dabis* (saith ^u Chrysostome) *non curis plenum?* What King canst thou shew me, not full of cares? * look not on his Crowne, but consider his afflictions, attend not his number of seruants, but multitude of crosses. *Nihil aliud potestas culminis, quam tempestas mentis*, as Gregory seconds him; Soueraignty is a tempest of the Soule: *Scylla* like they haue braue titles, but terrible fits: *splendorem titulo, cruciatum animo*: which made * *Demosthenes* vow, *si vel ad tribunal, vel ad interitum duceretur*; to bee a Iudge, or bee condemned, were put to his choice, hee would bee condemned. Rich men are in the same predicament: what their paines are, *stulti nesciunt, ipsi sentiunt*, they feele; fooles perceiue not, as I shall proue elsewhere, and their wealth is brittle, like childrens rattles: they come and goe, there is no certainty in them; those whom they eleuate, they doe as suddenly deprese, and leaue in a vale of misery. The middle sort of men are as so many asses to beare burdens; or if they bee free, and liue at ease; they spend themselues, and consume their bodies and fortunes with luxury and riot, contention, emulation, &c. The poore I reserue for another place, and their discontents.

For particular professions, I hold as of the rest ther's no content or security in any; On what course will you pitch, how resolute? To bee a Diuine 'tis contemptible in the worlds esteeme. To be a Lawyer 'tis to bee a wrangler, to be a Physitian, *et pudet lotij*, 'tis loathed: A Philosopher a mad man, an Alchymist, a begger: a Poet, *esurit*, an hungry Iacke. A Musitian a player: A Schoole-master a drudge: An Husband-man an Emmet: A Marchant, his gaines are vncertaine: a Mechanitian, base: A Chirurgian, fulsome: A Tradesman, a ^a lier, A Tailor a theefe: A Seruing-man, a slaue: A Souldier, a butcher: A Smyth, or a Mettleman, the pot's neuer from's nose: A Courtier, a parasite: as he could finde no tree in the wood to hang himselfe: I can shew no state of life to giue content. The like you may say of all ages: children liue in a perpetuall flauery, still vnder that tyrannicall government of Masters: young men, and of riper yeares, subject to labour, and a thousand cares of the world; to trechery, falshood and cosenage,

b Hor. l. 2. od. 1.

----- b *Incedit per ignes,
Suppositos cineri doloso,*

c *Rarus felix
idemq; senex.*
Seneca in Her.
reto.

d *Omitto egros,
exules captiuos,
mendicos, quos
nemo audet fa-
licos dicere.* Car-
dan. lib. 8 c. 46.
de rer. var.

c old are full of aches in their bones, cramps and convulsions, *silicernia*, dull of hearing, weak sighted, hoary, wrinkled, harsh, so much altered as that they cannot know their owne face in a glasse, a burden to themselues and others after 70. yeares, *all is sorrow* (as *Dauid* hath it) they doe not liue but linger. If they be sound they feare diseases; if sicke, weary of their liues: *Non est vivere, sed valere vita*. One complains of want, a second of seruitude, d another of a secret or incurable disease: of some deformity of body, of some losse

t *Lugubris Aie
luctuq; sero Re-
gam iundas
obsciet arces.*
*Res est inquieta
felicitas.*

u *Plus aloes
quam mellis ha-
bet. Non humi
iacentem tole-
res.* Valer. lib 7.

x *Non diu diem
aspicias, sed vi-
ram afflictione
referam, non
cautus suelli-
tum, sed curari
multiudinem.*
* As Plut. reb
relata.

y Sect. 2. memb.
4. subf. 6.

z *Siercus et u-
rina, medicorum
secula prima.*

a *Nihil lucran-
tur, nisi admo-
dum mentiendo,*
Tull. Offic.

losse, danger, death of friends, shipwrack, persecution, imprisonment, disgrace, repulse, contumely, calumny, abuse, injury, contempt, ingratitude, unkindnesse, scoffes, flouts, vnfortunate marriage, single life, too many children, no children, false seruants, vnhappy children, barrennesse, banishment, oppression, frustrate hopes, and ill successe, &c.

Talia de genere hoc adeo sunt multa, loquacem ut

Delassare valent Fabium. ----- Talking *Fabius* will be tired before hee can tell halfe of them; they are the subject of whole Volumes, and shall some of them be more opportunely dilated elsewhere. In the meane time thus much I may say of them, that generally they crucifie the soule of man; & attenuate our bodies, dry them, wither them, riuell them vp like old apples, make them as so many Anatomies, (*h ossa atq; pellis est totus, ita curis macet*) they cause *tempus fœdum & squalidum*, cumbersome dayes, *ingrataque tempora*, flow, dull, and heauy times, make vs howle, roare, and teare our haire, as sorrow did in *Cebes* table, and groane for the very anguish of our foules. Our hearts faile vs, as *Dauids* did *Isal. 40. 12. for innumerable troubles that compassed him*; and we are ready to confesse with *Hezekiah*, *Isay 58. 17. behold for felicity I had bitter grieffe*: to weepe with *Heracitus*, to curse the day of our birth, with *Jeremy 20. 14.* and our starres with *Iob*: to hold that axiome of *Silenus*, *k better neuer to haue beene borne, & the best next of all, to die quickly*, or if wee must liue, to abandon the world, as *Timon* did, creepe into caves and holes, as our Anchorites; cast all into the Sea, as *Crates Thebanus*: or as *Theombrotus Ambrociato's* 400. auditors, precipitate our selues to be rid of these miseries.

III
e Spereq; iniuria forme.

(Hor.

g Attenuant
vigiles corpus
muerabile curæ,
h Plautus.
i Hæc que cœ-
nes euellit, æ-
rumma.

k Optimum non
nasci, aut cito
mori.

SUBSECT. II.

Concupiscible Appetite, as Desires, Ambition, causes.

Hese Concupiscible and Irascible Appetites are as the two twists of a rope, mutually mixt one with the other, and both twining about the Heart: both good, as *Austin* holds *lib. 14. c. 9. de civ. Dei*: *if they bee moderate: both pernicious if they bee exorbitant.* This Concupiscible appetite, howsoeuer it may seeme to carry with it a shew of pleasure and delight, and our concupiscences most part affect vs with content and a pleasing object, yet if they be in extreames, they racke and wring vs on the other side. A true saying it is, *Desire hath no rest*: is infinite in it selfe, endlesse: and as *m* one calls it, a perpetuall racke, *n* or horse mill, according to *Austin* still going round as in a ring. They are not so continuall, as diuers, *facilius atomos denumerare possem, faith o Bernard, quam motus cordis, nunc hæc, nunc illa cogito*: you may as well reckon vp the moles in the Sunne, as them. *p* It extends it selfe to euery thing, as *Guianerius* will haue it, that is superfluously sought after: or to any *q* feruent desire, as *Fernelius* interprets it; be it in what kinde soeuer, it tortures if immoderate, and is (according to *r* *Plater* and others) an especiall cause of Melancholy. *Multifosis concupiscentijs dilaniatur cogitationes meæ*, *s Austin* confessed, that hee was torne a peeces with his manifold desires: and so doth *t Bernard* complaine, that he could not

l Bonæ s; rectâ
rationem se-
quantur, malæ s;
exorbitant.
m Tho. Buonie.
Prob. 81.
n Motam asina-
riam.
o Tract. de In-
ter. cap. 62.
p Circa quam
libet rem mundi
hæc passio fieri
potest que si-
perflue diliga-
tur. Tract. 15.
cap. 17.
q Feruentius
desiderium.
r Im primis vero
Appetitus &c.
s de alien. ment
t Conf. l. c. 29.

Per diuersa loca vagor, nullo temporis momento quiescere valis, illud atq; illud habere desidero.

rest

rest for them a minute of an houre: this I would haue, and that, and then I desire to be such and such. T^{is} a hard matter therefore to confine them, being they are so various and many, vnpossible to apprehend all. I will onely insist vpon some few of the chiefe, and most noxious in their kinde, as that exorbitant Appetite and Desire of Honour, which wee commonly call *Ambition*. Loue of money, which is *Couetousnesse*, and that greedy desire of gaine; *selfe-loue*, pride and inordinate desire of *Vaine-glory* or applause, *Loue of Study* in excessse: *Loue of women*, (which will require a just volume of it selfe) of the other I will briefly speake, and in their order.

Ambition, a proud couetousnesse, or a dry thirst of Honour, a great torture of the minde, composed of enuy, pride, and couetousnesse, a gallant madnes, one ^u defines it, ^a pleasant poison, *Ambrose*, a canker of the soule, an hidden plague: ^x Bernard, a secret poyson, the father of liuor, and mother of hypocrisie, the moth of holinesse, and cause of madnes, crucifying and disquieting all that it takes hold of. ^y Seneca calls it *rem sollicitam, timidam, vanam, ventosam*, a windy thing, a vaine, sollicitous, and fearefull thing. For commonly they that like *Sisyphus*, role this restlesse stone of Ambition, are in a perpetuall agony, still ^z perplexed, *semper taciti, tristescq; recedunt*, (*Lucretius*) doubtfull, timorous, suspitious, loath to offend in word or deed, still cogging and colloquing, embracing, capping, cringing, applauding, flattering, fleering, visiting, wayting at mens doores with all affability, counterfeit honesty and humility. If that wil'l not serue, if once this humor (as ^a *Cyprian* describes it) possesse his thirsty soule, *ambitionis salsugo ubi bibulam animam possidet*, by hooke and by crooke he will obtaine it, and from his hole he will clime to all honours and offices, if it be possible for him to get vp, flattering one, bribing another, he will leaue no meanes vnassayd to win all. It is a wonder to see how flauishly these kinde of men subject themselues, when they are about a sute, to euery inferior person, what paines they will take, runne, ride, cast, plot, countermine, protest and sweare, vow, promise, what labours vndergoe, carely vp, downe late, ^b how obsequious and affable they are, how popular and courtteous, how they grinne and flie vpon euery ^c man they meete, with what feasting and inuiting, how they spend themselues and their fortunes, in seeking that many times, which they had much better be without; as ^d *Cyneas* the Orator told *Pyrrhus*: with what waking nights, painfull houres, anxious thoughts, and bitternesse of minde, *inter spemque, metumque*, distracted and tired, they consume the *interim* of their time. There can be no greater plague for the present. If they doe obtaine their sute, which with such cost and sollicitude they haue sought, they are not so freed, their anxiety is anew to beginne, for they are neuer satisfied, *nihil aliud nisi imperium spirant*, their thoughts, actions, endeaours are all for Soueraignty and Honour, like ^e *Lues Sforzia* that huffing duke of *Milan*, a man of singular wisdom, but profoundly ambition, borne to his owne, and to the destruction of Italy, though it be to their owne ruine, and friends vndoing, they will contende, they may not ^f cease, but as a dogge in a wheele, a bird in a cage, or a squirrill in a chaine, so ^g *Budeus* compares them; they climbe and climbe still, with much labour, but neuer

u Ambros. lib. 3.
super lucam.
serugo anime.
x Nihil animum
cruciat, nihil
molestius inquit
etat, secretum
virus, pestis oc-
cultae &c. epist.
125.

y Ep. 88.
z Nihil infelici-
us his, quantus
his timor, quan-
ta dubitatio,
quantus cona-
tus, quanta solli-
citus, nulla
illis a molestis
vacua hora.
a Semper attor-
nitus, semper pa-
uidus, quid di-
cat, faciat: ne
displeat bu-
uilitatem simu-
lar, honestatem
mentitur.

b Cypri. prolog.
ad ser. To. 2. cum
etios honorat, v-
niuersis inclinat
subsequitur,
obsequitur fre-
quentat curias,
visitat optimates
amplexatur, ap-
plaudit, adula-
tur: per fas &
nefas a latebris,
in omnem gra-
dum ubi aditus
patet, se ingerit,
discurrit.

c Turbe cogit
ambitio regem
inervire, ut
Homerus Aga-
memnonem
querentem in-
ducit.

d Plutarchus. Quin convivemur, & in otio nos oblectemus quoniam in promptu id nobis sit, &c. e Iovius hist. x. l. vir singulari prudentia sed profunda ambitione ad exitium Italie natus. f Vt hedera arbori adheret, sic ambitio &c. g Lib. 3. de contemptu rerum fortuitarum. Magna sonatu & impetu moventur, super eodem centro rotati, non proficiunt, nec ad finem perveniunt.

make an end, neuer at the top. A Knight would be a Baronet, & then a Lord, and then a Vicount, and then an Earle, &c. a Doctor, a Deane, and then a Bishop: from Tribune to Prætor: from Bailiffe to Maior: first this office, and then that; as *Pyrrhus* in *Plutarch*, they will first haue *Greece* then *Africk*, & then *Asia*, & swell with *Afrops* frog so long, til in the end they burst, or come downe with *Scianus*, *ad Gemonias scalas*, and breake their owne necks: or as *Euangelus* the piper in *Lucian*, that blew his pipe so long, till he fell downe dead. If hee chance to misse, and haue a canuas, he is in a hell on the other side; so dejected, that he is ready to hang himselfe, turne Hereticke, Turke, or Traitor in an instant. Enraged against his enimies, hee^f railes, sweares, fights, slanders, detracts, enuies, murders: and for his owne part, *si appetitum explorare non potest, furore corripitur*; if he cannot satisfie his desire (as *s Bodine* writes) he runnes mad. So that both wayes hit or misse, he is distracted so long as his Ambition lasts, hee can looke for no other but anxiety and care, discontent & griefe in the meane time, ^hmadnesse it selfe, or violent death in the end. The euent of this is common to be seene in populous citties, or in Princes courts, for a Courtiers life (as *Budens* describes it) is a gallymaufry of ambition, lust, fraud, imposture, dissimulation, detraction, envy, pride; the Court a common conuenticule of flatterers, time-seruers, polititians, &c. or as *k Anthony Perez* will, the Suburbs of hell it selfe. If you will see such discontented persons, there you shall likely finde them. ^l And which he obserued of the markets of old Rome.

Qui perituum conuenire vult hominem, mitto in Comitium;

Qui mendacem & gloriosum, apud Cluasinæ sacrum;

Dites, damnosos maritos, sub basilicâ quarito, &c.

Perjur'd knaues, Knights of the Post, liers, crackers, bad husbands, &c. keepe their seuerall stations; they doe so still, and alwayes didⁱ, in euery common-wealth.

diu, inuidia, superbie Titanice diuersorium aula, & commune conuenticulum assendi artificum &c. Budens de asse. lib. 5. k In his Aphor. 1. Plauti Curcul. Act. 4. Sc. 1.

SUBSECT. 12.

Enayugia Couetousnesse a cause.

In *Plutarch*, in his ^z booke whether the diseases of the body, bee more grievous then those of the soule; is of opinion, if you will examine all the causes of our miseries in this life, you shall finde them most part, to haue had their beginning from stubborne anger, that furious desire of contention, or some iniust or immoderate affection, as Couetousnesse, &c. From whence are warres and contentions amongst you, * *S. Iames* asks: I will adde usury, fraud, rapine, Simony, oppression, lying, swearing, bearing false witness, &c. are they not from this fountaine of couetousnes, that greedinesse in getting, tenacity in keeping, sordidity in spending; that they are so wicked, ^a iniust against God, their neighbour, themselves, all comes hence. The desire of money is the root of all euill, and they that lust after it, perice themselves through with many sorrowes, 1. Tim. 6. 10. Hippocrates therefore in his Epistle to *Crateua* an Herbalist, giues him this good counsell, that if it

^z Tom. 2. si exa-
mines, omnes
miserie causas
vel a furioso con-
tendendi studio,
vel ab iniusto
cupiditate, origi-
nem traxisse
scies. Idem fere
Chrysostomus
com. in cap. 6. ad
Romanos. ser. 11.
* cap. 4. r.
^a Vt sit iniquus
in deum, in pro-
ximum, in seip-
sum.

were possible, ^b amongst other hearbes, he should cut up that Weede of couetousnesse by the roots, that there be no remainder left, and then know this for a certainty, that together with their bodies, thou maist quickly cure all the diseases of their minds. For it is indeede the patterne, Image, Epitome of all Melancholy, the fountaine of many miseries, much discontent, care and woe; this inordinate, or immoderate desire of gaine, to get or keepe mony, as ^c Bonauenture defines it: or as *Austin* describes it a madnesse of the Soule, *Gregory* a torture, *Chrysostome*, an insatiable drunkennesse; *Cyprian*, blindnesse, *speciosum supplicium*, a plague subuerting Kingdomes, families, an ^d incurable disease; *Budaus*, an ill habit, yeelding to no remedies; neither *Æsculapius* nor *Plutus* can cure them: a continuall plague, saith *Solomon*, and vexation of spirit, another Hell. I know there be some of opinion, that couetous men are happy, and worldly, wise, that there is more pleasure in getting of wealth then in spending, and no delight in the world like vnto it. 'Twas ^{*} *Bias* problememe of old, with what art thou not weary? with getting mony. What is most delectable? to gaine. What is it, trow you, that makes a poore man labour all his life time, carry such great burdens, fare so hardly, macerate himselfe, and endure so much misery, vndergoe such base offices with so great patience, to rise vp early and lye downe late, if there were not an extraordinary delight in getting and keeping of mony? What makes a Marchant that hath no neede, *satis superq̃, domi*, to range all ouer the world, through all those intemperat [†] Zones of heat and cold; voluntarily to venture his life, and bee content with such miserable famine, nasty vsage, in a stinking ship; if there were not a pleasure and hope to get mony, which doth season the rest, and mitigate his indefatigable paines? What makes them goe into the bowels of the earth; an hundred fathome deepe, endangering their dearest liues, enduring damps and filthy smells, when they haue enough already, if they could be content, and no such cause to labour, but an extraordinary delight they take in riches? This may seeme plausible at first shew, a popular and strong argument: but let him that so thinkes, consider better of it, and hee shall soone perceauce, that it is farre otherwise then he supposeth: it may bee happily pleasing at the first, as most part all melancholy is. For such men likely haue some *lucida interualla*, pleasant symptomes intermixt, but you must note that of ^{*} *Chrysostome*, 'tis one thing to be rich, another to be couetous, generally they are all fooles, dizards, mad-men, ^e miserable wretches, liuing besides themselues, *sine arte fruendi*, in perpetuall flauery, feare, suspicion, sorrow and discontent, *plus aloes quam mellis habent*; and are indeede, rather possessed by their money, then possessors, as ^f *Cyprian* hath it, *mancipati pecunijs*, bound prentise to their goods, as ^{*} *Pliny*; or as *Chrysostome*, *serui diuitiarum*, slaues and drudges to their substance; and wee may conclude of them all, as ^g *Valerius* doth of *Prolomeus* King of Cyprus, hee was in title a king of that Island, but in his minde, ^a miserable drudge of mony:

---- ^{*} *potiore metallis*

libertate carens ----

wanting his liberty, which is better then gold. *Damasippus* the *Stoicke* in *Horace*, proues that all mortall men dote by fits, some one way some another, but that couetous men are ^h madder then the rest: and hee that shall truely

^b Si vero, Cratena, inter ceteras herbarum radices, auaritia radicem secare posses amaram, ut nulle reliquie essent, pro beneficio, &c.

^c Cap. 6. Diete salutis: auaritia est amor immoderatus pecunie vel acquirende vel retinende. ^{*} Ferum profero dirumq̃, vlcus animi, remediis non cedens medendo exasperatur.

^d Malus est morbus maleq̃ afficit auaritia siquidem censeo, &c. auaritia difficilior curatur quam insania: quoniam hac omnes fere medici laborant. Hippocr. ep. Abderit.

^{*} Extremos curavit mercator ad Indos, Hor.

[†] Qua re non es lassus lucrum faciendo: quid maxime delectabile lucrari.

^{*} Hom. 2. aliud avarus aliud diues.

^e Diuitie ut spine animum hominis timoribus, sollicitudinibus, angoribus mirifice puniunt, vexant, cruciant Greg in hom.

^f Epist. ad Donat. cap. 2.

^{*} Lib. 9. ep. 30.

^g Lib. 9. cap. 4.

Insula rex titulo, sed animo pecunie miserabile mancipium.

^{*} Hor. 1. lib. 1.

^h Danda est bellehori multo pars maxima auaritia.

looke

looke into their estates, and examine their symptomes, shall finde no better of them, but that they are all ⁱfooles, as *Nabal* was, *Re & nomine* (1. Reg. 15.) For what greater folly can there bee, or ^{*}madnesse, then to macerate himselfe when he need not? and when as *Cyprian* notes, ^khe may be freed from his burden, and eased of his paines, will goe on still, his wealth increasing, when he hath enough to get more, to lye besides himselfe, to starue his *Genius*, keepe backe from his wife^m and children, neither letting them, nor other friends vse or enjoy that which is theirs by right, and which they much need perhaps, like a hog, or dog in the manger, he doth only keepe it because it shall doe no body else good, hurting himselfe and others; and for a little momentary pelfe, damne his owne soule. They are commonly sad and tetricke by nature, as *Achabs* spirit was because hee could not get *Naboths* vineyard, (1. Reg. 22.) and if he lay out his mony at any time, though it be to necessary vses, to his owne childrens good, he brawles and scolds, his heart is heavy, much disquieted he is, and loth to part from it: *miser abstinet, & timet uti*, *Hor.* He is of a wearish, dry, pale, constitution, and cannot sleepe for cares and worldly businesse, his riches, saith *Solomon*, will not let him sleepe, and vnecessary businesse which he heapeth on himselfe; or if he doe sleepe, 'tis a verie vnquiet, interrupt, vnpleasing sleepe: with his bagges in his armes,

---- congestis vndiq; saccis

Indormit inhians, ----

And though he be at a banquet, or at some merry feast, he sighes for grieve of heart (as ⁿ*Cyprian* hath it) and cannot sleepe though it be upon a downe bed; his wearish body takes no rest, ^otroubled in his abundance, and sorrowfull in plenty, unhappy for the present, and more unhappy in the life to come. *Basil.* He is a perpetuall drudge, ^prestlesse in his thoughts, & neuer satisfied, a slaue, a wretch, a dust worme, *semper quod idolo suo immolet sedulus obseruat*, *Cypr. prolog.* *ad sermon.* still seeking what sacrifice he may offer to his golden God, *Per fas & nefas*, he cares not how, his trouble is endlesse, *q crescunt diuitie, tamen curte nescio quid semper abest rei*: his wealth encreaseth, and the more he hath, the more he wants: like *Pharaohs* leane kine, which deuoured the fat, and were not satisfied. ^t*Austin* therefore defines couetoufnesse, *quarum libet rerum inhonestam & insatiabilem cupiditatem*, an vn honest and vn satiable desire of gaine: and in one of his Epistles compares it to Hell, *in quem all, and yet neuer hath enough, a bottomlesse pit*, an endlesse misery; *in quem scopulum auaritie cadaverosi senes ut plurimum impingunt*, and that which is their greatest corfue, they are in continuall suspition, feare, and distrust. He thinks his owne wife and children are so many theeues, and goe about to cosen him, his seruants are all false:

Rem suam perijisse, seq; eradicarier,

Et diuim atque hominum clamat continuo fidem,

De suo tigillo si qua exit foras.

If his doores creeke, then out he cryes anon,

His goods are gone, and he is quite vndone.

Timidus Plutus, an old prouerb, as fearefull as *Plutus*: so doth *Aristophanes*, and *Lucian* bring him in fearefull still, pale, anxious, suspitious, and trusting no man, ^u*They are afraid of tempests for their corne; they are afraid of their*

non habet, hoc egentior quo plura habet. ^u*Era'm.* *Adag chil. 3. cent. 7. pro. 72.* Nulli fidentes omnium formidant opes, ideo pauidum malum vocat Euripides: metuntur tempestates ob frumentum, amicos ne rogent, inimicos ne ledant, fures ne rapiant, bellum timent, pacem timent, summos, medios, infimos.

i Luk. 12. 20.
*S*ulte hac nocte eripiam animam tuam.

^{*}*Opes quidem mortalibus sunt demerita.* *Theog.*
k Ed. 2. lib. 2.

Exonerare cum se possit & releuare ponderibus pergit magis fortis augentibus pertinaciter incubare.

m *Non amicis, non liberis, non ipsi sibi quidaq; imperuit, possidet ad hoc tantum, ne possidere alteri liceat, &c.*

Hiéron. ad Paulin. tam deest quod habet, quã quod non habet.

n *Epist. 2. lib. 2.* *Sufficit in conuiuio, bibas licet gemmis & toto molliore marcidum corpus condiderit, vigilat in pluma.*

o *Augustatur ex abundantia, conuulsatur ex opulencia infelix presentibus bonis, infelicioz in futuris.*

p *Flo: rum cogitatio nunquam cessat qui pecunias supplere diligunt.* *Guaiuer. tract. 15. cap. 17*

q *Hor. 3. OM. 24* *Quo plus sunt potæ plus sitiuntur aque.*

r *Hor. 1. 2. sat. 6* *O si angulus ille proximus accedat, qui nunc de format agellum.*

f *Lib. 3. de lib. arbit.* *Immoritur studiis & amore senescit habendi.*

t *Avarus vir inferno est similis, &c. modum*

friends least they should aske something of them, beg, or borrow they are afraid of their enemies least they hurt them, thieves least they rob them; they are afraid of warre and afraid of peace, afraid of rich and afraid of poore, afraid of all.

Last of all they are afraid of want that they shall die beggars, which makes them lay vp still, and dare not vse that they haue: what if a deare yeare come or dearth, or some losse? & were it not that they are loath to ^x lay out money on a rope, they would be hanged forthwith, and sometimes dye to saue charges, and make away themselves, if their corne & cattle miscarry, though they haue abundance left, as ^y Agellius notes. ^z Valerius makes mention of one that in a famine, sold a mouse for 200 pence and famished himselfe: Such are their cares, ^a griefes and perpetuall feares. These symptomes are elegantly expressed by Theophrastus in his Character of a couetous man, ^b lying in bed, he asked his wife whether shee shut the trunks, and chests fast, the capcase be sealed, and whether the Hall doore be bolted, and though shee say all is well, he riseth out of his bed in his shirt beare-foot and beare-legged, to see whether it be so, with a darke lanthorne searching every corner, scarce sleeping a winke all night. Lucian in that pleasant and witty dialogue called Gallus, brings in Mycillus the Cobler disputing with his Cocke, sometimes Pythagoras, where after much speech *Pro* and *Con*, to proue the happinesse of a meane estate, and discontents of a rich man, Pythagoras his Cocke in the end, to illustrate by examples that which he had said, brings him to Gryphon the Vsurers house at mid-night, and after that to Eucrates: whom they found both awake, casting vp their accounts, and telling of their money, ^c leane, dry, pale and anxious, still suspecting least some body should make a hole through the wall, and so get in, or if a Ratte or Mouse did but stirre, starting vpon a suddaine, and running to the doore to see whether all were fast. *Plantus* in his *Aulularia*, makes old *Euclio*, ^d commanding *Staphyla* his wife to shut the doores fast, and the fire to be put out, least any body should make that an errant to come to his house; when he washed his hands, ^e he was loath to fling away the fowle water, complaining that he was vndone, because the sinoake got out of his rooffe. And as he went from home, seeing a Crow scrat vpon the muck hill, returned in all hast, taking it for *malam omen*, an ill signe, his money was digged vp, with many such. He that will but obserue their actions, shall finde these and many such passages not fained for sport, but really performed, verified indeed by such couetous and miserable wretches, & that it is,

-----f *manifesta phrenesis*

Vt locuples moriariis egentibus vivere fato,

A meere madnesse, to liue like a wretch, and die rich.

x Hall Char.
y Agellius lib. 3.
cap. 1. interdum
eo sceleris per-
ueniunt ob lu-
crum ut vitam
propriam com-
mutent.

z Lib. 7 cap 6.
a Omnes perpe-
tuo morbo agi-
tantur, suspicatur
omnes timidus,
sibi, ob aurum
insidiari putat,
nunquam quies-
cens, Plin.

Proem. lib. 14.
b Cap. 18. in
lecto iacens in-
terrogat ux-
orem an arcam
probe clausit, an
capsula, &c.

c E. lecto surgens
nudus & absq;
calceis, accensa
lucerna omnia
obici & la-
strans, & vix
sano indulgens.

d Curis extenua-
tus, vigilans &
secum supputans

e Cave quera-
rum alienum
in edes intro-
misseris Ignem ex-
tingui volo ne
cause quidquam
sit quod te quis-
quam queritet.

f Si bona fortuna
veniat ne intro-
miseris. Occlude
sis fores ambobus
peffulis. Discer-
nior animi qui a
domo abeundum est
mibi. Nimis bercule
inuitus abeo, nec
quid agam scio.

g Ploras aquam
profundere &c. per
indum
fumus de tigillo
exit foras.

* Iuv. Sat. 14.

SUBJECT. 13.

Loue of gaming, &c. and pleasures, immoderate: causes.

IT is a wonder to see, how many poore, distressed, miserable wretches, one shall meete almost in every path and street, begging for an almes, that haue beene well descended, and sometimes in flourishing estate, now ragged, tottered, and ready to be starved, lingering out a painefull life, in discontent and grieve of body and minde; and all through immoderate lust, gaming, pleasure and riot. 'Tis the common end of all sensuall Epicures and brutish prodigalls, that are stupified and carried away headlong with their feuerall pleasures and lusts. *Cebes* in his table, *S. Ambrose* in his second booke of *Abel and Cain*, and amongst the rest *Lucian* in his tract *de Mercede conductis*, hath excellent well deciphered such mens proceedings in his picture of *Opulentia*, whom hee faines to dwell on the top of a high mount, much sought after by many suitors: at their first comming they are generally entertained by *Pleasure and Dalliance*, and haue all the content that possible may bee giuen, so long as their mony lasts: but when their meanes faile, they are contemptibly thrust out at a backe doore headlong, and there left to *Shame, Reproach, Despaire*. And hee at first that had so many attendants, parasites, and followers, young and lusty, richly arrayed, and all the dainty faire that might be had, with all kinde of welcome and good respect, is now vpon a sudden stript of all,^f pale, naked, old, diseased and forsaken, cursing his starres and ready to strangle himselfe; hauing no other company but *Repentance, Sorrow, Griefe, Derision, Beggery, and Contempt*, which are his daily attendants to his liues end. As the *prodigall* sonne had exquisite musicke, merry company, dainty fare at first; but a sorrowfull reckoning in the end: so haue all such vaine delights and their followers,^h *Tristes voluptatum exitus, & quisquis voluptatum suarum reminisci vollet, intelliget*, as bitter as gall and wormewood is their last: grieve of minde, madnesse it selfe. The ordinary rocks vpon which such men doe impinge and precipitate themselves, are *Cardes, Dife, Hawkes, and Hounds, Insanum venandi studium*, one calls it, *insane substructiones*: their mad structures, disports, plaies, &c. when they are vnreasonably vsed, imprudently handled, and beyond their fortunes. Some men are consumed by mad phantasticall buildings, by making Galleries, Cloisters, Tarraces, Walkes, Orchards, Gardens, Pooles, Rilllets, Bowers, and such places of pleasure, *Invitiles domos*,ⁱ *Xenophon* calls them, which howsoever they be delightful things in themselves, and acceptable to all beholders, and ornament, and besitting some great men: yet vnprofitable to others, and the sole ouerthrow of their estates. *Forestus* in his observations hath an example of such a one that became melancholy vpon the like occasion, hauing consumed his substance in an vnprofitable building, which would afterward yeeld him no advantage. Others, I say, are^k ouerthrowne by those mad sports of Hauking and Hunting; honest recreations and fit for some great men, but not for every base inferior person; whilst they will maintaine their Faulkoners, dogges, and hunting Nagges, their wealth saith^l *Salmutze, runnes away with hounds, and their*

Ventricosus, nudus, pallidus, lena pudorem occultans, dextra seipsum stragulans, occurrit autem excusanti penitentia his miserum conficiens, &c.

^g Luke 15.
^h Boetius
ⁱ In *Oeconomo*, quid si nunc ostendam eos qui magna vi argenti domus inutilis edificanti inquit Socrates.
^k *Saraburiensis* Polycrat. lib. 1. cap. 4. venatores omnes adhuc insituntionem redolent centurionum. Raro invenitur quisquam eorum modestus & gravis, raro continens, & ut credo sobrius unquam.

^l *Pancivol, Tit. 23. avolant opes cum accipit tre.*

their fortunes flye away with Haukes. They persecute beasts so long, till in the end they themselves degenerate into beasts, as ^m Agrippa taxeth them, ⁿ Actæon like, for as he was caten to death by his owne dogges, so doe they devoure themselves and their patrimonies, in such idle and vneccessary disports, neglecting in the meane time their more necessary businesse, and to follow their vocations. Ouer mad too sometimes are ouer great men in delighting, and doting too much on it. When they drine poore husbandmen from their tillage, as Sarisburiensis obiects polycrat. lib. 1. cap. 4. fling downe country farmes, and whole Townes, to make Parkes, and Forests, starving men to feed beasts, and punishing in the meane time such a man that shall molest their game, more seuerely then him that is otherwise a common hacker, or a notorious theefe. But great men are some waies to be excused, the meaner sort haue no evasion why they should not be counted mad. Poggius the Florentine tells a merry story to this purpose, condemning the folly and impertinent businesse of such kinde of persons. A physitian of Millan, saith he, that cured mad men, had a pitte of water in his house in which hee kept his patients, some vp to the knees, some to the girdle, some to the chinne, pro modo insanie, as they were more or lesse affected. One of them by chance that was well recouered, stood in the doore, and seeing a gallant ride by, with a hauke on his fist, well mounted, with his spaniels after him, would needs know to what vse all this preparation serued; he made answer to kill certaine fowle: the patient demaunded againe, what his fowle might be worth which he killed in a yeare; he replied 5 or 10 Crownes; and when he vrged him farther, what his Dogges, Horse, and Hawks stood him in, he told him 400 Crowns: with that the patient bad him begone as hee loued his life and welfare, for if our master come and finde thee here, he will put thee in the pit amongst mad men vp to the chinne: Taxing the madnesse and folly of such vaine men that spend themselves in thole idle sports, neglecting their businesse and necessary affaires. Leo decimus, that hunting Pope, is much discommended by Iovius in his life, for his immoderate desire of hauking & hunting, in so much that (as he saith) hee would sometimes liue about Ostia weekes and months together, leaue futers vnrespected, Bulls and Pardons vnsigned, to his owne preiudice, and many private mens losse. And if he had bene by chance crossed in his sport, or his game not so good, hee was so impatient, that he would reuile and miscall many times men of great worth with most bitter taunts, looke so fowre, be so angrie & waspish, so griued & molested, that it is incredible to relate it. But if he had good sport, & bin well pleased on the other side, incredibili munificentia, with vnspcakable bounty and munificence he would reward all his fellow hunters, & deny nothing to any futer when he was in that mood. To say truth 'tis the common humour of all gamesters, as Galatens obserues, if they win, no men liuing are so iouiall and merry, but they loose, though it be but a trifle, two or three games at tables, or a dealing at Cardes for two pence a game, they are so cholericke and tetty that no man may speake with them, and breake many times into violent passions, oaths, imprecations, and vnbeseeeming speeches, little differing from mad men for the time. Generally of all Gamesters and gaming, if it be excessiue, thus much we may conclude,

m Insensio-
natorum stulti-
tia, & superva-
canea cura corū
qui dum nimis
vocationi insi-
stunt, ipsi abie-
cta omni huma-
nitate in feras
degenerant ut
Actæon, &c.
n Sabin in Ouid
Metam. or.

o Agrippa de
vanti, scient. In-
saniū venandi
stadium, dum a
novatibus arcen-
tur agricole,
subtrahunt pre-
diorum rusticis, agri-
colis præcla-
duntur sylue &
prata pastoribus
ut augeantur
pascua feris.

--- Maiestatis
reus agricola si
gustavit.

p A novatibus
suis arcentur
agricole dum
ferre habeant
vagandi liberta-
tem, ut pas-
cua augeantur,
predia subtra-
hantur, &c.
Sarisburiensis.

q Feris quam
hominibus æ-
quiores, Camb.
de Guil. Cong.
qui 36. Ecclesias
matrices depo-
pulas, ut est ad
forestam novā.
Mat. Paris.

r Tom. 2. de vi-
tū illustrium, l.
4. de vit. Leon.
10.

s Penationibus
adeo perditus stu-
debat & aucu-
pis.

t Aut infelicitas tam impatiens inde, ut summos sepe viros acerbissimis contumeliis oneraret, & incredibile est quali vultus ani-
miq; habitu dolorem iracundiamq; præferret, &c. u Niciniq; autem hoc a natura instum est, ut doleat sic ubi errauerit aut deceptus sit.

that

that whether they winne or loofe for the present, their winnings are not *Munera a fortuna sed insidia*, as that wise *Seneca* determines, not fortunes gifts but baits, the common *Catastrophe* is * beggery; *ut pestis vitam, sic adimit alea pecuniam*, as the plague takes away life; doth gaming goods, for *omnes nati, inopes & egeni*;

^a *Alea Scylla vorax, species certissima furti,*

Non contenta bonis animum quoq; perfida mergit;

Fœda, furax, infamis, iners, furiosa, ruina,

for a little pleasure they take, and some small gaines and gettings now and then, their wines and children are wringed in the meane time, and they themselves with losse of body and soule, rue it in the end. I will say nothing of those prodigious prodigalls, *perdunde pecunia genitos*, as he ^b taxed *Anthony*, *Qui patrimonium sine ullâ fori calumnia amittunt*, saith ^c *Cyprian*, and ^d mad *Sabaritica* all spendthrifts, *quiq; una comedunt patrimonia cena*, that eat vp all at a breakfast, at a supper, or amongst *Baudes*, *Parasites*, and *players*, consume themselves in an instant, as if they had flung it into ^d *Tybur*, with great wagers, vaine and idle expences, &c. ^e *Irati pecuniis*, as he saith, angry with their mony: *What with a wanton eye, a liquorish tongue, and a gamesome hand*, when they haue vndiscreetely impoverished themselves; morgaged their wits together with their lands, and entombed their ancestors faire possessions in their bowels, they may lead the rest of their daies in prison, as many times they doe, there repent at leasure; and when all is gone beginne to be thrifty: but *Sera est in fundo parsimonia*, 'tis then too late to looke about; their ^h end is misery, sorrow, shame, and discontent. And well they deserue to be infamous and discontent, ⁱ *Catamidiari in Amphitheatro*, as by *Adrian* the Emperours edict they were of old, *decoctores bonorum suorum*, so hee calls them, prodigall fooles, to be publikely shamed, and hissed out of all societies, rather then to be pittied, or relieued. ^k The *Tuscans* and *Roetians* brought their bankrupts into the market place in a beare with an empty purse carried before them, all the boyes following, where they sate all day *circumstante plebe*, to be infamous and ridiculous. At ^l *Padua* in Italy they haue a stone, called *the stone of Turpitude*, nere the Senate house, where spendthrifts, and such as disclaime non-payment of debts, doe sit with their hinder parts bare, that by that note of disgrace, others may be terrified from all such vaine expence, or borrowing more then they can tell how to pay. The ^m *Civilians* of old set guardians ouer such brainesicke prodigalls, as they did ouer madmen, to moderate their expences, that they should not so loosely consume their fortunes, to the vtter vndoing of their Families.

I may not here omit those two maine plagues, and common dotages of humane kinde, Wine and women, which haue infatuated and besotted Myriades of people. They goe commonly together.

ⁿ *Qui vino indulget, quemq; alea decoquit, ille*

In venerem putris.-----

To whom is sorrow, saith *Solomon*. *Prov. 23. 39.* to whom is woe, but to such a one as loues drinke? it causeth torture, (*vino tortus & irâ*) and bitternesse of minde, *Sirac. 31. 21.* *Vinum furoris*, *Jeremy* calls it *15. cap.* wine of madnesse, as well he may, for *insanire facit sanos*, it makes sound men sicke and

^x *Inuen. Sat. 8.*

Nec enim lectis

comitantibus

itur sed colum

tabule, posita

sed luditur a ca.

Lemaius instic

cap. 44. menda.

cum quidem

& peritium,

& paupertatis

mater est alea,

nullum habens

patrimonij reve

rentiam quanta

illud effudit

sensim in finta

delabitur & ra

pinas. Sans. po

liciae. l. 1. s. 5.

^y *Dambodernus,*

^z *Dan. Sontier.*

^a *Petrarch. di.*

al. 27.

^b *Salust.*

^c *Tom. 3. Ser. de*

Alea.

^d *Plutus in A*

ristoph. calls all

such gamblers

mad men. Si

in infamum ho

minem contige

ro. Spontaneum

ad se trahunt

suorum, & os

& naves & ocu

los rivos faciunt

furoris & di

vider toria. Chry

sostr. hom. 71.

^e *Paicafius Tu*

sius lib. 1. de a

lea.

ⁱ *Seneca.*

^g *Hall.*

^h *In Sat. 11.*

Seâ deficiente

crumena: & cres

cente gula quis

re manet exitus

-- rebus in ven

temmersis.

ⁱ *Spartian A*

driano.

^k *Alex. ab Alex.*

lib 6 c. 10.

^{Idem} *Gerbelius lib. 5. Gra. dist.*

^l *Fines. Moysi. m*

Instituta Digestis.

ⁿ *Persius Sat. 5.*

fad

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o Poculum quasi finis, in quo sepe naufragia faciunt, iactura tum pecunie tum mentis, Erasmi. in Proverb. calicum remiges. chil. 4. cent. 7. Prov. 41. p. Sev. 33. ad frat. in Eremito.

fad, and wise men o mad. To say and doe they know not what. *Accidit hodie terribilis casus* (saith p. St. Austin) heare a miserable accident, *Cyrillus* sonne this day in his drinke, *matrem pregnantem nequiter oppressit, sororem violare voluit, patrem occidit fere, & duas alias sorores ad mortem vulneravit*, would haue violated his sister, killed his father, &c. A true saying it was of him, *Vino dari letitiam & dolorem*, drinke causeth mirth, and drinke causeth sorrow, drinke causeth poverty and wante (Prov. 21.) shame and disgrace. *Multi ignobiles evasere ob vini potum, & p. (Austin) amisit honoribus profugi aberrarunt*: Many men haue made shipwracke of their fortunes, and goe like rogues and beggars, hauing turn'd all their substance into *aurum potabile*, that otherwise might haue liued in good worship and happy estate, and for a fewe houres pleasure, for their *Hilary* terme's but short, or a free madnesse, as *Seneca* calls it, purchase vnto themselues eternall tediousnesse and trouble.

q Libere vnius hore in aniam eterno temporis tedio pensant, Menander.

That other madnesse is on women, *Apostatare facit cor*: saith the wise man, *atq. homini cerebrum minuit*. Pleasant at first she is, like *Dioscorides Rhododaphne*, that faire plant to they eye, but poyson to the tast, the rest as bitter as wormewood in the end (Prov. 5. 4.) and sharpe as a two-edged sword (7. 21.) *her howse is the way to hell, and goes downe to the chambers of death*. What more sorrowfull can be said; they are miserable in this life, mad, beasts, led like Oxen to the slaughter: and that which is worfe, whoremasters and drunkards shall be iudged, *amittunt gratiam, saith Austin, perdunt gloriam, incurrunr damnationem eternam*, They loose grace and glory,

f Prov. 5.

r Merlin. Cocc.

----- brevis illa voluptas

Abrogat eternum cæli decus-----

they gaine Hell and

eternall damnation.

SUBSECT. 14.

Philautia, or Selfe-loue, Vaine-glory, Praise, Honour, Immoderate applause, Pride, ouer-much Ioy, &c. causes.

u Hor. x Sagitta que animam penetrat, leuius penetrat sed non leue infligit vulnus, sup. cant. y Quommem pecuniarum eo temptum habet, & nulli imaginationi totius mundi se intiniscuerint, & y rannicas corporis concupiscentias sustinuerint bi multoties capiti a vana gloria omnia perdidit.



Elfe-loue, Pride, and Vaine glory u *cæcus amor sui*, which *Chrysostome* calls one of the Diuels three great nets; x *Bernard* an arrow which pierceth the soule through and slaies it; a slye insensible enemy, not perceined, are maine causes. Where neither anger, lust, couetousnesse, feare, sorrow, &c. nor any other perturbation can lay hold; this will slyly & insensibly pervert vs, *Quem non gula vicit, Philautia superauit* (saith *Cyprian*) whom surfetting could not ouertake, Selfe-loue hath ouercome. y He that hath scorned all money, bribes, gifts, vpright otherwise & sincere, hath inserted himselfe to no fond Imagination, and sustained all those tyrannicall concupiscenties of the body, hath lost all his honour, captivated by Vaine-glory. *Chrysost. sup. Io. Tu sola animum, mentemq. peruris gloria*. A great assault and cause of our present malady, although we doe most part neglect, take no notice of it, yet this is a violent batterer of our Soules, causeth Melancholy and Dotage. This pleasing humour, this soft and whispering popular ayre, *Ambilis insania*. this delectable Frensie, most irrefragable passion, *Mentis gratissimus error*, this acceptable disease, which so sweetly sets vpon vs, ravisheth our senses, lulles our soules a sleepe, puffes vp our he arts as so many bladders and

and that without all feeling, ^z in so much *those that are misaffected with it, neuer so much as once perceauē it, or thinke of any cure.* Wee commonly loue him best in this ^a malady, that doth vs most harme, and are very willing to be hurt; *adulationibus nostris libenter favemus* (saith ^b Hierome) we loue him, we loue him for it: ^c *O Bonciari suave, suave fuit à te tali hæc tribui;* 'twas sweet to heare it. And as ^d *Pliny* doth ingeniously confesse to his deare friend *Augurinus*, all thy writings are most acceptable, but those especially that speake of vs. Againe, a little after to *Maximus*, ^e *I cannot expresse how pleasing it is to me to heare my selfe commended.* Though wee smile to our selues, at least Ironically, when Parasites bedawbe vs with false *Encomions*; as many Princes cannot choole but doe, *quum tale quid nihil intra se repererint*, when they knowe they come as farre short, as a Mouse to an Elephant; of any such vertues; yet it doth vs good. Though wee seeme many times to be angry, ^f and blush at our owne praises, yet our soules inwardly reioyce, it puffes vs vp, 'tis *fallax suauitas, blandus demon, makes vs swell beyond our bounds, and forget our selues.* Her two daughters are lightnesse of mind, immoderate ioy and pride, not excluding those other concomitant vices, which ^g *Iodocus Lorichius* reckons vp; Bragging, Hypocrisie, Peeuishnesse, and curiosity.

Now the common cause of this mischiefe, ariseth from our selues or others, ^h we are actiue and passiue. It proceeds inwardly from our selues, as we are actiue causes, from an ouer-weening conceit wee haue of our good parts, owne worth, (which indeede is no worth) our bounty, favour, grace, valour, strength, wealth, patience, meekenesse, hospitality, beauty, temperance, gentry, knowledge, wit, science, art, learning, our ^{*} excellent gifts and fortunes for which *Narcissus* like, we admire, flatter, and applaud our selues, and thinke all the world esteemes so of vs; and as deformed women easily beleeeue those that tell them they be faire, we are too credulous of our owne good parts & praises, too well perswaded of our selues. We bragge and venditate our ⁱ owne workes, and scorne all others in respect of vs; *Inflati scientia* (saith *Paul*) our wisdome, ^k our learning; all our geese are swannes, and as basely esteeme and vilifie other mens, as we doe ouer-highly prize and value our owne. Wee will not suffer them to bee in *secundis*, no not in *tertijs*; what? *Mecum confertur Vlysses*? they are *Mures, Musæ, culices præ se*, mits and flies compared to his inexorable and supercilious, eminent and arrogant worship: Though indeede they be farre before him. Only wise, only rich, only fortunate, valourous, and faire, as that proud ^l *Pharisee*, they are not (as they suppose) like other men, of a purer and more pretious mettle: *Soli reigerenda sunt efficaces*, which that wise *Periander* held of such: ^m *meditantur omne qui prius negotium, &c.* *Novi quendam* (saith *Erasmus*) I knew one so arrogant that he thought himselfe inferiour to no man liuing; like ⁿ *Calisthenes* the Philosopher, that neither held *Alexanders* Acts, or any other subiect worthy of his penne, such was his insolency: or *Seleucus* king of *Syria*, who thought none fit to contend with him but the *Romans*, ^o *eos solos dignos ratus quibuscum de imperio certaret.* That which *Tully* writ to *Atticus* long since, is still in force, ^p *There was neuer yet true Poet nor Orator, that thought*

^z *Hæc corripit, non cogitant de medela.*

^a *Dii talem à terris auertere possent.*

^b *Ep. ad Eustochium, de custodia virgin.*

^c *Lips. Epist. ad Bonciarium.*

^d *Epist. lib. 9. Omnia tuascrip*

ta pulcherrima existimo, maxime tamen illa quæ de nobis.

^e *Exprimere non possum quâ sit iucundum, &c.*

^f *Hierom. & licet nos indignos dicimus, & calidus rubor ora persundas, attamen ad laudem suam intrinsecus anime letantur.*

^g *Tbesaur. Theo*

^h *Nec enim mihi cornua fibra est Per.*

ⁱ *E manibus illa, Nascentur viole. Pers. 1. Sap.*

^j *Omnia enim nostra, supra modum placent.*

^k *Fab. 1. 10. c. 3. Ridetur mala qui compo-*

^l *nunt carmina, verum gaudent scribentes, & se venerantur, & ultra Si taceas*

^m *laudant quicquid scriperit beati Hor. ep. 2. l. 2.*

ⁿ *Luk. 18. 10. m. Aufon. Sap.*

^o *De meliore lu*

^p *to finxit præcor-*

^q *Titian. * Chil. 3. cent 10. pro. 97. Qui se crederet neminem ulla in re præstantiorem. n. Tanto fastu scripsit ut Alexandri gesta inferi-*

ora scriptis suis existimaret lo. Vossius lib. 1. cap. 9. de hist. o. Plutarch vit. Catois. p. Nemo unquam Poeta aut Orator, qui quæ-

quam se meliorem arbitraretur.

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q Consol. ad
P. m. machium
Mundi Philoso-
phus glorie ani-
mal, & popula-
ris aure & ru-
morum venale
mancipium.
r Epist. 5. Capi-
toni suo. Diebus
ac noctibus, hec
solum cogito. si
qua me possim
levare humo. Id
voto meo suffi-
cit, &c.
s Tullius.
t Vt nomen me-
um scriptis tuis
illustratur.
u Iniques ani-
mæ studio æter-
nitatis, noctes
& dies angeba-
tur. Hæc sunt o-
ra funeb. de
Scal.
x Hor. art. Poet.
y Od. vii lib. 3.
Iamq; opus ex-
egi. Vnde liber
fel. x Palingen.
lib. 18.

any other better then himselfe. And such for the most part are your Princes, Potentates, great Philosophers, Historiographers, Authors of Sects or Heresies, and all our great Schollers, as *q Hierom* defines; *A naturall Philosopher is glories creature, and a very slave of rumour, fame, and popular opinion*, and though they write *de contemptu glorie*, yet as he obserues, they will put their names to their bookes. *Vobis & fama me semper dedi*, saith *Trebellius Pollio*, I haue wholly consecrated my selfe to you and fame. 'Tis all my desire, night and day, 'tis all my study, to raise my name. Proud *r Pliny* seconds him; *Quantum O! &c.* and that vaine-glorious *r Orator*, is not ashamed to confesse in an Epistle of his to *Marcus Læcæius* *Ardeo incredibili cupiditate, &c.* I burne with an incredible desire, to haue my *u* name registred in thy booke. Out of this fountaine proceede all those cracks and bragges, ---- *x speramus carmina fingi posse linenda cedro, & leni servanda cupresso* ---- *y Non visitata nec tenui ferar penna.* ---- *nec in terra morabor longius. Nil parvum aut humili modo, nil mortale loquor. Dicar qua violens obstrepit Ausidus.* ---- *Exegi monumen- tum ære perennius. Iamq; opus exegi, quod nec Iovis ira nec ignis, &c.* Cum venit ille dies, &c. parte tamen meliore mei super alta perennis astra ferar, nomen- que erit indelebile nostrum. (This of *Ovid* I haue paraphrased in English.)

And when I am dead and gone,
My corps laid vnder a stone,
My fame shall yet suruiue,
And I shall be aliue,
In these my workes for ever,
My glory shall perseuer, &c. And that of *Ennius*,
Nemo me lachrymis decoret neq; funera fletu
Faxit, cur: volito docta per ora virum.

with many such proud straines and foolish flashes too common with writers. Not so much as *Democharis* on the *t Topicks*, but he will be immortall. *Ty- potius de famâ*, shall be famous, and well he deserues, because he writ of Fame; and euery triviall Poet must be renowned, --- *plausuq; petit clarescere vulgi*. This puffing humour it is, that hath produced so many great tomes, built such famous monuments, strong Castles, and *Mausolean* Tombs, to haue their acts eternized, --- *Digito monst rari & dicitur hic est*; to see their names inscribed, as *Phryne* on the walls of *Thebes* *Phryne fecit*; This causeth so many battles, --- *Et noctes cogit vigilare serenas*; Long iournies,

Magnum iter intendo, sed dat mihi gloria vires, a little applause, Pride, selfe-loue, Vaine-glory. This is it which makes them take such paines, and breake out into those ridiculous straines, this high conceit of themselves, & to scorne all others; *ridiculo factu & intolerando contemptu*, as *a Palæmon* the Grammarian contemned *Varro*; *secum & natas & morituras literas iactans*, and brings them to that height of insolency, that they cannot indure to be contradicted, *b* or heare of any thing but their owne commendation, which *Hierome* notes of such kinde of men. And as *c Austin* well seconds him, 'tis their sole study day and night to be commended and applauded. When as indeede, in all wise mens iudgements, quibus cor sapit, they are *d* mad, empty vessels, funges, beside themselves, derided, & *vt Came- lus in proverbio quarens, cornua, etiam quas habebat aures amisit* their works are toies, as an Almanacke out of date, *e authores pereunt garrulitate sui*, they seeke

j In lib. 8.
k De ponte de-
ijere.
l Sueton. lib. de-
gram.
m Nihil libenter
audiunt, nisi
laudes suas.
n Epist. 56. Ni-
hil aliud dies
noctesq; cogitat
nisi ut in studiis
suis laudentur
ab hominibus.
o Que maior
demonia aut
dici, aut excogi-
tari potest, quâ
sic ob gloriam
eracion. In ani-
am istam dæmo-
ne long. fuit a
me. Austin. conf.
lib. 10. cap. 37.
p Mart. l. 5. 51.

seeke fame and immortality, but reap dishonour and infamy, they are a common obloquie, *insensati*, and come farre short of that which they suppose or expect. *O puer ut sis vitalis metuo*, of so many myriades of Poets, Rhetoricians, Philosophers, sophisters, as * *Eusebius* well obserues; which haue written in former ages, scarce one of a thousands workes remaines; *nomina & libri simul cum corporibus interierunt*, their bookes and bodies are perished together. It is not as they vainely thinke, they shall surely bee admired and immortall, as one told *Philip* of *Macedon* insulting after a victory, that his shadow was no longer then before, we may say to them.

Nos demiramur, sed non cum deside vulgo,

Sed velut Harpyas, Gorgonas, & Furias.

We marvaile too, not as the vulgar we,

But as we Gorgons, Harpy, or Furies see.

Or if we doe applaud, honour and admire, *quota pars*, how small a part in respect of the whole world, neuer so much as hears our names, how few take notice of vs, *quam brevis hic de nobis sermo*, as g he said, *h pudebit aucti nominis* how short a time, how little a while doth this fame of ours continue? Every private province, every small territory, and citty, when wee haue all done, will yeeld as generous spirits, as braue examples in all respects, as famous as our selues, *Cadwallader* in *Wales*, *Rollo* in *Normandy*, *Robbin-hood* & *Little John*, are as much renowned in *Sherwood*, as *Cæsar* in *Rome*, *Alexander* in *Greece*, or his *Hephestion* *i Omnis atas omnisq; populus in exemplū & admirationē veniet*. Every towne, citty, booke is full of braue Souldiers Senators, Schollers, & though * *Bracydas* was a worthy Captaine, a good man, and as they thought not to be matched in *Lacedemon*, yet as his mother truely said *plures habet Sparta Bracyda meliores*, *Sparta* had many better men then euer he was, and howsoeuer thou admirest thy selfe, thy friend, many an obscure fellow the world neuer tooke notice of, had he beene in place or action, would haue done much better then he or he, or thou thy selfe.

Another kinde of mad men there is opposite to these, that are insensibly mad, and know not of it, such as contemne all praise and glory, thinke themselves most free, when as indeede they are most mad: *calcant sed alio fastu*: a company of *Cynicks*, such as are Monkes, Hermits, Anachorites, that contemne the world, contemne themselves, contemne all titles, honours, offices: and yet in that contempt, are more proud then any man liuing whatsoever. They are proud in humility; proud in that they are not proud, *sepe homo de vane gloria contemptu, vanius gloriatur*, as *Austin* hath it, *confess. lib. 10. cap. 38.* like *Diogenes*, *intus gloriantur*, they bragge inwardly, & feed themselves with a selfe conceit of sanctity, which is no better then Hypocrisie. They goe in sheepes russet, many great men, that might maintaine themselves in cloath of gold, and seeme to be deiected, humble by their outward carriage, when as inwardly they are swolne full of pride, arrogancy, and selfe-conceit. And therefore *Seneca* adviseth his friend *Lucilius*, *i in his attire and gesture outward actions, especially to avoid all such things as are more notable in themselves: as a rugged attire, hirsute head, horrid beard, contempt of money, course lodging, and whatsoever leads to fame that opposite way.*

All this madnesse yet proceeds from our selues, the maine engine which batters vs, is from others, we are meereely passiuely in this businesse: from a company

† Hor. Sat. 1. l. 2.

** Lib. Cont.*

Ph. lof. cap. 1.

*g Tul. som. scip.
h Boetius.*

*i Putean. Cisalp.
hist. lib. 1.*

*k Plutarch. Ly-
cwgo.*

*l E pist. 13. illud
te admoceo, ne
eorum more fa-
cias qui non
proficere, sed
conspici cupiunt
que in habitu
iusto, aut genere
vitae notabilia
sunt. Asperum
cultum & viti-
orum caput, neg-
ligentio rem
barbam, indictū
argento odium,
cubile humi po-
situm, & quic-
quid ad ludem
pervertit a via
sequitur, evita.*

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pany of Parasites and flatterers, that with immoderate praise, and bumbast Epithites, glosing titles, false elogiums, so bedawbe and applaud, guild ouer many a silly and vnderferuing man, that they clap him quite out of his wits. *Res imprimis violenta est*, as Hierome notes, this common applause is a most violent thing, *laudum placenta*, a drumme, fife, and trumpet cannot so animate, that fattens men, erects and deiects them in an instant.

1 Per.

m Quis vero
tam bene modu-
lo suo metiri se
novit, ut eum es-
fidus et immo-
dice laudatio-
nes non move-
ant. Hen Sieph.
† Mart.

* Siroga.

* Iustin.

n Livius, Gloria
tantum elatus,
non ira, in medi-
os hostes irruere,
quod completis
muris conspi-
ci se pugnante,
à muro spectan-
tibus, egregium
ducebat.

o I demens, et
senas curre per
Alpes Aude ali-
quid, &c ut pu-
eris placeas, et
declamatio fias.

Iuv. Sat. 10.

p In maria En-
com.

† Iuvenal. Sat. 4

* Sueton cap. 12
in Domitiano.

* Brissonius.

q Antonius ab
assentatoribus e-

vechus liberum
se patrem appel-

lari iussit, et pro
deo se vendita-

viri redimitus
hedera, et coro-

na velatus au-
rea, et thyrsum

tenens, coebur-

nisiq; succinctus,
curru velut lib.

peter vechus est
Alexandrie.

Pater. vol. post.
r Minerue nup-

tias ambit, tan-
tus, ut (aetides)

ma et d i-
dolum num

dea i thalamis
venisset, &c.

† *Palma negata macrum, donata reducit opimum.*

It makes them fat and leane, as frost doth Conies. ^m And who is that mortall man that can so containe himselfe, that if he be immoderately commended, and applauded will not be moved? Let him be what he will, those Parasites will overturne him. If he be a King, he is one of the nine worthies, more then a man, a God forthwith ---- *edictum Domini Dei nostri*: & they will sacrificc vnto him ---- * *divinos si tu patiaris honores,*

Vltro ipsi dabimus meritaq; sacrabimus aras.

If he be a souldier, then Themistocles, Epaminondas, Hector, Achilles, duo fulmina belli, triumviri terrarum, &c. and the valour of both Scipio's is too little for him, he is invictissimus, serenissimus, multis tropheis ornatissimus, *natura dominus*, although he be *lepus galeatus*, indeede a very coward, a milkoppe, * & as he said of Xerxes, *postremus in pugnâ, primus in fugâ*, and such a one as neuer durst looke his enemy in the face. If he be a big man, then is he a Sampson, another Hercules: if he pronounce a speech, another Tully or Demosthenes: as of Herod in the Acts, *the voice of God and not of man*. If he can make a verse, Homer, Virgill, &c. And then my silly weake Patient, takes all these elogiums to himselfe; if he be a Scholler so commended for his much reading, excellent style, method, &c. he will eviscerate himselfe like a spider, study to death,

Laudatas ostendit avis Iunonia pennas,

Peacocke-like he will display all his feathers. If he be a souldier, and so applauded, his valour extol'd, though it be *impar congressus*, as that of Troilus, and Achilles, *Infelix puer*, he will combat with a Giant, As another ⁿ Philip-pus, he will ride into the thickest of his enemies: Commend his house-keeping and he will beggar himselfe, commend his temperance, hee will starue him-
selfe.

---- *laudatâq; virtus*

Crescit et immensum gloria calcar habet.

he is mad, mad, mad, no whoe with him, ---- *impatiens consortis erit*, he will ouer the ^o *Alpes* to be talked of, or to maintaine his credit. Commend an ambitious man, some proud Prince or Potentate, *Si plus equo laudetur* (saith ^p Erasmus) *cristas erigit, exiit hominem, Deum se putat*, he sets vp his crest and will be no longer a man but a God.

-----† *nihil est quod credere de se,*

Non audet quum laudatur dijs aqua potestas.

How did this worke with Alexander, that would needs be Iupiters sonne, &c. goe like Hercules in a Lions skinne? Domitian a God, (* *Dominus Deus no-* *ster sic fieri iubet*) like the * *Persian* Kings, whose Image was adored by al that came into the citty of Babylon. Commodus the Emperour was so gulled by his flattering Parasites, that he must be called Hercules. ^q Antonius the Roman would be crowned with Ivy, carried in a Chariot, and adored for Bacchus. Cotys King of Thrace, was married to ^r *Minerva*, and sent three severall mes-sengers one after another, to see if she were come to his bed-chamber. Such
a one

a one was ^f *Jupiter Menecrates, Maximinus Iovianus, Dioclesianus Herculeus, Sapor the Persian King, brother of the Sunne and Moone, and our modern Turkes, that will be Gods on earth, Kings of Kings, Gods shadow, Commanders of all that may be commanded, our Kings of China and Tartaria in this present age. Such a one was Xerxes, that would whip the Sea, fetter Neptune, stultâ iactantiâ, and send a challenge to Mount Athos: and such are many foolish Princes, brough into a fooles Paradise by their Parasites, 'Tis a common humour, incident to all men, when they are in great places, or come to the solstice of honour, haue done, or deseru'd well, to applaud and flatter themselves. Stultitiam suam produnt, &c. (saith * Platerus) your very Tradesmen if they be excellent, will crack and bragge, and shew their folly in excess. They haue good parts, and they knowe it, you need not tell them of it; out of a conceit of their worth, they goe smiling to themselves, a perpetuall meditation of their Trophies and plaudites, they runne at the last quite mad, and loose their wits. Petrarch lib. 1. de contemptu mundi, confessed as much of himselfe, and Cardan in his 5 booke of wisdom, giues an instance in a Smith of Millan, a fellow Cittizen of his, ^a one Galeus de Rubeis, that being commended for refinding of an instrument of Archimedes, for ioy ranne madde. Plutarch in the life of Artaxerxes, hath such a like story of one Chamus a souldier, that wounded King Cyrus in battle and grew thereupon so ^x arrogant that in a short space after he lost his wits. So many men, if any new honour, office, preferment, booty, treasure, possession, or patrimony, ex insperato fall vnto them, for immoderate ioy; and continuall meditation of it, cannot sleepe, y or tell what they say or doe, they are so ravished on a suddaine; and with vaine conceits transported, there is no rule with them. Epaminondas therefore, the next day after his Leuctrian victory, ^z came abroad all squallid and submisse, and gaue no other reason to his friends of his so doing, then that he perceaued himselfe the day before, by reason of his good fortune, to be too insolent, overmuch ioyed. That wise and vertuous Lady, ^a Queene Catherine, Dowager of England, in private talke, vpon like occasion, said, that ^b shee would not willingly endure the extremity of either fortune; but if it were, so that of necessitie she must undergoe the one, she would be in aduersity, because comfort was neuer wanting in it, but still counsell, moderation and government, were defective in the other: They could not moderate themselves.*

^f Aelian. lib. 12.
^a De mentis alienat. cap. 3.
^r Sequiturq. superbia formam.
 Livius lib. 11.
 Oraculum est, virida sepe ingenia, luxuriare hac & evanescere, multoq. sensum penitus amississe. Homines intuentur, ac si ipsi non essent homines.
^u Galeus de Rubeis. Civis noster faber ferrarius, ob inventionem instrumenti Collee olim Archimedis disci, pre letitia insanivit.
^x Insania postmodum correptus, ob nimiam inde arrogantiam.
^y Bene ferre magnam disce fortunam Hor. Fortunam reverenter habe, quicumq. repente Dives ab exili progrediare loco. Ausonius.
^z Processit squallidus & submissus, ut hiberni Diei gaudium intemperans hodie castigaret.
^a Vxor Hen. 8.

^b Neutrius se fortune extremum libenter experturam dixit: sed si necessitas alterius subi de imponeretur, optare se difficilem & adversam quod in hac nulli unquam defuit solatium, in altera multis consilium, &c. Lod. Vives.

SVBSEC. 15.

Love of Learning, or overmuch study. With a Digression of the misery of Schollers, and why the Muses are Melancholy.



Eonartus Fuchsius Instit. lib. 3. sect. 1. cap. 1. Felix Plater. lib. 3. de mentis alienat. Herc. de Saxonia Tract. post. de melanch. cap. 3. speake of a ^c peculiar Fury, which comes by overmuch study. Fernelius lib. 1. cap. 18. ^d puts Study, contemplation, and continuall meditation, as an especiall cause of madnesse: and in his 86. consul. cites the same words. Io: Arculanus in lib. 9. Rhafis ad Almanforem cap. 16. amongst other causes, reckons vp studium vehemens: so doth Levinus Lemnius, lib. de occul.

^c Peculiaris furor, qui ex literis fit.
^d Nihil magis augeat, ac assidua studia, & profundæ cogitationes.

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e Non desunt,
qui ex ingi flu-
dio, & intempe-
stiva lucubratio-
ne, huc deveni-
runt, hi præ æ-
teris enim ple-
rūq; melanco-
lia solent infesta-
stari.

* Study is a
continual &
earnest medi-
tation, apply-
ed to some-
thing with
great desire.
Tully.

f Et illi qui sunt
subtilis ingenij,
& multe præ-
meditationis, de
facili incidunt
in melancholiā.

g Ob studiorum
solicitudinem
lib. 5. Tit. 5.

h Gaspar Eus
Thesaur. Polit.
Apostel. 31.

Græcis hanc pes-
tem relinquit,
que dubium non
est, quin brevi
omnem iuvenem
creptura Marti-
alis, spiritus ex
haustura sit. Vt
ad armata trā-
da plane inhabi-
les futuri sint.
i Knales Turk.
hist.

k Act 26. 24.

l Nimis studiis
melancholicus
evasis, dicens
Bibulum in ca-
pite habere.

m Cur melan-
cholia assidua,
crebrisq; delira-
tionis vexor-
um animi
ut desipere co-
gantur.

n Solers quilibet
artifex instru-
menta sua dili-
gentissime curat,
penicillus pi-
ctor; malleus insculptor;

faber ferrarius; miles equos, arma; venator, aucups aves, & canes: Cytharam cytharedus &c. soli musarum myste-
tam negligentes sunt, ut instrumentum illud quo mundum universum metiri solent, spiritum scilicet, penitus negligere videantur. o Arcus
& arma tibi non sunt imitanda Diane. Si nunquam cesses tendere, mollis erit, Ovid. p Ephemer.

nat. mirac. lib. 1. cap. 16. c Many men (saith he) come to this malady by continu-
all* study, and night-waking, and of all other men, Schollers are most subiect to
it: and such Rhafis addes, f that haue commonly the finest wits, Cont. lib. 1. tract

9. Marsilius Ficinus de sanit. tuenda. lib. 1. cap. 7. puts Melancholy amongst
one of those five principall plagues of Students, 'tis a common maule vnto
them all, and almost in some measure an inseparable companion. Varro be-
like for that cause calls *Tristes Philosophos & severos*, severe, sad, dry, tetricke,
are common Epithites to Schollers: And s Patritius therefore in the institu-
tion of Princes, would not haue them to be great students. For (as Machia-
vel holds) study weakens their bodies, dulls the spirits, abates their strength
and courage; and good schollers are never good fouldiers; which a certaine
Gothe well perceaued, for when his countrymen came into Greece, & would
haue burned all their books, he cryed out against it, by al meanes they should
not doe it, h leaue them that plague, which in time will consume all their vigor;
and martiall spirits. The i Turkes abdicated Cornutus the next heire, from the
Empire, because he was so much giuen to his booke: and 'tis the common
Tenent of the world, that Learning dulls and diminisheth the spirits, and so
per consequens produceth melancholy.

Two maine reasons may be giuen of it, why students should be more sub-
iect to this malady then others. The one is, they liue a sedentary, solitary life,
sibi & musis, free from bodily exercise, and those ordinary disports which o-
ther men vse: and many times if discontent and idlenesse concurre with it,
which is too frequent, they are precipitated into this gulfe on a sudden: but
the common cause is overmuch study; too much learning (as k Festus told
Paul) hath made thee mad; 'tis that other extreame which effects it. So did
Trincavelius lib. 1. consil. 12. & 13. finde by his experience, in two of his Pa-
tients, a young Baron, and another, that contracted this malady by too vehe-
ment study. So Forestus observat. lib. 10. observ. 13. in a young Divine in Lo-
vain, that was mad, and said, l he had a Bible in his head: Marsilius Ficinus de
sanit. tuend. lib. 1. cap. 1. 3. 4. & lib. 2. cap. 16. giues many reasons, m why stu-
dents dote more often then others: The first is their negligence: n other men looke
to their tooles, a Painter will wash his pencills, a Smith will looke to his hammer,
anvill, forge: an husbandman will mend his plough-irons, and grinde his hat-
chet if it be dull; a faulkner or huntsman will haue an especiall care of his haukes
hounds, horses, dogges, &c. a Musitian will string and unstring his Lute, &c. on-
ly schollers neglect that instrument, their braine and spirits (I meane) which
they daily vse, and by which they range over all the world, which by much study
is consumed. Vide (saith Lucian) ne funiculum nimis intendendo, aliquando ab-
rumpas: See thou twist not the rope so hard, till at length it o breake. Ficinus
in his fourth cap. giues some other reasons; Saturne & Mercury, the patrones
of Learning, are both dry Planets: & p Origanus assignes the same cause, why
Mercurialists are so poore, and most part beggers; for that their President
Mercury had no better fortune himselfe. The Destinies of old, put poverty
vpon him as a punishment; since when, Poetry and Beggery, are Gemelli,
twin-borne brattes, inseparable companions:

* And

* And to this day is every scholler poore,

Grosse gold from them runnes headlong to the boore

Mercury, can helpe them to knowledge but not to money. The second is contemplation, which dries the braine, and extinguisheth naturall heat; for whilst the spirits are intent to meditation aboue in the head, the stomacke and liuer are left destitute, and thence come blacke blood and crudities by defect of concoction, and for want of exercise, the superfluous vapours cannot exhale, &c. The same reasons are repeated by *Gomesius lib. 4. cap. 1. de sale*, & *Nymannus orat. de Imag. 10. Voschius lib. 2. cap. 5. de peste*: and something more they adde, that hard students are commonly troubled with gouts, catarrhes, rhumes, cecixia, bradiopepsia, bad eyes, stone and collick, crudities, oppilations, vertigo, windes, consumptions, and all such diseases as come by overmuch sitting; they are most part leane, dry, ill coloured, spend their fortunes, loose their wits, and many times their liues, and all through immoderate paines, and extraordinary studies. If you will not beleue the truth of this, looke vpon great *Tostatus* and *Thomas Aquinas* workes, and tell me whether those men tooke paines? peruse *Austin*, *Hierom*, &c. and many thousands besides.

Qui cupit optatam cursu contingere metam,

Multa tulit, fecitq; puer, sudavit & alsit.

He that desires this wished goale to gaine,

Must sweat and freeze, before he can attaine,

and labour hard for it. So did *Seneca*, by his owne confession ep. 8. Not a day that I spend idle, part of the night I keepe mine eyes open tired with waking, and now slumbering to their continuall task e. Heare *Tully pro Archia Poeta*: whilst others loitered, and tooke their pleasures, hee was continually at his booke: so they doe that will be Schollers, and that to the hazard (I say) of their healths, fortunes, wits, and liues. How much did *Aristotle* and *Ptolomy* spend? *unius regni precium* they say, more then a Kings ranfome, how many crownes per annum, to perfect arts, the one about his History of Creatures, the other on his *Almagest*: How much time did *Thebet Benchorat* employ, to finde out the motion of the eight spheare, 40 yeares and more, some write, how many poore schollers haue lost their wits, or become dizards, neglecting all worldly affaires, and their owne health, wealth, esse and bene esse, to gaine knowledge? for which, after all their paines in the worlds esteeme they are accounted ridiculous and silly fooles, Idiots, Asses, and (as oft they are) reiected, contemned, derided, doting, and mad. Looke for examples in *Hildisheim spicel. 2. de mania & delirio*: read *Trincavellius l. 3. consil. 36. & c. 17. Montanus consil. 233. u Garcaus de Indic. genit. cap. 33. Mercurialis consil. 86. cap. 25. Prosper & Calenius* in his booke *de atrabile*: Goeto *Bedlam* and aske. Or if they keepe their wits, yet they are esteemed scrubbies and fooles by reason of their carriage, after seauen yeares study — *statua taciturnus exit,*

Plerumq; & risum populi quatit. —

Because they cannot ride an horse, which every Clowne can doe; salute and court a Gentlewoman, carue at table, cringe and make congies, which every common swasher can doe, *hos populus ridet & c.* they are laughed to scorne, and accounted silly fooles by our Gallants. Yea many times, such is their

& diuturna studia satius Melancholicus.

y *Perf Sat. 3.* They cannot fiddle? but as *Themistocles* said, hee could make a small

misery

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q Contem: latio cerebrum exsiccata & extinguit calorem naturalem, unde cerebrum frigidum & sicum evadit, quod dest melancholicum. Accedit ad hoc, quod natura in contemplatione, cerebro prorsus cordiq; inerta, stomachum leparq; destituit, unde ex alimentis male coctis, sanguis crassus & niger efficitur, dum nimio otio membrorum superflui vapores non exhalant.

r Cerebrum exsiccatur, corpora sensum gracilesunt.

s Studiosi sunt Caccetici & nique bene colorati, propter debilitatem digestionis facultatis, multiplicatur in eis superfluitates. Io. Voschius parte 2. cap. 5 de peste.

t Nullus mihi per orium dies exit, partem noctis studiis dedicco, non vero sum no, sed oculis vigilia fatigatos, cadenteq; in operam dei meo. u Ioannes Hanus Bohe-mus, nat. 1516. eruditus vir, nimis studiis in Phrenesin incidit.

Montanus instances in a Frenchman of Tolosa.

x Cardinalis Cecius, ob laborem, vigiliam,

misery, they deserue it: ^a a meere Scholler, a meere Assē.

^a Pers. Sat.
^b Ingenium sibi
 quod vanas de-
 sumpsit Athenas
 & septem studi-
 is annos dedit,
 insensuitq;
 Libris & curis
 stituta tacitur-
 nus exit,
 Plerūq; & visu
 populū quatit.
 Hor. ep. 1. lib. 2.
^c Translated
 by M. B. Hol-
 day.

^d Thomas rube-
 re confusus dixit
 se de argumento
 cogitasse.

^e Plutarch. vita
 Marcelli, Nec
 sensit urbem ca-
 ptam, nec milites
 in domum irru-
 entes ad. o. in iū-
 tus studis, &c.

^f Lib. 2. cap. 18.
^g Sub Furie
 larva circumui-
 sit urbem, di-
 citur se explora-
 torem & in-
 feris venisse, de-
 laturum demo-
 nibus mortali-
 um peccata.

^h Petronius. E-
 go arbitror in
 scholis studiis-
 sum fieri, quia
 nihil eorum que
 in usu habemus
 aut audimus aut
 videmus.

ⁱ Novi meis di-
 cebat, plerūq; stu-
 diis literarum
 dedicatis, qui dis-
 ciplinis admodū
 abundabant, sed
 si nihil civilia-
 tis habent, nec
 rempublicam do-
 mesticam regere
 norant. Simplic-
 Paglarenfis &
 furii vilicū
 accusavit, qui
 suam furiam in
 decem porcellas,
 asinam unam
 duntaxat, et in
 cerius aut melius.

^b *Obstipo capite, & figentes lumine terram,
 Murmura cum secum, & rabiosa silentia rodunt,
 Atq; ex perrecto trutinantur verba libello,
 Agroti veteris meditantēs somnia, gigni
 De nihilo nihilum; in nihilum nil posse reverti.*

— who doe leane awry

^c Their heads piercing the earth with a fixt eye:
 When by themselves they gnaw their murmuring,
 And furious silence, as 'twere ballancing,
 Each word vpon their out stretcht lip, and when
 They meditate the dreames of old sicke men,
 As, Out of nothing, nothing can be brought,
 And that which is; can ne're be turn'd to naught.

Thus they goe commonly meditating vnto themselves, thus they sit, such is their action and gesture. *Fulgosus lib. 8. cap. 7.* makes mention how *Th. Aquinas* supping with King *Lewis* of France, vpon a sudden knocked his fist vpon the table, & cryed, *conclusum est contra Manicheos*, his wits were a wool-gathering, as they say, and his head busied about other matters; when he perceiued his errour, he was much ^d abashed. Such a story there is of *Archimedes* in *Vitruvius*, that hauing found out the meanes to knowe how much gold was mingled with the silver in King *Hierons* crowne, ran naked forth of the bath and cryed *Eugera*, I haue found: ^e and was commonly so intent to his studies, that he never perceaued what was done about him, when the Citty was taken, and the souldiers now ready to rifle his house, he tooke no notice of it. *S. Bernard* rod all day long by the *Lemnian* lake, and asked at last where hee was, *Marullus lib. 2. cap. 4.* It was *Democritus* carriage alone that made the *Abderites* suppose him to haue beene mad, and send for *Hippocrates* to cure him if he had beene in any solemne company, hee would vpon all occasions fall a laughing. *Theophrastus* saith as much of *Heraclitus*, for that hee continually wept, & *Laertius* of *Menedemus Lampascus*, because he ran about like a mad man, ^f saying he came from hell as a spy, to tell the diuells what mortall men did. Your greatest students are commonly no better, silly, soft fellowes in their outward behaiour, absurd, ridiculous to others, and no whit experienced in worldly businesse; they can measure the heavens, range over the world, teach others wisdom, and yet in bargaines and contracts they are circumvented by every base Tradefman. Are not these men fooles? and how should they be otherwise? but as so many sots in schooles, when, (as ^g he well observed) they neither heare nor see such things as are commonly practised abroad, how should they get experience, by what meanes? ^h I knew in my time many Schollers, saith *Enias Sylvius* (in an Epistle of his to *Gasper Sciticke* Chancelour to the Emperour) excellent well learned, but so rude, so silly, that they had no com-
 mon civility, nor knew how to manage their domesticke or publique affaires. *Paglarenfis* was amazed, and said his Farmer had surely cosened him, when hee heard him tell that his Sow had eleuen pigges, and his Assē had but one foale. To say the best of this profession, I can giue no other testimony of them in general, then that of *Pliny* of *Isseus*; ⁱ Hee is yet a scholler, then which kinde of men

enixam reuelerat. ⁱ Lib. 1. Epist. 3. Adhuc scholasticus tantum est: quo genere hominum, nihil aut est sim; licinus, aut sim-

there

there is nothing so simple, so sincere none better, they are most part harmelesse, honest, upright, innocent, plaine dealing men.

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Now because they are commonly subiect to such hazards and inconveniences, as dotage, madnesse, simplicity, &c. *Io. Vascinius* would haue good Schollers to be highly rewarded, and had in some extraordinary respect aboue other men, *to haue greater priuiledges then the rest, that adventure themselves and abbreviat their liues for the pnblike good.* But our patrons of learning are so farre now adiaies, from respecting the *Muses*, and giuing that honour to Schollers, or reward which they deserue, & are allowed by those indulgent priuiledges of many noble Princes, that after all their paines taken in the *Vniuersities*, cost and charge, expenses, irksome houres, laborious tasks, wearisome daies, dangers, hazards (barred *interim* from all pleasures which other men haue, mewed vp like hawkes all their liues) if they chance to wade through them, they shall in the end be reiected, contemned, & which is their greatest misery, driuen to their shifts, exposed to want, poverty and beggery. Their familiar attendants are,

* *Pallentes morbi, luctus, cura, laborq;
Et metus, & male suada fames, & turpis egestas,
Terribiles visu forma* —

Fig. 6. En.

Griefe, labour, care, pale sicknesse, miseries;
Feare, filthy poverty, hunger that cries,
Terrible monsters to be seene with eyes.

If there were nothing else to trouble them, the concept of this alone were enough to make them all melancholy. Most other trades and professions after some seaven yeares prentiship, are enabled by their craft to liue of themselves. A marchant adventures his goods at sea, and though his hazard be great, yet if one ship returne of foure, hee likely makes a sauing voyage. An husbandmans gaines are almost certaine; *quibus ipse Iupiter nocere non potest* (tis * *Catos* Hyperbole, a great husband himselfe) only Schollers, me thinks are most vncertaine, vnrespected, subiect to all casualties, and hazards. For first, not one of a many proues to be a scholler, all are not capable and docile, *ex omni ligno non fit Mercurius*: wee can make *Maiors* and officers every yeare, but not Schollers: Kings can invest Knights and Barons, as *Sigismond* the Emperour confessed; Vniuersities can giue degrees; but he nor they, nor all the world can giue learning, make Philosophers, Artists, Orators, Poets: we can soone say, as *Seneca* well notes, *O virum bonum, o diuitem*, point at a rich man, a good, an happy man, a proper man, *sumptuose vestitum, Calamistratum, bene olentem, magno temporis impendio constat hac laudatio, o virum literatum*, but tis not so easily performed to finde out a learned man: Learning is not so quickly got, though they may be willing to take paines, to that end sufficiently informed and liberally maintained by their Patrons and Parents, yet few can compasse it. Or if they be docile, yet all mens wills are not answerable to their wits, they can apprehend, but will not take paines; they are either seduced by bad companions, *vel in puellam impingunt, vel in poculum*, and so spend their time to their friends griefe and their owne vndoings. Or put case they be studious, industrious, of ripe wits, and perhaps good capacities, then how many diseases of body and minde must they encounter? No labour in the world like vnto study. It may bee, their temperature will

R

not

* *Plutarch. vita eius. Certā agri- colationis tu- crum, &c.*
k *Quotannis sunt consules & praconsules. Rex & Poeta quot- annis non nasci- tur.*

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not endure it, but striving to be excellent to knowe all, they loose health, wealth, wit, life and all. Let him yet happily escape all these hazards, *ancis intestinis*, with a body of brasse, and is now consummate and ripe, hee hath profited in his studies, and proceeded with all applause: after many expences, he is fit for preferment, where shall he haue it? he is as farre to seek as he was (after twentie yeares standing) at the first day of his comming to the *Vniuersity*. For what course shall hee take, being now capable and ready? The most parable and easie, and about which many are employed is to teach a Schoole, turne Lecturer or Curat, and for that he shall haue Faulknors wages, 10^l *per annum*, and his diet, or some small stipend, so long as he can please his Patron or the parish; if they approue him not (for vsually they doe but a yeare or two) as inconstant, as * they that cryed *Hosanna* one day, and *crucifixe* him the other; serving-man like, he must goe looke a new master: if they doe what is his reward?

* Mat. 21.

1 Hor. ep. 20. l. 1.

¹ *Hoc quoq; te manet vt pueros elementa docentem
Occupet extremis in vicis alba senectus.*

Like an Asse, he

weares out his time for provender, and can shew a stumpe rod, *togam tritam & laceram*, saith * *Hædus*, an old torne gowne, an ensigne of his infelicity, he hath his labour for his paine, a *modicum* to keepe him till he be decrepit, and that is all. *Grammaticus non est felix, &c.* If hee bee a trencher Chaplaine in a Gentlemans house, as it befell ^m *Euphormio*, after some seaven yeares service, hee may perchance haue a Living to the halfe, or some small *Rectory* with the mother of the maids at length, a poore kinswoman, or a crackt Chamber-maid, to haue and to hold during the time of his life. But if he offend his good Patron, or displease his Lady Mistresse in the meane time,

* Lib. 1. de con-
suet. amor.

m Satyricon.

* Iuv. Sat. 5.

* *Ducetur Plantâ velut ietus ab Hercule Cacus,
Poneturq; foras, si quid tentaverit vnquam
Hiscere*——

as Hercules did by *Cacus*, he shall be

dragged forth of doores by the heeles, away with him. If he bend his forces to some other studies, with an intent to be *à secretis* to some Noble man, or in such a place with an Embassador, he shall finde that these persons rise like Prentises one vnder another, as in so many tradesmens shops, when the master is dead, the fore-man of the shop commonly steps in his place. Now for Poets, Rhetoricians, Historians, Philosophers, ^o Mathematitians, Sophisters, &c. they are like Grasshoppers, sing they must in Summer, and pine in the Winter, for there is no preferment for them. Even so they were at first, if you will beleue that pleasant tale of *Socrates*, which he told faire *Phædrus* vnder a Plane-tree, at the bankes of the river *Isens*; about noone when it was hot, and the Grasshoppers made a noise, hee tooke that sweet occasion to tell him a tale, how Grasshoppers were once Schollers, Musicians, Poets, &c. before the *Muses* were borne, and liued without meat and drinke, & for that cause were turned by *Iupiter* into Grasshoppers. And may be turned againe, In *Tythoni Cicadas*, aut *Lyciorum ranas*, for any reward I see they are like to haue: or else in the meane time, I would they could liue as they did without any viaticum, like so many ^p *Manucodiata* those Indian birds of Paradise, as we commonly call them, those I meane that liue with the ayre, and dew of heauen and need no other food: for being as they are, their * *Rhetoricke* only

p Aldrovandus
de Avibus l. 12.
Gelius. &c.
= Literas habent
quæ sibi in for-
tuna sue male
dicant. Sat.
Adenip.

serues

serues them, to curse their bad fortunes, and many of them for want of meanes are driuen to hard shifts, from Grasshoppers thy turne Humblebees & Wasps, plaine Parasites, and make the *Muses*, Mules, to satisfie their hungerstarued panches, and get a meales meat. To say truth, 'tis the common fortune of most Schollers, to be seruite and poore, to complaine pittifully, and lay open their wants to their respectlesse patrons, as † *Cardan* doth, as * *Xilander*, and many others: And which is too common in those dedicatory Epistles, for hope of gaine, to lye, flatter, and with hyperbolicall elogiums and commendations, to magnifie and extoll an illiterate vnworthy idiot, for his excellent vertues, whom they should rather as † *Machianel* obserues, vilify, and raile at downe right for his most notorious villanies and vices. So they prostitute themselues as Fiddlers, or mercenary Tradesmen, to serue great mens turnes for a small reward. They are like * *Indians*, they haue store of gold; but know not the worth of it, for I am of *Synesius* opinion, † *King Hieron* got more by *Simonides* acquaintance, then *Simonides* did by his: they haue their best education, good institution, sole qualification from vs, and when they haue done well, their honour and immortality from vs, wee are the liuing tombes, registers, and as so many trumpetors of their fames: what was *Achilles* without *Homer*; *Alexander* without *Arian* and *Curtius*, who had knowne the *Cæsars*, but for *Suetonius* and *Dion*?

* *Vixerunt fortes ante Agamemnona*

Multi: sed omnes illachrimabiles

Vrgentur, ignotiâ longâ

Nocte, carent quia vate sacro.

they are more beholden to Schollers, then Schollers to them; but they vnder-value themselues, and so by those great men are kept downe. Let them haue that *Encyclopædian*, all the learning in the world, they must keepe it to themselues, † *liue in base esteeme, and starue, except they will submit*, as *Bu-deus* well hath it, so many good parts, so many ensignes of Arts, vertues, bee slavishly obnoxious to some illiterate potentate, and liue under his insolent worship, or honour, like Parasites, *Qui tanquam mures alienum panem comedunt*. For to say truth, *artes hæ non sunt Lucrativæ*, as *Guido Bonat* that *Astrologer* could fore-see, they be not gainefull artes these, *sed esurientes & famelicæ*, but poore and hungry.

* *Dat Galenus opes, dat Iustinianus honores,*

Sed genus & species cogitur ire pedes:

The rich Physitian, honour'd Lawyers ride,

Whil' st the poore Scholler foots it by their side.

Pouerty is the *Muses* Patrimony, and as that Poeticall diuinity teacheth vs, when *Iupiters* daughters were each of them married to the Gods, the *Muses* alone were left solitary, *Helicon* forsaken of all suters, and I beleue it was, because they had no portion.

Calliope longum celebs cur vixit in ævum?

Nempe nihil dotis, quod numeraret, erat.

Why did *Calliope* liue so long a maid?

Because she had no dowry to be paid.

Euer since all their followers are poore, forsaken, and left vnto themselues. In so much, that as † *Petronius* argues, you shall likely know them by their

† *Lib. de libris propriis fol. 24.*

* *Prefat. tran- stat. Plutarch.*

† *Polir. disput. laudibus excol- lunt eos ac si vir tutibus polle-er, quos ob infinita scelera potius vituperare oportet.*

* Or as horses knowe not their strength they consider not their own worth.

† *Plava, ex Si- monidis famili- aritate Hieron consequutus est, quam ex Hiero- nis Simonides,* * *Hor. lib. 4. od. 9*

† *Inter inertes & Plebeios ferè iacet, vltimum locum habens, nisi tot artis, virtutisq; insignia, turpiter ob- noxie, supparsifi- cando facibus subiecerit pro- terve insolenti- potentie, Lib. 1. de contempt. re- rum fortuitarum.*

* *Buchanan. eleg. lib.*

† *In Satyricon.*

Intrat senex, sed cultu nouita

speciosus, ut fa- cile appareret

cum hac nota li- teratum esse,

quos diuites odisse solent. Ego

inquit Poeta

sum? Quare er- go tam male ve-

litus es? Prop- ter hoc ipsum,

amor ingenii ne- minem unquam diuitem fecit.

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cloathes. There came, saith he, by chance into my company, a fellow not very spruce to looke on, that I could perceave by that note alone he was a Scholler, whom commonly rich men hate: I asked him what he was, he answered, a Poët; I demanded againe why hee was so ragged, hee told mee this kinde of learning neuer made any man rich.

z Petronius Ar-
biter.

z *Qui Pelago credit, magno se fenore tollit,
Qui pugnas & rostra petit, praeingitur auro:
Vilis adulator picto iacet ebrius ostro,
Sola pruinosis horret facundia pannis.*

A Merchants gaine is great that goes to Sea,

A Souldier embossed all in gold:

A Flatterer lies fox'd in braue array,

A Scholler only ragged to behold.

All which our ordinary students, right well perceiuing in the *Vniuersities*, how vnprofitable these Poeticall, Mathematicall, and Philosophicall studies are, how little respected, how few Patrons; apply themselves in all hast to those three commodious professions of Law, Physicke, and Diuinity, sharring themselves between them, rejecting these Arts in the meane time, History, Philosophy, Philology, or lightly passing them ouer, as pleasant toyes, fitting only table talke, and to furnish them with discourse. They are not so behouefull: he that can tell his mony hath Arithmeticke enough: Hee is a true Geometrician, can measure out a good fortune to himselfe; A perfect Astrologer, that can cast the rise and fall of others, and marke their Errant motions to his owne vse. The best Opticks are, to reflect the beames of some great mens fauour and grace to shine vpon him. He is a good Enginer that alone can make an instrument to get preferment. This was the common Tenent and practise of Poland, as *Cromerus* obserued not long since, in the first booke of his history, their *Vniuersities* were generally base, not a Philosopher, a Mathematician, an Antiquary, &c. to be found of any note amongst them, because they had no set rewarde or stipend, but euery man betook himselfe to Diuinity, *hoc solum in votis habens, opimum sacerdotium*, a good Personage was their aime. This was the practise of some of our neare neighbours, as *Lipsius* inueighes, they thrust their children to the study of Law and Diuinity, before they be informed aright, or capable of such studies. *Scilicet omnibus artibus antistat spes lucri, & formosior est cumulus auri, quam quicquid Græci Latiniq; delirantes scripserunt. Ex hoc numero deinde veniunt ad gubernacula reipub. intersunt & præsunt consiliis regum, o pater o patria?* so he complained, and so may others. For euen so wee finde, to serue a great man, to get an office in some Bishops Court (to practise in some good Towne) or compasse a Benifice, is the marke wee shoot at, as being so advantagious, the highway to preferment.

Although many times, for ought I can see, these men faile as often as the rest in their projects, and are as vsually frustrate of their hopes. For let him be a Doctour of the Law, an excellent Ciuilian of good worth, where shall he practise and expatiate? Their fields are so scant, the Ciuill Law with vs so contracted with Prohibitions, so few causes, by reason of those all deuouring municipall Lawes, *quibus nihil illiteratius*, saith *Erasmus*, an illiterate and a barbarous study, (for though they be neuer so well learned in it, I can hardly

u Oppressus pau-
perate animus
nihil eximium
aut sublime co-
gitare potest, a-
monitates lite-
rarum, aut ele-
gantiam, quo-
nam nihil præ-
sulis in his ad-
vis commodum
videt, primum ne-
gligere, mox
edisse incipit.
Bens.

† Epistol. quæst.
lib. 4. Ep. 21.

z Ciceron dial.

hardly vouchsafe them the name of Schoollers, except they be otherwise qualified) and so few Courts are left to that profession, such slender offices, and those commonly to bee compassed at such deare rates; that I know not how an ingenuous man should thrive amongst them. Now for Physitians, there are in every Village so many Mountebanks, Empiricks, Quacksalvers, Parafellians, as they call themselves, *Causifici & sanicide*, so * *Clenard* tearmes them, Wisards, Alchemists, poore Vicars, cast Apothecaries, Physitians men, Barbers, and Good wiues, professing great skill, that I make great doubt how they shall be maintained, or who shall be their Patients. Besides, there are so many of both sorts, and some of them such Harpyes, so couetous, so clamorous, so impudent; and as y^e he said, litigious, Idiots,

• *Epist. lib. 2.*y^e *La Douce Epodion. lib. 2. car. 2.*

Quibus loquacis affatim arrogantia est;

Peritia parum aut nihil;

Nec ulla mica literarum salis;

Crumenimulga natio:

Loquuteleia turba, litium strophæ,

Maligna litigantium cohors, togati vultures;

Lavernæ alumni, Agyrtæ, &c.

Which haue no skill but prating arrogance;

No learning, such a purse-milking nation:

Gown'd vultures, theeves, and a litigious rout

Of coseners, that haunt this occupation,

that they cannot well tell how to liue one by another, but as he iested in the Comedy of clocks, they were so many, *maior pars populi arida reptant fame*: they are almost starued a great part of them, and ready to deuoure their fellows, * *Et noxia calliditate se corripere*; such a multitude of pettifoggers and Empericks; such impostors, that an honest man knowes not in what sort to compose & behaue himselfe in their society, to carry himselfe with credit in so vile a rout, *scientia nomen, tot sumptibus partum & vigiliis profiteri dispendat, postquam &c.*

z *Plautus.** *Barc. Argenis lib. 3.*

Last of all to come to our Divines, the most noble profession and worthy of double honour, but of all others the most distressed and miserable. If you will not beleue me, heare a brieft of it, as it was not many yeares since, published preached at *Pauls crosse*, * by a graue Minister then, and now a reuerend Bishop of this lande. Wee that are bred up in learning, and destinated by our Parents to this end, we suffer our childhood in the Grammer schoole, which Austin calls *magnam tyrannidem*, & graue malum, and compares it to the torments of martyrdom, when we come to the Vniuersity, if we liue of the Colledge allowance, as *Phalaris* objected to the *Leontines* *παιδῶν ἐνδοξὸς πλεῖν λιμὸς καὶ φόβος*, needy of all things but hunger and feare; or if wee be maintained but partly by our Parents cost, doe expend in vnnecessary maintenance, bookes and degrees, before we come to any perfection, five hundred pounds, or a thousand markes. If by this price of the expence of time, our bodies and spirits, our substance and patrimonies, we cannot purchase those small rewards, which are ours by law, and the right of inheritance, a poore Personage, or a Vicarage of 50^l per annum but we must pay to the Patron for the lease of a life (a spent and out worne life) either in annuall pension, or aboue the rate of a copy hold, and that with the hazarde and losse of our soules, by *Simony* and *per iury*, and the forfeiture of all our spiri-

a *Ioh. Howson*
4. Nouembris
1597. the Sermon was printed by Arnold Hartfield.

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tuall preferments, in esse and posse, both present and to come. What father after a while will be so improvident, to bring up his sonne to his great charge, to this necessary beggery? What Christian will be so irreligious, to bring up his sonne in that course of life, which by all probability and necessity, cogit ad turpia, enforcing to sinne, will entangle him in simony and periury, when as the Poet saith, Invitatus ad hæc aliquis de ponte negabit: a beggers brat taken from the bridge where he sits a begging, if he knew the inconuenience, had cause to refuse it. This being thus, haue not we fished faire all this while, that are initiate

b Pers. Sat. 3.

* E lecto exsili-
entes, an subi-
tum tinnuabur
li pulsum quasi
fulmine tertius

1.
c Mart.
d Mart.

Diuines, to finde no better fruits of our labours, *b hoc est cur palles, cur quis non prandeat hoc est?* doe wee macerate our selues for this? Is it for this we rise so early all the yeare long? * *Leaping* (as he saith) *out of our beds, when we heare the bell ring, as if we had heard a thunder clap.* If this be all the respect, reward and honour we shall haue; *c frange leues calamos, & scinde Thalia libellos*: let vs giue ouer our bookes, & betake our selues to some other course of life? to what end should wee study? *d Quid me litterulas stulti docuere pre-rentes*, what did our parents meane to make vs schollers, to bee as farre to seeke of preferment after twenty yeares study, as wee were at first: why doe wee take such paines? *Quid tantum insanis inuat impallescere chartis?* If there be no more hope of reward, no better encouragement. I say againe; *Frangere leues calamos, & scinde Thalia libellos*; let's turne souldiers, sell our bookes, and buy Swords, Gunnes and Pikes, or stop bottels with them, turne our Philosophers gownes, as *Cleantes* once did into millers coates, leaue all, and rather betake our selues to any other course of life, then to continue longer in this misery. * *Præstat dentiscalpia radere, quàm literarj's monumentis magnatum favorem emendicare.*

* Sat. Menip.

Yea, but me thinkes I heare some man except at these words, that though this betrue which I haue said of the estate of Schollers, and especially of Diuines, that it is miserable and distressed at this time, that the Church suffers shipwracke of her goods, and that they haue iust cause to complaine; there is a fault, but whence proceeds it? If the cause were justly examined, it would be retorted vpon our selues, if wee were cited at that Tribunal of truth, we should be found guilty, and not able to excuse it. That there is a fault among vs, I confesse, and were there not a buyer, there would not be a seller: but to him that will consider better of it, it will more then manifestly appeare, that the fountaine of these miseries proceeds from these griping Patrons. In accusing them, I doe not altogether excuse vs; both are faulty, they and wee: yet in my judgement, theirs is the greater fault, more apparant causes, and much to be condemned. For my part, if it be not with mee as I would, or as it should, I doe ascribe the cause, as *c Cardan* did in the like case; *meo infortunio potius quam illorum sceleri*, to * mine owne infelicity, rather then their naughtinesse: Although I haue beene baffled in my time by some of them, & haue as iust cause to complaine as another: or rather indeede to mine owne negligence, for I was euer like that *Alexander* in *† Plutarch*, *Crassus* his tutor in Philosophy, who though he liued many yeares familiarly with rich *Crassus*, was euen as poore when from, (which many wōdred at) as when he came first to him, he neuer asked, the other neuer gaue him any thing; when he travelled with *Crassus* he borrowed an hat of him, at his returne restored it againe; I haue had some such noble friends acquaintance and Schollers, but most

c Lib. 3. de cons.
* I had no money, I wanted
improvidence, I
could not
scamble, tem-
porize, dissem-
ble: non pra-
deret olus, &c.
vis dicam, ad
palpandum &
adulandum pe-
nitius insulsum,
recudi non pos-
sum. iam senior
ut sim talis, &
fingi nolo, ut
cunctis male ce-
dat in rem me-
am & obscuro
inde delitecam.
† Vn. Crassi nec
facile iudicare
potest virum
pauperior cum
primo ad Cras-
sum &c.

most part, (common courtesies and ordinary respects excepted) they and I parted as wee met; they gaue me as much as I requested, and that was ----- And as *Alexander ab Alexandro Genial:dier: lib. 6. cap. 16.* made answer to *Hieronimus Massianus*, that wondred, *quum plures ignauos & ignobiles ad dignitates & sacerdotia promotos quotidie videret*, when other men rose, still he was in the same state, *eodem tenore & fortunâ cui mercedem laborum studiorumque deberi putaret*, whom he thought to deserue as well as the rest. He made answer that hee was content with his present estate; was not ambitious, and althoughe *obiurgabundam suam segnitiam accusaret, cum obscuræ sortis homines ad sacerdotia & pontificatus euectos &c.* he chid him for his backwardnesse, yet he was still the same, and for my part (though I bee not worthy perhaps to carrie *Alexanders* bookes) yet by some ouerweening and wellwishing friends, the like speeches haue beene vsed to me, but I replied still with *Alexander* that I had enough, and more peraduenture then I deserued. *sed quorsum hæc?* For the rest, 'tis on both sides *facinus detestandum*, to buy and sell liuings, to detaine from the Church, that which Gods and mens Lawes haue bestowed on it; but in them most, and that from the couetousnesse and ignorance of such as are interested in this businesse; I name couetousnesse in the first place, as the root of all these mischiefes, which *Achan* like, compels them to commit sacrilege, and to make Simoniacall compacts, (and what not) to their owne ends, & that kindles Gods wrath, brings a plague, vengeance, and an heauy visitation vpon themselues and others. Some out of that insatiable desire of filthy lucre, to be enriched, care not how they come by it, *per fas & nefas*, hooke or crooke, so they haue it. And others when they haue with riot and prodigality, embezelled their estates, to recover themselues, make a prey of the Church, robbing it, & as *Iulian* the Apostate did, spoile Persons of their reuenues (in keeping halfe backe,^h as a great man amongst vs obserues:) and that maintenance on which they should liue: by meanes whereof, Barbarisme is increased, and a great decay of Christian Professors, for who will apply himselfe to these diuine studies, his sonne, or friend, when after great paines taken, they shall haue nothing wherevpon to liue? But with what event doe they these things?

† *Opeſq; totis viribus venamini,*

At inde meſſis accidit miſerima.

They toyle and moyle, but what reap they? They are commonly vnfortunate families that vse it, accursed in their progenie, and as common experience evinceth, accursed themselves in all their proceedings. *With what face* (asⁱ he quotes out of *Austin*) *can they expect a blessing or inheritance from Christ in Heauen, that defraude Christ of his inheritance here on earth?* I would all our Symoniacall Patrons, and such as detaine Tithes, would read those judicious Tracts of *Sr Henry Spelman*, and *Sr James Sempill* Knights; those late elaborate and learned Treatises of *Dr Tilslye*, and *Mr Montague*, which they haue written of that subject. But though they should read, it would be to small purpose; *clames licet & mare cælo Confundas*; thunder, lighten, preach hell and damnation, tell them 'tis a sinne, they will not beleue it; denounce and terrifie, they haue k^h *cauterized consciences*, they doe not attend, as the enchanted Adder, they stop their eares. Cal them base, irreligious, prophane, barbarous, Pagans, Atheists, Epicures, (as some of them surely are) with the Bawd in *Plautus*, *Euge, optime*;

f *Deum habent iratum, sibi que mortem eternam acquirunt aliis miserabilem viam Serrarius in Josua, 7.*

Euripides.

g *Nicephorus l. 10. cap. 5.*

h *Lord Cook in his Reports second part fol. 44.*

† *Euripides.*

i *Sr Henry Spelman, de non temerandis Ecclesiis.*

k *1. Tim. 4.*

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1. Hor.

m Primum lo-
cū apud omnes
gentes habet pa-
trius deorum
cultus, & genio-
rum, nam hunc
diuissime custo-
diunt, tam Gre-
ci quam Barba-
ri, &c.

n Tom. 1. de fe-
ril. trium anno-
rum sub Elia
sermone.

o Ouid. Fast.

p De male que-
sitis vix gaudet
tertius heres.

q Strabo lib. 4.
Geog.

r Nihil facilius
opes evertet,
quam auaritia
& fraude par-
ta. Et si enim seram
addas tali arce
& exteriore
ianua & veste
eam communias
intus tamen
frandem & a-
uaritiam, &c.

In 5. Corinth.

s Acad. cap. 7.

t Arg. neminem
habet inimicum
praeter ignoran-
tem.

u He that can
not dissemble
cannot lye.

* Epistol. quest.
lib. 4. e. p. 21.
Lipsius.

mè, they cry and applaud themselves, with that Miser, *simulacrum nummos con-templor in arcā*: say what you will, *quocumq; modo rem*: as a dogge barks at the Moone, to no purpose are your sayings: Take you Heauen, let them haue mony. A base, prophane, Epicurean, Hypocriticall rout; for my part, let them pretend what zeale they will, counterfeit Religion, bleare the worlds eyes, bumbast themselves, & stuffe out their greatnesse with Church spoiles, shine like so many Peacocks; so cold is my charity, so defectiue in this behalfe, that I shall neuer thinke better of them, then that they are rotten at core, their bones are full of Epicurean hypocrisie, and Atheisticall marrow, that they are worse then Heathens. For as *Dionysius Halicarnassensis* obserues *antiq. Rom. lib. 7.* m *Primum locum &c.* Greekes and Barbarians obserue all religious rites, and dare not breake them for feare of offending their Gods; but our Simoniacall contracters, our senselesse Achans, our stupified Patrons, feare neither God nor diuell, they haue euasions for it, it is no sinne, or not due *iure diuino*, or if a sinne, no great sinne, &c. And though they bee daily punished for it, and they doe manifestly perceauce, that as he said, Frost and Fraude come to foule endes; yet as n *Chrysostome* followes it, *Nulla ex panā sit correctio, & quasi aduersis malitia hominum provocetur, crescit quotidie quod puniatur*: they are rather worse then better, ---- *iram atq; animos à crimine sumunt*, and the more they are corrected, the more they offend: but let them take their course, o *Rode caper vites*, goe on still as they begin, 'tis no sinne, let them rejoyce secure, Gods vengeance will ouertake them in the end, and these ill gotten goods as an Eagles feathers, p will consume the rest of their substance: It is q *aurum Tholosanum*, and will produce no better effects. r *Let them lay it vp safe, and maket their conveyances neuer so close, locke and shut doore*, saith *Chrysostome*, yet fraud and covetousnesse, two most violent theeves, are still included, and a little gaine euill gotten, will subvert the rest of their goods. The Eagle in *Æsop*e, seeing a peece of flesh, now ready to be sacrificed, swept it away with her clawes, and carried it to her nest; but there was a burning coale stuck to it by chance, which vnawares consumed her, young ones, nest and all together. Let our Symoniacall Church-chopping Patrons, and sacrilegious Harpies, looke for no better successe.

A second cause is Ignorance, and from thence contempt, *succesit odium in literas ab ignorantia vulgi*; which f *Iunius* well perceiued: this hatred and contempt of learning, proceeds out of Ignorance, as they are themselves barbarous, idiots, dull, illiterate, and proud, so they esteeme of others.

Sint Mecanates, non deerunt Flacce Marones:

Let there be bountifull Patrons, and there will bee painefull Schollers in all Sciences. But when they contemne Learning, and thinke themselves sufficiently qualified, if they can write and read, scamble at a peece of Eviden-
u *qui nescit dissimulare, nescit vinere*, they are vnfit to doe their country seruice, to performe or vndertake any action or imployment, which may tend to the good of a Cōmonwealth, except it be to fight, or to doe country Iustice, with common sense, which euery Yeoman can likewise doe. And so they bring vp their children, rude as they are themselves, vnqualified, vntaught, vnciuill most part. * *Quis è no-stra iuventute legitime instituitur literis? Quis oratores aut Philosophos tui- gite? quis historiam legit, illam rerum agendarum quasi animam? precipitant pa- rentes*

rentes vota sua, &c. 'twas *Lipsius* complaint to illiterate countrymen, it may be ours. Now shall these men iudge of a Schollers worth, that haue no worth, that knowes not what belongs to a students labours, that cannot distinguish between a true scholler, & a drone? or him that by reason of a voluble tongue, a strong voice, a pleasing tone, and some trivantly *Polyanthean* helpes, steales and gleanes a few notes from other mens Haruests, and so makes a faire shew, and him that is truely learned indeede: that thinkes it no more to preach, then to speake, * *or to turne away with an empty cart*; as a graue man said; and there-vpon vilifie vs, and our paines; scorne vs, and all learning. y Because they are rich, and haue other meanes to liue, they thinke it concernes them not to knowe, or to trouble themselues with it; a fitter taske for younger brothers, or poore mens sonnes, to be pen and Inkhorne men, pedanticall slaues, & no whit beseeming the calling of a Gentleman, as *Frenchmen & Germans* commonly doe, neglect therefore all humane learning, what haue they to doe with it? Let Marriners learne Astronomy; Marchants Factors study Arithmeticke; Surveiers get them Geometry; Spectacle-makers Opticks; Land-leapers Geography; Towne-Clarks Rhetoricke; what should he doe with a spade, that hath no ground to digge; or they with Learning, that haue no vse of it? Thus they reason, and are not ashamed to let Marriners, Prentises, and the basest servants be better qualified then themselues. In former times, Kings, Princes, and Emperours were the only Schollers, excellent in all faculties. *Iulius Caesar* mended the yeare, and writ his owne Commentaries, ² *Antoninus, Adrian, Nero, Severus, Iulian, &c.* ^a *Michael* the Emperour, and *Isacius*, were so much giuen to their studies, that no base fellow would take so much paines: *Orion, Persens, Alphonsus, Ptolomeus*, famous Astronomers: *Sabor, Mithridates, Lyfimachus*, admired Physitians: *Plato's* kings all: *Evax* that *Arabian* Prince, a most expert Iueller, and an exquisite Philosopher; The Kings of *Aegypt* were Priests of old, and chosen from thence, --- *Idem rex hominum, Phæbiq; sacerdos*: but those heroicall times are past; the *Muses* are now banished in this bastard age, *ad sordidatuguriola*, to meaner persons and confined alone almost to *Vniuersities*. In those daies, Schollers were highly beloued, ^b honoured, esteemed; as old *Ennius* by *Scipio Africanus*, *Virgil* by *Augustus*; *Horace* by *Mecænas*: Princes companions; deare to them as *Anacreon* to *Polycrates*; *Philoxenus* to *Dionysius*, and highly rewarded. *Alexander* sent *Xenocrates* the Philosopher 50 talents, because he was poore, *visu rerum aut eruditione præstantes viri, mensis olim regum adhibiti*, as *Philostratus* relates of *Adrian* and *Lampridius* of *Alexander Severus*, famous Clarkes came to these Princes Courts, *velut in Lyceum*, as to an Vniuersity, and were admitted to their tables, *quasi diuinum epulis accumbentes*; *Archilaus* that *Macedonian* King would not willingly sup without *Euripides*, (amongst the rest he dranke to him at supper one night and gaue him a cup of gold for his paines) *delectatus poeta suauis sermone*, and it was fit it should be so, ^c *quoniam illis nihil deest, & minimè egere solent, & disciplinas quas profitentur, soli à contemptu vindicare possunt*, they needed not to beg so basely, as they compell ^d Schollers in our times to complaine of pouerty, or crouch to a rich chuffe for a meales meat, but could vindicate themselues, and those Arts which they professed. Now they would, and cannot: for it is held by some of them, as an axiome, that to keepe them poore, will make them study; they must bee

x Dr King, in his last lecture on Iomas, sometimes right reverend L. Bishop of London.
y Quibus opes & otium, hi barbaro fastu literas contemnant.

z Spartian. Solliciti de rebus nimis.
a Nicet. x. Anal. Fumis lucubrationum sordabant.

b Grammaticis olim & dialecticis Iurisque Professoribus, qui specimen eruditionis dignitatis insignia decreuerunt Imperatores, quibus ornabantur heroes Erasmi. ep. Io. Fabio epif. Vien.
c Heinſius præf. t. Poematum
d Seruile nomen Scholaris iam.

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† Seneca.

† Haud facile
emergunt, &c.

g Media quod

notis ab hora

sedisti qua nemo

faber, qua nemo

sedebat, qui do-

cet obliquo lan-

da tamen mer-

ces. Juv. Sat. 7.

* Chil. 4. Cent.

Sadag. 1.

† Had I done

as others did,

put my selfe

forward, I

might haue

happily beene

as great a man

as many of

my xquails.

dieted, as horses to a race, not pampered, † *Alendos volunt, non saginandos, ne melioris mentis flammula extinguitur*; a fat bird will not sing, a fat dog cannot hunt; and so by this depression of theirs, † some want meanes, others will, all want encouragement, as being forsaken almost: and generally contemned. 'Tis an old saying *Sint Mecenates non deerunt Flacce Marones*, and 'tis a true saying still. Yet oftentimes I may not deny it the maine fault is in our selues. Our Academicks too frequently offend in neglecting patrons, as * *Erasmus* well taxeth, or making ill choice of them *negligimus oblatos aut amplectimur parum aptos*, or if we get a good one, *non studemus mutuis officijs favorem eius alere*, wee doe not plye and follow him as wee should. *Idem mihi accidit Adolescenti* (saith *Erasmus*) acknowledging his fault, & *gravissimè peccavi*, & so may † I say my selfe, I haue offended in this, and so peradventure haue many others. Wee did not *spondere magnatum favoribus, qui ceperunt nos amplecti*, apply our selues with that readinesse wee should, idlenesse, loue of liberty, *immodicus amor libertatis effecit ut diu cum perfidis amicis*, as he confesseth, & *pertinaci paupertate collectarer*, bathfulnesse, melancholy, timorousnesse cause many of vs to be too backward and remisse. So some offend in one extreame, but too many on the other, wee are most part too forward, too solicitous, too ambitious; Wee commonly complaine *deesse Mecenates*, want of encouragement, want of meanes, when as the true defect is in our owne want of worth, our insufficiency, did *Mecenas* take notice of *Horace* or *Virgill* till they had shewed themselves first, or had *Bavius* and *Menius* any patrons? *Egregium specimen dent*, saith *Erasmus*, let them approue themselves worthy first, sufficiently qualified for learning and manners, before they presume or impudently intrude and put themselves on great men as too many doe, with such base flattery, parasiticall colloging, such hyperbolicall elogies they doe vsually insinuate, that it is a shame to heare and see. *Immodica laudes conciliant inuidiam, potius quam laudem*, and vaine commendations derogate from truth, and wee thinke in conclusion, *non melius de laudato, peius de laudante*, ill of both, the commender and commended. So wee offend, but the maine fault is in their harshnesse, defect of patrons. How beloued of old, and how much respected was *Plato* to *Dionysius*? How deare to *Alexander* was *Aristotle*, *Demeratus* to *Philip*, *Solon* to *Cresus*, *Anexarcus* and *Trebatius* to *Augustus*, *Cassius* to *Vespasian*, *Plutarch* to *Traian*? *Seneca* to *Nero*? *Simonides* to *Hieron*? how honoured?

In *Catullus*,*Juven.*b *Sed hæc prius fuere, nunc recondita**Senect quiete,*

those daies are gone:

*Et spes, & ratio studiorum in Casare tantum:*i *Nemo est quem*no: *Phabus hic*

nostr. solo intu

itu lubentorem

reddat.

as he said of old, we may truly say now, he is our *Amulet*, our *i* *Sunne*, our sole comfort and refuge, our *Ptolomy*, our common *Mecenas*, *Jacobus magnificus*, *Jacobus pacificus*, *mysta Musarum*, *Rex Platonicus*: *Grande decus, columen nostrum*: A famous Scholler himselfe, and the sole Patron, Pillar, and sustainer of Learning: but his worth in this kinde is so well knowne, that as *Paterculus* of *Cato*, *Iam ipsum laudare nefas sit*: and which * *Pliny* to *Traian*. *Seriate carmina, honorq; æternus annalium, non hæc brevis & pudenda predicatio colet*. But he is now gone, the Sunne of ours set, and yet no night followes,
---- *Sol occubuit, nox nulla sequuta est.* We haue such an other in

* *Virgil.*his roome. ---- ** aureus alter**Avulsus*

Avulsus, simili frondefcit virga metallo, and long may he raigne & flourish amongst vs.

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Let me not be malicious, and lie againſt my *Genius*; I may not denie, but that we haue a ſprinkling of our Gentry, heere & there one, excellently well learned, like thoſe *Fuggeri* in Germany, *Du Bartas*, *Du Pleſſeis*, *Sadael* in France, *Picus Mirandula*, *Schottus*, *Barotius* in Italy;

Apparent rarinantes in gurgite vaſto.

but they are but few in reſpect of the multitude, the maior part (and ſome a-gaire excepted, that are indifferent) are wholly bent for Hawkes & hounds, and carried away many times with intemperate luſt, gaming, and drinking. If they read a booke at any time, (*ſi quid eſt interim otii a venatu, poculis, alea, ſcortis*) 'tis an Engliſh Chronicle, *St Huon of Burdeaux*, *Amadis de Gaule*, &c. a play-booke, or ſome pamphlet of Newes, and that at ſuch ſeaſons only, when they cannot ſtirre abroad, to driue away time, ^k their ſole diſcourſe is doggs, hawkes, horſes, and what newes? If ſome one haue beene a traueſſer in Italy, or as farre as the Emperours court, wintered in *Orleanſe*, & can court his Miſtris in broken French, weare his cloathes neatly in the neweſt faſhion, ſing ſome choiſe out-landiſh tunes, diſcourſe of Lords, Ladies, Townes, Palaces, and Citties, he is compleat and to be admired: ^l Otherwiſe he and they are much at one; no difference betwixt the maſter and the Man, but worſhipfull titles: winke and chooſe betwixt him that ſits downe (cloathes excepted) and him that holds the Trencher behinde him: yet theſe men muſt be our Patrons, our gouernours too ſometimes, ſtateſmen, magiſtrates, noble, great, & wiſe by inheritance.

h Rarus enim ſerme ſenſus communis in illa Fortuna, Luc. Sat. 8.

l Quis enim generoſum dixerit hunc qui Indignus genere, & præclaro nomine tantum Inſignis. Luc. Sat. 8.

Miſtake me not (I ſay againe) *Vos ô Patritius ſanguis*, you that are worthy Senatours, Gentlemen, I honour your names and perſons, and with all ſubmiſſeneſſe, proſtrate my ſelfe to your cenſure and ſervice. There are amongst you, I doe ingeniouſly confeſſe, many well deſeruing Patrons, and true patriots, of my knowledge, beſides many hundreths which I neuer ſaw, no doubt, or heard of, pillars of our common-wealth, ^m whoſe worth, bounty, learning, forwardneſſe, true zeale in Religion, and good eſteeme of all Schollers, ought to be conſecrated to all poſterity: but of your ranke there are a de-borſhed, corrupt, couetous, illiterate crew againe, no better then ſtocks, *merum pecus* (teſtor Deum, non mihi videri dignos iugenui hominis appellatio-
ne) barbarous *Thracians*, & *quis ille thrax qui hoc neget?* a ſordid, prophane, pernitiouſ company, irreligious, impudent and ſtupid, I know not what Epithets to giue them, enemies to learning, confounders of the Church, and the ruine of a common-wealth: Patrons they are by right of inheritance, and put in truſt freely to diſpoſe of ſuch Liuiings to the Churches good; but (hard taſke-maſters they proue) they take away their ſtraw, and compell them to make their number of bricke: they commonly reſpect their owne ends, commodity is the ſteere of all their actions, and him they preſent in conſclusion, as a man of greateſt gifts, thar will giue moſt; no penny, ^o no *Pater noſter*, as the ſaying is: *Niſi preces auro fulcias amplius irritas: ut Cerberus offa*, their attendants and officers muſt be bribed, feed & made, as *Cerberus* is with a ſop by him that goes to hell. It was an old ſaying, *Omnia Romæ venalia*, 'tis a rag of Popery, which will neuer be rooted out, there is no hope, no good to be done without mony. A Clarke may offer himſelfe, approve his worth, learning

m I haue often met with my ſelfe, and conferred with diuers worthy Gentlemē in the Country, no whit inferior, if not to be preferred for diuers kind of learning to many of our Academicks.

o Iſte licet Muſis venias comitatus Homere, Nil tamen attuleris ibis Homere ſoras.

p Elegat hiſtoricos authores nouerit omnes Tan pui onguer digroſq, ſuos. Luc. Sat. 7.

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† Juvenal.

ning, honesty, religion, zeale, they will commend him for it; but---† *probitas laudatur & alget*. If he be a man of extraordinary parts, they will flocke a far off to heare him, as they did in *Apuleius*, to see *Psyche*: *multi mortales confluebant ad videndum sæculi decus, speculum gloriosum: laudatur ab omnibus, spectatur ab omnibus, nec quisquam non rex, non regius, cupidus eius nuptiarum petitor accedit, mirantur quidem divinam formam omnes, sed ut simulacrum fabre politum mirantur*; many mortall men came to see faire *Psyche* the glory of her age, they did admire her, commend, desire her for her divine beauty, and gaze vpon her; but as on a picture, none would marry her, *quod indotata*, faire *Psyche* had no money. q So they doe by learning;

-----† *didicit iam dives avarus**Tantum admirari, tantum laudare disertos,**Vt pueri Iunonis avem-----*

Your rich men haue now learn'd of latter daies

T'admire, commend, and come together

To heare and see a worthy Scholler speake,

As children doe a Peacocks feather.

q. In vero licet
Orpheus sis, saxa
sono testudinis
emolliens, nisi
plumbea eorum
corda, auri vel
argenti malleo
emolles &c.
Salisburienfis
Polyerat. lib. 5.
c. 10.

† Inven. Sat 7.

† Euge bene no
need Donsa
epod lib. 2.

--- dos ipsa sci
entia, sibi q. con
giarium est.

† Quatuor ad
portas Ecclesi
as itur ad om
nes; sang uinis
aut Simonis,
presulis atq. Dei
Holcor.

u Lib. contra
Gentilis de Ba
bia martyre.

x Prescribunt
imper. m. n or
dinem cogunt,
ingeniū nōstū
pōnt ipse vide
bitur, off m. iū
& relaxant, ut
papilionem pue
ri aut brachium
suo demittunt,
aut att. a hūm
nos a lūid. ne
sua pend. re
æquum censē
as. Heinſius.

He shall haue all the good words that may be giuen, f a proper man, and 'tis pittie he hath no preferment, all good wishes, but inexorable, indurate as hee is, he will not preferre him, though it be in his power, because he is *indotatus* he hath no money. Or if he doe giue him entertainment, let him be neuer so well qualified, plead affinity, consanguinity, sufficiency, he shall serue 7 years, as *Iacob* did for *Rachel*, before he shall haue it. If he will enter at first, hee must get in at that *Simoniacall* gate, come off soundly, and put in good security to performe all couenants, else he will not deale with, or admit him. But if some poore scholler, some parson chaffe will offer himselfe, some Trencher Chaplaine, that will take it to the haltes, thirds, or accept of what he wil giue he is welcome, be conformable, preach as he will haue him, he likes him before a million of others; for the best is alwayes best cheap: and then as *Hicrom* said to *Cromatius*, *patellā dignum operculum*, such a Patron, such a Clarke, the cure is wel supplied, and all parties pleased. So that is still verified in our age, which u *Chrysostome* complained of in his time, *Qui opulentiores sunt in ordinem parasitorum cogunt eos, & ipsos tanquam canes ad mensas suas enutriunt, eorumq. impudentes Ventres iniquarum cœnarum reliquiis differtunt, isdem pro arbitrio abutentes*: Rich men keepe these Lecturers, & fawning Parasites, like so many dogges at their tables, & filling their hungry guts with the offals of their meat, they abuse them at their pleasure, & make them say what they propose. * As children doe by a bird or a butterflye in a string, pull in and let him out as they list, doe they by their trencher Chaplaines, prescribe command their wits, let in and out as to them it seemes best. If the Patron be precise, so must his Chaplaine be; if he be papisticall, his Clark must be so too, or else be turned out. These are those Clarkes which serue the turne, whom they commonly entertaine, & present to Church liuings, whilst in the meane time wee that are Vniuersity men, like so many hide-bound Calues in a Pasture tarry out our time, wither away as a flowre vngathered in a garden, and are neuer vsed: or as so many candles, illuminate our selues alone, obscuring one anothers light, and are not discerned here at all, the least of which, translated to a darke roome, or to some Country benefice, where it might shine apart, would

would giue a faire light, and be seene ouer all. Whilst we lye waiting here as those sicke men did at the poole of † *Bethesda*, till the Angell stirred the water, expecting a good houre, they step betweene, and beguile vs of our preferment. I haue not yet said, if after long expectation, much expence, travell, earnest suit of our selues and friends, we obtaine a small Benefice at last: our misery beginnes a-fresh, we are suddenly encountered with the flesh, world, and Diuell, with a new onset, we change a quiet life for an ocean of troubles, we come to a ruinous house, which before it be habitable, must be necessarily to our great damage repaired, we are compelled to sue for dilapidations, or else sued our selues, and scarce yet settled, we are called vpon for our Predecessors arrerages; first fruits, tenths, subsideis, are instantly to be paid, benevolence, procurations, &c. and which is most to be feared, wee light vpon a crackt title, as it befell *Clenard* of *Brabant*, for his rectory and charge of his *Begine*, he was no sooner inducted, but instantly sued, *cepimusq;* († saith he) *frenuè litigare, & implacabili bello configere*: at length after ten yeares sute, as long as *Troyes* siege, when he had tired himselfe, and spent his mony; hee was faine to leaue all for quietnesse sake, and giue it vp to his adversary. Or else we are insulted ouer, and trampled on by domineering officers, fleiced by those greedy *Harpies* to get more fees, wee stand in feare of some precedent Lapse; we fall amongst refractory, seditious Sectaries, peeuish Puritans, perverse Papists, a lasciuious rout of Atheisticall *Epicures*, that will not be reformed, or some litigious people, (*those wild beasts of Ephesus*, must bee fought with) that will not pay their dues without much repining, or compelled by long suit; for *Laici clericis oppido infesti*, an old axiome, all they thinke well gotten that is had from the Church, and by such vncivill, harsh dealings, they make their poore Minister weary of his place, if not his life: and put case they be quiet, honest men, make the best of it, as often it falls out, from a polite and terse Academicke, he must turne rusticke, rude, melancholise alone, learne to forget, or else, as many doe become Maulsters, Grasiers, Chapmen, &c. (now banished from the Academy, all commerce of the Muses, and confined to a country village, as *Ouid* was from *Rome* to *Pontus*;) and daily converse with a company of Idiots and Clownes.

Nos interim quod attinet (nec enim immunes ab hac noxâ sumus) idem reatus manet, idem nobis, & si non multò grauius, crimen obijci potest: nostrâ enim culpa fit, nostrâ incuriâ, nostrâ avaritiâ, quòd tam frequentes, foedæq; fiant in Ecclesiâ nundinationes, (* *templum est vanale, deusq;*) tot sordes invehantur, tanta grassetur impietas, tanta nequitia, tam insanus miseriarum Euripus, & barbarum æstuarium, nostro inquam, omnium (Academicorum imprimis) vitio fit. Quod tot Resp. malis afficiatur, à nobis seminarium, vltro malum hoc accersimus, & quâvis contumeliâ, quâvis intermiseria digni, qui pro virili non occurrimus. Quid enim fieri posse speramus, quum tot indices sine delectu pauperes alumni, terræ filij, & cuiuscunque ordinis homunciones ad gradus certatim admittantur? qui si definitionem, distinctionemque vnam aut alteram memoriter edidicerint, & pro more tot annos in dialecticâ posuerint, non refert quo profectu, quales demum sint, Idiota, nugatores, otiatores, aleatores, compotores, indigni, libidinis voluptatumque administri,

Sponsi Penelopes, nebulones, Alcinoi, modò tot annos in Academia insumpserint, & se pro togatis venditârint; lu-

139
† Ioh. 5.

† Epist. lib. 2.
Iam suspectus in
locum demorans
protinus exotui
est adversarius,
&c. post multos
labores, sump-
tus, &c.

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y *Inn. Acad. c. 6.*
 z *Accipiamus pecuniam, de-
 mittamus asinu
 ut apud Patavi-
 nos, Italos.*
 a *Hos non Ita
 pridem verstrin-
 xi, in Philoso
 phastico Comæ
 dia latina, in
 Æde Christi
 Oxon. publice
 habita Anno
 1617 Feb 16*
 † *Sat. Menip.*

cri causâ, & amicorum intercessu præsentantur: Addo etiam & magnificis nonnunquam elogijs morum & scientiæ, & jam valedicturi testimonialibus hisce litteris, amplissime conscriptis in eorum gratiam honorantur, ab ijs, qui fidei suæ & existimationis jacturam proculdubiò faciunt. *Doctores enim & Professores* (quod ait y ille) *id unum curant, ut ex professionibus frequentibus, & tumultuarijs potius quam legitimis, commoda sua promoveant, & ex dispen- dio publico suum faciant incrementum.* Id solum in votis habent annui ple- rumq; magistratus, ut ab incipientium numero z pecunias emungant, nec multum interest qui sint, literatores an literati, modò pingues, nitidi, ad aspe- ctum speciosi, & quòd verbo dicam, pecuniosi sint. a *Philosophastri* licentian- tur in artibus, artem qui non habent, † *Fosij, sapientes esse iubent, qui nulli præditi sunt sapientia, Et nihil ad gradum præter quam velle adferunt.* Theo- lo gastri (solvant modo) satis superq; docti, per omnes honorum gradus eve- huntur & ascendunt. Atq; hinc fit quòd tam viles scurræ, tot passim Idiotæ, literarum crepusculo positi, larvæ pastorum, circumforanei, vagi, barbi, fungi, crassi, asini, merum pecus, in sacrosanctos Theologiæ aditus, illotis pedibus irrumpant, præter inverecundum frontem adferentes nihil, vulgares quasdam quisquilijs, & scholarium quædam nugamenta, indigna quæ vel recipiantur in trivijs. Hoc illud indignum genus hominum & famelicum, indigum, vagu, ventris mancipium, ad stivam potius relegandum, ad haras aptius, quam ad aras, quod divinas hæc literas turpiter prostituit; hi sunt qui pulpita com- plent, in ædes nobilium irrepunt, & quum reliquis vitæ destituantur subsidijs, ob corporis & animi egestatem, aliarum in Repub: partium minimè capaces sint; ad sacram hanc anchoram confugiunt, sacerdotium quovis modò captan- tes, non ex sinceritate, quod b *Paulus* ait, *sed cauponantes verbum Dei.* Ne quis interim viris bonis detractum quid putet, quos habet Ecclesia Anglicana quamplurimos, egregie doctos, illustres, intactæ famæ homines, & plures for- san quam quævis Europæ provincia; ne quis à florentissimis Academijs, quæ viros undiquâq; doctissimos, omni virtutum genere suspiciendos, abunde pro- ducunt. Et multò plures vtraq; habitura, multo splendidior futura, si non hæ fordes, splendidum lumen eius obfufcarent, obfaret corruptio, & cauponan- tes quædam Harpyæ, prolitarij, bonum hoc nobis non inviderent. Nemo enim tam cæcâ mente, qui non hoc ipsum videat: nemo tam stolido ingenio, qui non intelligat; tam pertinaci judicio, qui non agnoscat, ab his idiotis cir- cumforaneis, sacram pollui Theologiam, ac cœlestes Mysteria quasi prophæ- tum quiddam prostitui. *Viles animæ & effrontes* (sic enim *Lutherus* c alicubi vocat) *lucelli causa ut muscæ ad mulctra ad nobilium & heroum mensas advo- lant, in spem sacerdotij, cujuslibet honoris, officij, in quamvis aulam, urbem se ingerunt, ad quodvis se ministerium componunt.*

---Vt nervis alienis mobile ligum---Ducitur---

d *Huius.*
 e *Ecclesiast.*

f *Lutb. in Gall.*

d *offam sequentes, psittacorum more, in prædæ spem quid vis effutiunt: obsecun- dantes Parasiti* (e *Erasmus* ait) *quidvis docent, dicunt, scribunt, suadent, & contra conscientiam probant, non ut salutare reddant gregem, sed ut magni- ficam sibi parent fortunam.* f *Opiniones quasvis & decreta contra verbum Dei astruunt, ne non offendant patronum, sed ut retineant favorem procerum, & populi plausum, sibi ipsi opes accumulent.* Eo etenim plerunque animo ad Theologiam accedunt, non ut rem divinam; sed ut suam faciant; non ad Ec- clesiæ bonum promovendum, sed expilandum; quærentes quod *Paulus* ait, Non

Non quæ Iesu Christi, sed quæ sua, non domini thesaurum, sed vt sibi, suisq; thesaurizent. Nec tantum ijs, qui vilioris fortunæ, & abiectæ fortis sunt, hoc in usu est: sed & medios, summos, elatos, ne dicam Episcopos, hoc malum inuasit.

g *Dicite pontifices, in sacris quid facit aurum?*

h *summos sæpè viros transversos agit avaritia, & qui reliquis morum probitate prælucent, hi faciem præferunt ad Simoniam, & in corruptionis hunc scopulum impingentes, non tondent pecus, sed deglubunt, & quocunq; se conferunt, expilant, exhauriunt, abradunt, magnum famæ suæ, si non animæ naufragium facientes: vt non ab infimis ad summos, sed à summis ad infimos malum promanasse videatur, & illud verum sit quod ille olim lufit, Emerat ille prius, vendere iure potest. Simoniacus enim (quod cum Leone dicam) gratiam non accepit, si non accipit, non habet, & si non habet, nec gratus potest esse.*

g *Perf. Sat. 2.*
h *Salust.*

Tantum enim absunt istorum nonnulli, qui ad clavum sedent à promovendo reliquos, vt penitus impediunt, probè sibi conscijs, quibus artibus illic pervenerint.† *Nam qui ob literas emerfisse illos credat, desipit: qui vero ingenij, eruditionis, experientie, probitatis, pictatis, & Musarum id esse pretium putat*

† *Sat. Menip.*

(quod olim revera fuit, hodiè promittitur) *planissime insanit. Vt cunq; vel vndecunq; malum hoc originem ducat, non vltra quæram, ex his primordijs cepit vitiorum colluvies, omnis calamitas, omne miseriarum agmen in Ecclesi-*

am invehitur. Hinc tam frequens simonia, hinc ortæ querelæ, fraudes, imposturæ, ab hoc fonte se derivârunt omnes nequitie. Ne quid obiter dicam de ambitione, Adulatione plusquam aulicâ, ne tristi domicænio laborent, de

luxu, de fædo nonnunquam vitæ exemplo, quo nonnullos offendunt, de com-

potatione Sybaritica, &c. Hinc ille squalor Academicus, tristes hac tempestate Camenæ, quâ quivis homunculus artium ignarus, his artibus assurgat, hunc

in modum promoveatur & ditescat, ambitiosis appellationibus insignis, &

multis dignitatibus augustus vulgi oculos perstringat, benè se habeat, & grandia gradiens maiestatem quandam, ac amplitudinem præ se ferens, miramq;

sollicitudinem, barbâ reverendus, togâ nitidus, purpurâ coruscus, supellecti-

lis splendore, & famulorum numero maximè conspicuus. Quales statuæ

(quod ait i ille) quæ sacris in ædibus columnis imponuntur, velut oneri cedentes videntur, ac si insudarent, quum revera sensu sint carentes, & nihil saxeam ad-

juvent firmitatem: Atlantes videri volunt, quum sint statuæ lapideæ, umbratiles reverà homunciones, fungi forsan & bardi, nihil à saxo differentes.

Quum interim docti viri, & vitæ sanctioris ornamentis præditi, qui æstum dici sustinent, his iniquâ sorte serviant, minimo forsan salario contenti, puris

nominibus nuncupati, humiles, obscuri, multoq; digniores licet, egentes, in-

honorati vitam privam privatam agant, tenuiq; sepulti sacerdotio, vel in collegijs suis in æternum incarcerati, ingloriè delitescant. Sed nolo diutius hanc

movere sentinam, hinc illæ lachrymæ, lugubris musarum habitus, † hinc ipsa religio (quod cum Secellio dicam) in ludibrium & contemptum adducitur, ab-

iectum sacerdotium (atq; hæc vbi fiunt, ausim dicere, & putidum ‡ putidi di-

cterium de clero usurpare) Putidum vulgus, inops, rude, sordidum, melancholicum, miserum, despicabile, contemnendum.

i *Budæus de*
Asse lib. 5.

† *Lib. 1. de rep.*
Gallorum.

‡ *Campian.*

1 Proem. lib. 2.
nulla ars consti-
tui potest.

m Lib. 1. cap. 19
de morborum
causis. Quis de-
clinare licet aut
nulla necessitate
vitmur.

n Quo semel est
induta recens
servabit odorem
Testa diu. Hor.

o Sicut valet ad
fingendas corpo-
ris atq. animi si-
militudines vis

et natura semi-
nis, sic quog. la-
tis proprietates.
Neq. id in homi-
nibus solum, sed

in pecudibus a-
nimaduersum:
Nam si ovium
lacte hedi aut

caprarum agni
alerentur, con-
stat fieri in his
lanam duriorum

in illis capillum
igni severiorum
p Adulta in se-
rarum persecu-
tione ad mira-

cultu usq. sagax.
q Tam animal
quodlibet quam
homo ab illa cu-
ius laete nutri-

tur, naturam co-
trahit.
r Improbis, in-
formis, impudica
temulenta nu-
trix &c. quoni-

am in moribus
efformandis
magnum sepe
partem ingenii

altricis et natu-
ra lactis tenet.
s Hircaneg. ad-
mouunt ubera

Tigres, Virg.
t Lib. 2. de Ce-
saribus.

u B. da. cap. 27.
lib. 1. Eccles. hist.

*Non-necessary, remote, outward, adventitious, or acciden-
tall causes: as first from the Nurse.*



Of those remote, outward, ambient, Necessary causes, I haue suffici-
ently discoursed in the precedent member, the Non-necessary fol-
low of which, saith¹ Fuchsius, no art can be made, by reason of
their vncertainty, casualty, and multitude; so called not necessary,
because according to^m Fernelius they may be avoided, and used without ne-
cessity. Many of these accidentall causes, which I shall entreat of here, might
haue well beene reduced to the former, because they cannot be avoided, but
fatally happen to vs, though accidentally, and vnawares, at some time or o-
ther: the rest are contingent and inevitable, and more properly inserted in this
ranke of causes. To reckon vp all is a thing vnpossible, of sometherefore
most remarkable, of these contingent causes which produce Melancholy, I
will briefly speake and in their order.

From a childs Nativity, the first ill accident that can likely befall him, in
this kinde is a bad Nurse, by whose meanes alone hee may bee tainted with
thisⁿ malady from his cradle. Aulus Gellius lib. 12. cap. 1. brings in Phavori-
nus that eloquent Philosopher, prouing this at large, *o that there is the same
vertue and property in the milke as in the seed, and not in men alone, but in all
other creatures: he giues instance in a Kid and Lambe, if either of them sucke of
the others milke, the Lambe of the Goats, or the Kid of the Ewes, the wooll of the
one will bee hard, and the haire of the other soft.* Giraldus Cambrensis Itinerar,
Cambriae lib. 1. cap. 2. confirms this by a notable example which happened
in his time. A sow pigge by chance sucked a Brach, & when she was growne,
p would miraculously hunt all manner of Deere, and that as well, or rather better
then any ordinary hound. His conclusion is, q that men and beasts participate
of her nature and conditions, by whose milke they are fed. Phavorinus vrgeth it
farther, and demonstrats it more evidently, that if a Nurse be *r mishapen, vn-
chast, dishonest, impudent, drunke, s cruell*, or the like, the childe that sucks vp-
on her brest will be so too; all other affections of the minde, and diseases are
almost ingrafted, as it were, and imprinted into the temperature of the Infant,
by the Nurses milke; as Pox, Leprosie, Melancholy, &c. Cato for some such
reason would make his servants children sucke vpon his wiues brest, because
by that meanes they would loue him and his the better, and in all likely hood
agree with them. A more evident example that the mindes are alte red by
milke, cannot be giuen then that of *r Dion* which he relates of Caligula's cru-
elty, it could neither be imputed to father nor mother, but to his cruell nurse
alone, that anointed her paps with blood still when he sucked, which made
him such a murderer, and to expresse her cruelty to an haire: And that of Ti-
berius, who was a common drunkard, because his nurse was such a one. Et si
delira fuerit, (one obserues) *infantum delirum faciet*, if shee be a foole or
dolt, the child shee nurseth will take after her, or otherwise bee misaffected;
Which Franciscus Barbarus lib. 2. cap. vlt. *de re uxoria*, proues at full, and

Ant.

Ant. Guinarra lib. 2. de Marco Aurelio: The child will surely participate. For bodily sickness there is no doubt to be made. *Titus, Vespasians* sonne was therefore sickly because the Nurse was so, *Lampridius*. And if wee may believe Physitians, many times children catch the pox from a good Nurse, *Botaldus cap. 61. de lue vener.* Besides evill attendance, negligence, and many grosse inconveniences, which are incident to Nurses, much danger may so come to the child. * For these causes *Aristotle Polit. lib. 7. cap. 17. Phavorinus* and *Marcus Aurelius* would not have a child put to nurse at all, but every mother to bring vpher owne, of what condition so ever she be, for a sound & able mother to put out her child to nurse, is *natura intemperies*, so * *Guatso* calls it, tis fit therefore she should be Nurse her selfe the mother will be more carefull, louing and attendant, then any servile woman, or such hired creatures, this all the world acknowledgeth, *convenientissimum est* (as *Rod. à Castro de nat. mulierum lib. 4. c. 12.* in many words confesseth) *matrem ipsum lactare infantem*, who denies that it should be so? and which some women most curiously obserue; amongst the rest, y that Queene of France, a Spaniard by birth, that was so precise and zealous in this behalfe, that when in her absence a strange Nurse had suckled her child, she was never quiet till shee had made the infant vomit it vp againe. But shee was too icalous: if it bee so, as many times it is, they must be put forth, the mother be not fit or well able to bee a Nurse, I would then advise such mothers as *Plutarch* doth in his booke *de liberis educandis*, and *2. S. Hierome lib. 2. epist. 27. Lat. a. de institut. fil. Mag. ninus part. 2. Reg. sanit. cap. 7.* and the said *Rodericus* that they make choice of a sound woman, of a good complexion, honest, free from bodily diseases, if it be possible, all passions and perturbations of the minde, as sorrow, feare, griefe, folly, melancholy. For such passions corrupt the milke and alter the temperature of the child, which now being *vdum & molle lutum*, is easily seasoned and perverted. And if such a nurse may be found out, that will bee diligent and carefull withall, let *Phavorinus* and *M. Aurelius* plead how they can against it, I had rather accept of her in some causes then the mother herselfe, and which *Bonacius* the Physitian, *Nic. Biesius* the politician, *lib. 4. de repub. cap. 8.* approves, *some nurses are much to be preferred to some mothers*. For why may not the mother be naught, a peeuish drunken flurt, a waspish cholericke flut, a crazed peece, a foole (as many mothers are) vn-sound as soone as the nurse? There is more choice of Nurses then Mothers; and therefore except the mother be most vertuous, staid, a woman of excellent good parts, and of a sound complexion, I would haue all children in such cases committed to discrete strangers. And 'tis the only way, as by marriage they are engrafted to other families to alter the breed, or if any thing beamisse in the mother, as *Ludovicus Mercatus* contends, *Tom. 2. lib. de morb. hared.* to prevent diseases and future maladies, to correct and qualifie the childs ill disposed temperature, which he had from his parents. This is an excellent remedy, if good choice be made of such a Nurse.

x Ne insitivo
lactus alimēto
degeneret cor-
pus & animus
corrumpatur.
* Lib. 3. de civ.
converſ.

y Stephanus.

z To. 2. Nutri-
ces non quasvis,
sed maxime pro-
bas deligamus.
a Nutrix non
fit lasciuva aut
temulenta. Hier.
b Prohibendum
ne stolidi lactet.
c Perj.

• Nutrices interdum matribus sunt meliores.

Education a cause of Melancholy.

d Lib. de morbis
capitis, cap. de
mania, haud po-
strema causa
supputatur edu-
catio, inter has
mentis abalie-
nationis causas.
In ista nouerca.



*E*ducation, of these accidentall causes of Melancholy, may iustly challenge the next place, for if a man escape a bad nurse he may be vndone by evill bringing vp. *d Iason Pratenfis*, puts this of *Educa-*

tion for a principall cause, bad parents; step-mothers, Tutors, Masters, Teachers, too rigorous, too severe, too remisse or indulgent on the other side, are often fountaines and furtherers of this disease. Parents and such as haue the tuition and oversight of children, offend many times in that they are too sterne, alway threatning, chiding, brawling, whipping or striking; by meanes of which, their poore children are so disheartned and cowed, that they never after haue any courage, a merry houre in their liues, or take pleasure in any thing. There is a great moderation to be had in such things, as matters of so great moment, to the making or marring of a child. Some fright their children with beggers, bugbeares, and hobgoblins, if they cry, or be otherwaies vnruely: but they are much too blame in it, many times, saith *Lavater de spectris, part. 1. cap. 5. ex metu in morbos graves incidunt & noctu dormientes clamant*, for feare they fall into many diseases, and cry out in their sleepe, and are much the worse for it all their liues: these things ought not at all, or to be sparingly done, and vpon iust occasion. Tyrannicall, impatient, hare braine Schoolemasters, *aridi magistri*, so * *Fabius* tearmes them, *Aiacis flagelliferi*, are in this kinde as bad as hangmen and executioners, they make many children endure a martyrdome all the while they are at schoole, with bad diet, if they boord in their houses, too much severity and ill vsage, they quite pervert their temperature of body and minde: still chiding, rayling, frowning, lashing, tasking, keeping, that they are *fracti animis*, moped many times, weary of their liues, * *nimia severitate deficiunt & desperant*, and thinke no slavery in the world (as once I did my selfe) like to that of a Grammer Scholler. *Præceptorum ineptijs discruciantur ingenia puerorum*, saith *Erasmus*, they tremble at his voice, looks, comming in. *S. Austin* in the first booke of his *confess. and 4. cap.* calls this schooling *meticulosam necessitatem*, and elsewhere a martyrdome, and confesseth of himselfe, how cruely he was tortured in minde for learning Greeke, *nulla verba noveram, & sevis terroribus & penis, ut nossem, instabatur mihi vehementer*, I knew nothing & with cruell terrors & punishments I was daily compell'd, * *Beza* complaines in like case of a rigorous Schoolmaster in *Paris*, that made him by his continuall thunder and threats, once in a minde to drowne himselfe, had hee not met by the way with an vnkle of his that vindicated him from that misery for the time, by taking him to his house. *Trincavellius lib. 1. consil. 16.* had a patient nineteene yeares of age, extreamely melancholy, *ob nimium studium Tarviti & præceptoris minas*, by reason of ouermuch study, and his * Tutors threats. Many Masters are hard hearted, and bitter to their servants, and by that meanes doe so deiect, with terrible speeches and hard vsage so crucifie them, that they become desperate, and can never be recalled.

c Prefat. ad
Testam.

* Plus mentis
pedagogico su-
percilio abstulit,
quam unquam
præceptis suis
sapientia insul-
lavit.

Others againe in that opposite extreame, doe as great harme by their too much

much remifneffe, they giue them no bringing vp, no calling to busie them-
felues about, or to liue in, teach them no trade, or set them in any good course
by meanes of which their seruants, children, Schollers, are carried away with
that streame of drunkenneffe, idleneffe, gaming, and many such irregular
courses, that in the end they rue it, curse their parents, and mischiefe them-
felues. Too much indulgence causeth the like, * *inepta patris lenitas & faci-*
litas prava, when as *Mitio* like, with too much liberty and too great allow-
ance, they feed their childrens humours, let them revell, wench, riot, swagger,
and doe what they will themselves, and then punish them with a noise of
Musitians;

* *Obsonet, potet, olet unguenta de meo,*
Amat? dabitur à me argentum ubi erit commodum.

Fores effregit? restituentur: descendit
Vestem? refarcietur. — faciat quod lubet,

Sumat, consumat, perdat, decretum est pati.

But as *Demea* told him, *tu illum corrumpi sinis*, your lenity will be his vndo-
ing, *prævidere videor iam diem illum, quum hic egens profugiet aliquo milita-*
tum, I foresee his ruine. So parents often erre, many fond mothers especial-
ly, dote so much vpon their children, like * *Æsops* Ape, till in the end they
crush them to death, *Corporum nutrices, animarum novercæ*, pampering vp
their bodies to the vndoing of their soules: they will not let them be cor-
rected or controled, but still soothed vp in every thing they doe, that in con-
clusion, *they bring sorrow, shame, heavinesse to their parents* (*Ecclus cap. 30. 8.*
9.) become wanton, stubborne, wilfull, and disobedient; rude, vntaught, head-
strong, incorrigible, and gracelesse; *They loue them so foolishly, saith s Cardan,*
that they rather seeme to hate them, bringing them not vp to vertue but iniury,
not to learning but riot, not to sober life and conversation, but to all pleasure and
licentious behaviour. Who is he of so little experience that knowes not this
of *Fabius* to be true? *Education is another nature altering the minde and*
will, and I would to God (saith he) we our selues did not spoile our childrens man-
ners, by our overmuch cockering and nice education, and weaken the strength of
their bodies and mindes; that causeth custome, custome nature, &c. For these
causes *Plutarch* in his booke de lib. educ. and *Hierom: epist. lib. 1. epist. 17. to*
Leta de institut. filiæ, giues a most especiall charge to all parents, and many
good cautions about bringing vp of children, that they be not committed to
vndiscreet, passionate, bedlam Tutors, light, giddy headed, or couetous per-
sons, and spare for no cost, that they may be well nurtured and taught, it be-
ing a matter of so great consequence. For such parents as doe otherwise,
Plutarch esteemes of them, i that are more carefull of their shooes then of their
feet, that rate their wealth aboue their children. And hee, saith *Cardan, that*
leaves his sonne to a covetous Schoolemaster to be enformed, or to a close Abby to
fast and learne wisdom together, doth no other, then that he be a learned foole, or
a sickly wise man.

* *Ter. Adel. 3. 4*

* *Idem. Ac.*
1. sc. 2.

* *Camerarius*
emb 77. cent. 2.
hath elegantly
expressed it in
an Embleme
perdit amando,
&c.

f Prov. 13. 24.
Hee that spa-
reth the rod
hates his son.
g Lib. 2. de con-
sol. Tam stulte

pueros diligimus
ut odisse potius
videamur, illos
non ad virtutem
sed ad iniuriam,
non ad eruditio-
nem sed ad lux-
um, non ad vir-
tutem sed volup-
tatem educantes

h Lib. 1. cap. 3.
educatio altera
natura, alterat
animos & vo-
luntatem, atq;
vinam (inquit)

liberorum no-
strorum mores
non ipsi perdere
mus, quum in-
fantiam statim
deliqui solvimus

mollior ista educatio, quam indulgentiam vocamus, nervos omnes, & mentis & corporis frangit, sit ex his consuetudo, inde natura. *i Per-*
inde agit ac si quis de calceo sit sollicitus, pedem nihil curet. Iuven. Nil patri minus est quam filius. *k Lib. 3. de sapient: qui avaris peda-*
gogi pueros alendos dant, vel clausos in canoniis inuicare simul & sapere, nihil aliud agunt nisi, ut sine vel non sine stultitia erudiri, vel non
in rega vita sapientes.

Terrors and Affrights causes of Melancholy.



Tully in the 4. of his *Tusculans*, distinguisheth these terrors which arise from the apprehension of some terrible object heard or seen, from other feares, and so doth *Patritius lib. 5. Tit. 4. de regis institut.* Of all feares they are most pernicious and violent, and so suddainely alter the whole temperature of the body, moue the soule and spirits, strike such a deepe impression, that the parties can neuer bee recovered, causing more grievous and fiercer Melancholy, as *Felix Plater, cap. 3. de mentis alienat.* I speakes out of his experience, then any inward cause whatsoever: and imprints it selfe so forcibly in the spirits, braine, humors, that if all the masse of blood were let out of the body, it could hardly be extracted. This horrible kind of Melancholy (for so he tearmes it) had beene often brought before him, and troubles and affrights commonly men and women, young and old, of all sorts. * *Hercules de Saxonia*, calls this kinde of Melancholy (ab agitatione spirituum) by a peculiar name, it comes from the agitation, motion, contraction, dilatation of spirits, not from any distemperature of humors, and produceth strong effects. This terrour is most vsually caused, as *Plutarch* will haue, from some imminent danger, when a terrible object is at hand, heard, seene, or conceiued, truly appearing, or in a dreame: and many times the more sudden the accident, it is the more violent.

* *Stat terror animis, & cor attonitum salit,
Pavidumq; trepidis palpitat venis occur.*

Their soule's affright, their heart amazed quakes,
The trembling Liuer pants ith' veines and akes.

I Terror & me-
tus maxime ex
improviso acce-
dentes ita ani-
mum commo-
vent, ut spiritus
nunquam recu-
perent gravio-
remq; melanco-
liam terror fa-
cit, quam que
ab interna causa
fit. Impressio ta-
fortis in spiriti-
bus humoribusq;
cerebri, ut ex-
tracta tota san-
guinea massa, re-
gre exprimitur,
Et hec horren-
da species melan-
cholicæ frequen-
ter oblata mihi,
omnes exercent,
viros, iuvenes,
senes.

* *Tract. de me-
lan. cap. 7. & 8.
non ab insempe-
rie sed agitatio-
ne, dilatatione,
contractione,
motu spirituum.*
in *Lib. de fort.*
& *virtut. Alex.*
presertim in eum
se periculo, ubi
res prope adiunt
terribiles.

n *Pie a visione
horrenda, reuera
apparente, vel
per insomnia.*
Platerus.

o A painters
wife in *Basil*,
1600. *Somnia-
vit filium belli
mortuum, inde
Melancholica consolari noluit.*

* *Senec. Herc. Oct. p. Quarta pars comment. de statu religionis in Gallia sub. Carolo 9. 1572.
q Ex occu- su demonum aliqui furore corripiuntur, & experientia notum est.* * *Lib. 8. in Arcad.* † *Lucret. r Puella extra urbem in prae-
concurrentes, &c. mesta & melancholica domum redijt per dies aliquot vexata, dum mortua est. Plater.*

Arthemedorus the Grammarian lost his wits by the vnexpected sight of a Crocodile, *Laurentius 7. de melan.* † The Massacre at *Lions* 1572. in the raigne of *Charles* the 9. was so terrible and fearefull, that many ran mad, some died, great-bellied women were brought to bed before their time, generally all affrighted and agast. Many loose their wits by the sudden sight of some spectrum or diuell, a thing very common in all ages, saith *Lauater part. 1. cap. 9.* as *Orestes* did at the sight of the *Furies*, which appeared to him in blacke (as * *Pausanias* records) The Greeks call them *μυρολύχαι*, which so terrifie their Soules, or if they be but affrighted by some counterfeited diuells in jest.

----- † *ut pueri trepidant, atque omnia cecis
In tenebris metuant* -----

as children in the darke con-
ceae *Hobgoblins*, and are sore afraid, they are the worse for it al their liues. Some by sudden fires, earthquakes, inundations, or any such dismall objects: *Themison* the Physitian fell into an *Hydrophobia*, by seeing one sicke of that diseale: (*Dioscorides lib. 6. cap. 33.*) or by the sight of a monster, a carcase, they are disquieted many months following, and cannot endure the roome where a coarfe hath bin, for a world would not be alone with a dead man, or lye in that bed many yeares after, in which a man hath died. At *Basil* a ma-

ny little children in the Spring time, went to gather flowers in a meddow at the townes end, where a malefactor hung in gibbets, all gazing at it; one by chance flung a stone, and made it stirre, by which accident, the childrē affrighted ran away; one slower then the rest, looking backe, and seeing the stirred carcase wag towards her, cryed out it came after, and was so terribly affrighted, that for many dayes shee could not rest, eate or sleepe, she could not be pacified, but melancholy, died. In the same towne another childe beyond the *Rhine*, saw a graue opened, and vpon the sight of a carcase, was so troubled in minde, that she could not be comforted, but a little after departed; and was buried by it, *Platerus observat. lib. 1.* A Gentlewoman of the same Citty saw a fat hogge cut vp, when the intrals were opened, and a noysome sauour offended her nose, she much misliked, and would not longer abide: a Physitian in presence, told her, as that hogge, so was shee, full of filthy excrements, and aggrauated the matter by some other lothsome instances, in so much; this nice Gentlewoman apprehended it so deeply, that she fell forthwith a vomiting, was so mightily distempered in minde and body, that with all his art and perswasions, for some months after, he could not restore her to her selfe againe, shee could not forget it, or remoue the object out of her sight, *Idem.* Many cannot endure to see a wound opened, but they are offended; a man executed, or labour of any fearefull disease, as possession, Apoplexies, one bewitched: or if they read by chance of some terrible thing, the symptomes alone of such a disease, or that which they dislike, they are instantly, troubled in minde, agast, ready to apply it to themselues, they are as much disquieted, as if they had seene it: or were so affected themselues. *Hecatas sibi videntur somnare*, they dreame and continually thinke of it. As lamentable effects are caused by such terrible objects heard, read, or seene, *auditus maximos motus in corpore facit*, as *Plutarch* holds, no sense makes greater alteration of body and minde: sudden speech sometimes, vnexpected newes, bee they good or bad, *prauisa minus oratio*, will moue as much, *animum obruere, & de sede sua deicere*, as a * *Philosopher* obserues, will take away our sleepe and appetite, disturbe & quite ouerturne vs. Let them beare witnesse that haue heard those Tragical alarums, outcries, hidious noises, which are many times suddenly heard in the dead of the night by irruption of enimies and accidentall fires, &c. those * *panicke* feares, which often driue men out of their wits, bereaue them of sense, vnderstanding, and all, some for a time, some for their whole liues, they neuer recouer it. The *Midianites* were so affrighted by *Gideons* souldiers, they breaking but euery one a pitcher; and *Hannibals* army by such a panicke feare, was discomfited at the walls of *Rome*. *Augusta Livia* hearing a few Tragical verses recited out of *Virgil*, *Tu Marcellus eris*, &c. fell downe dead in a sowne. *Edinus* King of *Denmark*, by a sudden sound which he heard, *was turned into fury with all his men*, *Cranzins lib. 5.* *Dan. hist. & Alexander ab Alexandro lib. 3. cap. 5.* *Amatus Lusitanus* had a patient, that by reason of bad tidings became *Epilepticus*, *cent. 2. cura 90.* *Cardan subtil. lib. 18.* saw one that lost his wits by mistaking of an *Eccho*. If one sense alone can cause such violent commotions of the minde, what may wee thinke when hearing, sight, and those other senses are all troubled at once? as by some Earthquakes, thunder, lightning, tempests, &c. At *Bologne* in *Italy* Anno 1504. there was such a fearefull earthquake about 11. a clocke in the night

f Altera trans-
Rbenana ingres-
sa sepulchrum
recons apertum,
vidit cadaver,
& domum subi-
to reuersa put-
uit eam vocare,
post paucos dies
obijt, proximo se-
pulchro collocata.
Altera pati-
bulum sero pre-
teriens, metue-
bat ne urbe ex-
clusa illic perno-
ctaret, unde
melancholica sa-
cta, per multos
annos laborauit.
Platerus.
t Subitus occur-
sus, inopinata
lectio.
u Lib. de audi-
tione.
* Theod. Pro-
dromus lib. 17.
Amorum.
x Eussio cer-
nens fugientes
agmine turmas,
Quis mea nunc
inflat cornua
Faunus ait. Al-
ciat. embl. 122.
y lud. 6. 19.
z Plutarchus
vita eius.

a In favorem
cum sociis ver-
sus.

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* Subitarius
terra motus.† Cepit inde de-
siperere cum dis-
pendio sanitatis,
inde adeo de-
mentans, ut sibi
ipsi moriem in-
ferret.b Historica re-
latio de rebus
Iaponicus Tract.
2. de legat. regis
Chinenfis a Lo-
dovico Frois le-
suista. A. 1596.
Fuscini de re-
pente tanta æ-
ris caligo & ter-
remotus, ut mul-
ti capite dolen-
rent, plurimis
cor mæore &
melancholia ob-
rueretur. Tan-
tum fremitum
edebat, ut toni-
tru fragorem
imitari videre-
tur, tantam, que
est. In urbe Sa-
cai tam horri-
cus fuit, ut ho-
mines vix sui
compotes essent
à sensibus aba-
lienati, mæore, oppressi tam horrendo spectaculo, &c. c Quum subit illius tristissima noctis Imago. d Qui solo aspectu medicine moue-
batur ad purgandum. e Sicut viatores si ad saxum impeerint, aut nautæ memores sui casus, non ista modo que offendunt, sed & similia
horrent perpetuo & tremunt.

(as * Beroaldus in his booke *de terra motu*, hath commended to posterity) that all the citty trembled, the people thought the world was at an end, *actum de mortalibus*, such a fearefull noise, it made such a detestable smell; the inhabitants were infinitely affrighted, and some ran mad. *Audi rem atrocem, & animalibus memorandam* (mine author addes) heare a strange story and worthy to be chronicled, I had a seruant at the same time called *Fulco Argelanus*, a bold and proper man, so greuously terrified with it, that hee was first melancholy, after doted, at last mad, and made away himselfe. At ^b Fuscinum in Iapona there was such an earthquake, and darkenesse on a sudden, that many men were offended with headache, many ouerwhelmed with sorrow and melancholy. At Meacum whole streets and goodly palaces were ouerturned at the same time, and there was such an hideous noyse with all like thunder, & a filthy smell, that their haire stared for feare, and there hearts quaked, men and beasts were incredibly terrified. In Sacai another city, the same earthquake was so terrible vnto them, that many were bereft of their senses; and others by that horrible spectacle so much amazed, that they knew not what they did. Blasius a Christian the reporter of the newes, was so affrighted for his part, that though it were two months after, he was scarce his owne man, neither could hee driue the remembrance of it out of his minde. Many times some years following, they will tremble a fresh at the ^c remembrance, or concept of such a terrible object, euen all their liues long, if mention be made of it. *Cornelius Agrippa* relates out of *Gulielmus Parisiensis*, a story of one, that after a distastfull purge which a Phisitian had prescribed vnto him, was so much moved, ^d that at the very sight of phisicke hee would be distempered, though hee neuer so much as smelled to it, the boxe of Phisick long after would giue him a purge; nay the very remembrance of it did effect it; ^e like Trauellers and Sea-men, saith *Plutarch*, that when they haue beene fanded, or dashed on a rocke, for euer after feare not that mischance only, but all such dangers whatsoeuer.

SUBJECT. 4.

Scoff's, Calumnies, bitter Iests, how they cause melancholy.

† Leuiter volant
grauiter vulne-
rant. Bernardus
* Ensis sauciat
corpus, mentem
fermo.
† Scia:is cum
esse qui à nemi-
ne ferre vix sui
munere, non il-
lustre spendit
habuit, ne mores
ipsorum Satyræ
suis notaret.
Gasp Barthius
presat. parmodi



It is an old saying, ^f A blow with a word strikes deeper then a blow with a sword: and many men are as much gauled with a calumny a scurrill and bitter jest, a libell, a pasquill, Satyre, Apologe, Epigramme, Stage-playes, or the like, as with any misfortune whatsoeuer. Princes and Potentates, that are otherwise happy, and haue all at command, secure & free, *quibus potentia sceleris impunitatem fecit*, are grievously vexed with these pasquilling libels, and Satyrs: they feare a rayling ^{*} Aretine, more then an enemy in the field: which made most Princes of his time (as some relate) allow him a liberall pension, that he should not taxe them in his Satyres. the Gods had their *Momus*, Homer his *Zoilus*, Achilles his *Thirsites*, Philip his *Demades*: The Casars themselves in Rome were commonly taunted. There was neuer wanting a *Petronius*, a *Lucian* in those times, nor will

be a

be a *Rablais*, an *Euphormio*, a *Boccalinus* in ours. *Adrian* the sixt Pope, was so highly offended, and grievously vexed with *Pasquillers* at *Rome*, he gave command that statue should be demolished and burned, the ashes flung into the river *Tiber*, and had done it forthwith, had not *Lodovicus Suesanus*, a facetie companion, dissuaded him to the contrary, by telling him, that *Pasquills* ashes would turne to frogs in the bottome of the river, and croake worse and lower then before. — *genus irritabile vatum*, and therefore * *Socrates* in *Plato* adviseth all his friends, that respect their credits, to stand in awe of Poets, for they are terrible fellows, can praise & dispraise as they see cause. The Prophet *David* complains. Ps. 123. 4. that his soule was full of the mocking of the wealthy, and of the spitefulness of the proud, and Psal. 55. 4. for the voyce of the wicked &c. and their hate; his heart trembled within him, and the terrors of death came upon him: Feare and horrible feare &c. and Psal. 69. 20. Rebuke hath broken mine heart, and I am full of heavinesse. Who hath not like cause to complaine, and is not so troubled, that shall fall into the mouths of such men: for many are of so^h petulant a spleene, and have that figure *Sarcasmus* so often in their mouthes, so bitter, so foolish, as *Baltasar Castilio* notes of them, that they cannot speake, but they must bite; they had rather lose a friend then a jest, & what company soever they come in, they will be scoffing, insulting over their inferiours, especially, over such as any way depend upon them, humoring, misusing, or putting gulleries on some or other, till they have made by their humoring or gulling, * *ex stulto insanum*: a mope or a noddie, and all to make them selues merry:

-----† *dummodo risum*

Excutiat sibi, non hic cuiquam parcat amico;

Friends, neuters, enemies, all are as one, to make a foole a mad-man is their sport, and they have no greater felicity then to scoffe and deride others; they must sacrifice to the god of laughter, with them in *Apuleius*, once a day, or else they shall be melancholy themselves, they care not how they grinde & misuse others, so they may exhilarate their owne persons. Their wits indeed serve them to that sole purpose, to make sport, to breake a scurrile jest, which is *levisimus ingenij fructus*, the froth of witte as * *Tully* holds, and for this they are often applauded, in all other discourse, dry, barren, straminious, dull and heavy, here lyes their *Genius*, in this they alone excell, please themselves and others. *Leo Decimus*, that scoffing Pope, as *Iovius* hath registred in the 4. booke of his life, tooke an extraordinary delight in humoring of silly fellows, and to put gulleries upon them, ^m by commending some, perswading others to this or that; he made *ex stolidis stultissimos*, & *maximè ridiculos*, *ex stultis insanos*; soft fellows, starke noddies; and such as were foolish, quite mad before hee left them. One memorable example hee recites there, of *Tarascomus* of *Parma* a Musitian that was so humored by *Leo Decimus*, and *Bibicna* his second in this businesse, that hee thought himselfe to bee a man of most excellent skill, (who was indeed a ninny) they ⁿ made him set foolish songs, and invent new ridiculous precepts, which they did highly commend, as to tye his arme that playd on the Lute, to make him strike a sweeter stroke, ^o & to pull downe the *Arras* hangings, because the voice would bee clearer, by reason of the reverberation of the wall. In the like manner they perswaded one *Batallius* of *Caieta*, that hee was as good a Poet as *Petrarch*, would have him to bee

g Iovius in vita eius gravissime tulit famosis libellis nomen suum ad Pasquills statum fuisse laceratum decrevitq; ideo statum demonstravit &c.

* *Plato lib. 13. de legibus. Qui exultationem curant, poetas vereantur, quia magnam vim habent ad laudandum & vituperandum.*
^h *Petulantis sple-ne cachinno.*
Curial. lib. 2.
ⁱ *Ea quorundam est inscitia, ut quoties loqui, toties mordere liceat sibi patene.*
^k *Ter. Eunuch.*
[†] *Hor. Ser. lib. 2. Sat 4.*

^l *Lib. 2.*

* *De orat.*

^m *Laudando, & mira iis persuadendo.*
ⁿ *Ei vana inflatus opinione, incredibilia ac ridenda, quendam Musices precepta commentaretur &c.*
^o *Et voces nudas parietibus illic, seavius ac acutius resisteret.*

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to bee made a Laureat Poet, and inuite all his friends to his instalment; and had so possessed the poore man with a concept of his excellent Poetry, that when some of his more discreet friends told him of his folly, he was very angry with them, and said *p they enuied his honour and prosperity*. It was strange (saith *Iovius*) to see an old man of 60. yeares, a venerable and graue old man, so gulled. But what cannot such scoffers doe, especially if they finde a soft creature, on whom they may worke: nay to say truth, who is so wise, or so discreet, that may not bee humored in this kind, especially if some excellent wits shall set vpon him; he that mads others, if he were so humoured, would be as madde himselfe, as much grieued and tormented; he might cry with him in the Comedy, *Proh Iupiter, tu homo me adigas ad insaniam*. For all is in these things as they are taken; if he be a silly soule, and doe not perceauce it, 'tis well, hee may happily make others sport, and be no whit troubled himselfe; but if he be apprehensiu of his folly, and take it to heart, then it torments him worse then any lash: a bitter jest, a slander, a calumny, pierceth deeper then any losse, danger, bodily paine, or injury whatsoeuer; especially if it shall proceed from a virulent tongue, it cuts (saith *Dauid*) *like a two edged sword*. They shoot bitter words as arrowes, *Psal. 64. 3. And they smote with their tongues, Ier. 18. 18.* and that so hard, that they leaue an incurable wound behinde them. Many men are vndone by this meanes, moped, and so dejected, that they are neuer to be recouered; and of all other men liuing, those which are actually melancholy, or inclined to it, are most sensible (as being suspicious, chollerick, apt to mistake) and impatient of an injury in that kinde, they aggravate, & so meditate continually of it, that it is a perpetuall corsue, not to be remoued, till time weare it out. Although they peradventure that so scoffe, doe it alone in mirth and merriment, & hold it, *optimum aliena frui insania*, an excellent thing to inioy another mans madnesse; yet they must knowe, that it is a mortall sinne (as *q Thomas* holds) and as the Prophet *David* denounceth, they that vse it, shall neuer dwell in Gods Tabernacle.

Such scurrile jests, flouts, and Sarcastines therefore, ought not at all to be vsed; especially to our betters, to those that are in misery, or any way distressed: for to such, *arumnarum incrementa sunt*, they multiply grieue and as he perceiued, *In multis pudor, in multis iracundia, &c.* many are ashamed, many vexed, angred, and there is no greater cause or furtherer of melancholy. *Martin Cromerus* in the sixt booke of his History, hath a pretty story to this purpose, of *Vladislaus* the second King of Poland, and *Peter Dunnus*, Earle of *Shrine*, they had beene hunting late, and were enforced to lodge in a poore Cottage. When they went to bed, *Vladislaus* told the Earle in jest, that his wife lay softer with the Abbot of *Shrine*; he not able to containe replied, *Et tuo cum Dabesso*, and yours with *Dabessus*; a gallant young Gentleman in the Court, whom *Christina* the Queene loued. *Tetigit id dictum Principis animum*, these words of his so galled the Prince, that he was long after, *tristis & cogit abundus*, very sad and melancholy for many monthes; but they were the Earles vtter vndoing; for when *Christina* heard of it, shee persecuted him to death. *Sophia* the Empreffe, *Iustinians* wife, broke a bitter jest vpon *Narsetes* the Eunuch, a famous Captaine then disquieted for an ouerthrowe which he lately had; that hee was fitter for a distaffe & to keepe women company, then to weild a sword, or to be Generall of an army; but it cost her

p Immortalitati
& glorie sue
prorsus inui-
denies.

q 2. de quest.
75. Irvisio mor-
tale peccatum.
1 Psal. 15. 3.
Balthasar Ca-
stilio lib. 2. de
anico.

cost her deare, for he so farre distasted it, that hee went forthwith to the aduerse part, much troubled in his thoughts, caused the *Lumbards* to rebell, and thence procured many miseries to the Common-wealth. *Tiberius* the Emperor with-held a Legacy from the people of *Rome*, which his Prædecessor *Augustus* had lately giuen, and perceauing a fellow rounde a dead corse in the care, would needs know wherefore he did so, the fellow replied, that he wished the departed Soule to signifie to *Augustus*, the commons of *Rome* were yet vnpaid, for this bitter jest the Emperor caused him forthwith to be slaine, and carrie the newes himselfe. For this reason, all those that otherwise approue of jests in some cases, & facete Companions, as who doth not? let them laughe and be merrie, *rumpantur & ilia Codro*, 'tis laudable and fit, those yet will by no meanes admit them in their companies, that are any way inclined to this malady; *non iocandum cum ijs qui miseri sunt, & ærumnosi*, no jesting with a discontented person, 'Tis *Castilio's* caueat, *Io. Pontanus*, and *Galatens*, and euery good mans.

Play with me, but hurt me not :

Iest with me, but shame me not.

Comitas is a vertue betwixt *Rusticity* and *Scurrility*, two extreames, *As Affability* is betwixt *Flattery* and *Contention*, it must not exceed, but bee still accompanied with that * *ἀπαρτία* or innocency, *quæ nemini nocet, omnem iniuriæ oblationem abhorrens*, hurts no man, abhors all offer of injury. Though a man be liable to such a jest, or obloquie, haue beene ouerseene, or committed a foule fact, yet it is no good manners or humanity, to vpbraide, to hit him in the teeth with his offence, or to scoffe at such a one; 'tis an old axiome, *turpis in reum omnis exprobratio*. I speake not of such as generally taxe vice, *Barcly, Gentilis, Erasmus, Agrippa, Fishcartus, &c.* the *Varronists* and *Lucians* of our time, *Satyrists, Epigramatists, Comoedians, Apologists, &c.* but such as personate, rayle, scoffe, calumniate, perstringe by name, or in presence of; those jests (as he * saith) *are no better then iniuries*, biting jests, *mordentes & aculeati*, they are poysoned jests, leaue a sting behinde them, and ought not to be vsed.

Set not thy foot to make the blinde to fall,

Nor wilfully offend thy weaker brother :

Nor wound the dead with thy tongues bitter gall,

Neither reioice thou in the fall of other.

If these rules could be kept, wee should haue much more ease and quietnesse then we haue, lesse melancholy : whereas on the contrary, we study to misuse each other, how to sting and gaule, like two fighting bores, bending all our force and wit, friends, fortunes, to crucifie * one anothers soules; by meanes of which, there is little content and charity, much virulency, hatred, malice, and disquietnesse amongst vs.

t De sermone
lib. 4. cap. 3.
u Fol. 55. Galat.
2. us.

* Tully Tusc.
quest.

* Tales ioci ab
iniurijs non pos-
sint discerni.
Galatens fol. 55
y *Pybracin*
his *Quadrains*
37.

* Ego huius mi-
sera satuitate &
dementia con-
fictor. *Tull. ad*
Attic. lib. 11.

SUBJECT. 5.

*Losse of liberty, seruitude, imprisonment, how they
cause Melancholy.*



O this Catalogue of causes, I may well annexe losse of liberty, seruitude, or imprisonment, which to some persons is as great a torture as any of the rest. Though they haue all things conuenient, sumptuous ho uses to their vse, faire walkes and gardens, delicious bowres, galleries, good fare and diet, and all things correspondent: yet they are not content, because they are confined, may not come and goe at their pleasure; haue, and doe what they will, but liuey *aliena quadra*, at another mans table and command. As it is *z* in meates, so is it in all other things, places, societies, sports, let them be neuer so pleasant, commodious, wholesome, so good; yet *omnium rerum est satietas*, there is a loathing satiety of all things. The children of *Israell* were tired with *Manna*, it is irksome to them so to liue, as to a bird in a cage, or a dog in his kennell, they are weary of it. They are happy, it is true, and haue al things to another mans iudgement, that heart can wish, or that they themselues can desire, *bona si sua nōrint*: yet they loath it, and are tired with the present: *Est natura hominum nouitatis auida*; mans nature is still desirous of newes, variety, delights; and our wandring affections are so irregular in this kinde, that they must change, though it bee to the worst. Bachelors must be married, and married men would be Bachelors; they doe not loue their owne wiues, though otherwise faire, wise, vertuous, and well qualified, because they are theirs: our present estate is still the worst, we cannot endure one course of life long, & *quod modo uouerat odit*, one calling long, *esse in honore iuvat, mox displicet*; one place long, *a Roma Tybur amo ventosus, Tybure Romam*, that which wee earnestly sought, we now contemne. *Hoc quosdam agit at mortem* (saith *b Seneca*) *quod proposita sepe mutando in eadem reuoluuntur, & non relinquunt nouitati locum, Fastidio capit esse vita, & ipse mundus, & subit illud rapidissimarum deliciarum. Quousq; eadem?* This alone kills many a man, that they are tied to the same still, as a horse in a mill, a dogge in a wheele, they run round, without alteration or newes, their life growes odious, the world loathsome, and that which crosseth their furious delights, *What? still the same*: *Marcus Aurelius* and *Solomon*, that had experience of all worldly delights and pleasure, confessed as much of themselues, what they most desired, was tedious at last, and that their lust could neuer be satisfied, all was vanity and affliction of minde.

Now if it be death it selfe, another Hell, to bee glutted with one kinde of sport, dieted with one dish, tied to one place; though they haue all things otherwise as they can desire, and are in Heauen to another mans opinion, what misery and discontent shall they haue, that liue in slavery, or in prison it selfe? *Quod tristius morte in seruitute viuendum*, as *Hermolaus* told *Alexander* in *c Curtius*, worse then death is bondage. ** hoc animo scito omnes fortes, ut mortem seruituti anteponant*, All braue men at armes (*Tully* holds) are so affected. *d Equidem ego is sum, qui seruitutem extremum omnium malorum esse arbitror*: I am he (saith *Boterus*) that accompt seruitude, the extremity of misery.

y *Miserum est
aliena vivere
quadra. luv.
z Crambe bis
coffe
Vite me redde
priori.*

a *Hor.
b De iraq; il
anime.*

c *Lib 8.
* iulius Lepido
Fam. 10. 27.
d Boterus i b. 1.
polie. cap. 4.*

misery. And what calamity doe they endure, that liue with those hard task-masters, in gold-mines, tin-mines, lead-mines, stone-quarries, cole-pits, like so many mouldwarps vnder ground, condemned to the gallies, to perpetuall drudgery, hunger, thirst, and stripes, without all hope of deliery? How are those womē in *Turkie* affected, that most part of the yeare come not a broad, those *Italian* and *Spanish* Dames, that are mewed vp like Hawkes, and lockt vp by their jealous husbands? how tedious is it to them that liue in *Stoues* and *Caues* halfe a yeare together; as in *Island*, *Muscovy*, or vnder the *Pole* it selfe, where they haue six months perpetuall night. Nay, what misery and discontent doe they endure, that are in prison? They want all those six naturall things at once, good ayre, good diet, exercise, company, sleepe, rest, ease, &c. that are bound in chaines all day long, suffer hunger, and (as *Lucian* describes it) *must abide that filthie stinke, and ratling of chaines, howlings, pittifull out-cries, that prisoners vsually make: these things are not only troublesome, but intollerable.* They lye nastely amongst todes and frogs in a darke dungeon, in their owne dung, in paine of body, in paine of soule, as *Ioseph* did, *Psalm. 105. 18. they hurt his feet in the stockes, the iron entred his soule.* They liue solitary, alone, sequestred from all company, but heart eating melancholy; and for want of meat, must eat that bread of affliction, prey vpon themselves. Well might *Arctulanus* put long imprisonment for a cause, especially to such as haue liued jovially, in all sensuality and lust, vpon a sudden are estranged and debarred from all manner of pleasures: as were *Hunades*, *Edward*, and *Richard the second*, *Valerian* the Emperour, *Batazet* the *Turke*. If it be irksome to misse our ordinary companions & repast for once aday, or an houre, what shall it be to loose them for euer? If it bee so great a delight to liue at liberty, and to enjoy that variety of objects the world affords; what misery and discontent must it needs bring to him, that shall now be cast headlong into that *Spanish* Inquisition, to fall from Heauen to Hell, to be cubbed vp vpon a sudden, how shall he be perplexed, what shall become of him? *Robert Duke of Normandy*, being imprisoned by his youngest brother *Henry the first*, *ab illo die inconsolabili dolore in carcere contabuit*, saith *Mathew Paris*: from that day forward, pined away with griefe. *Ingurth* that generous Captaine, brought to *Rome* in triumph, and after imprisoned, through anguish of his soule, and melancholy, died. *Roger*, Bishop of *Salisbury* the second man from King *Stephen*, (he that built that famous Castle of *Deuices* in *Wiltshire*) was so tortured in prison with hunger, and all those calamities accompanying such men, *ut vivere noluerit, mori nescierit*, he would not liue, and could not die, betwixt feare of death, and torments of life. *Francis King of France*, was taken prisoner by *Charles the 5th*. *ad mortem ferè melancholicus*, saith *Guicciardine*, melancholy almost to death, and that in an instant. But this is as cleare as the Sun, and needs no farther illustration.

e If there bee any inhabitants.

In *Toxari*.
In *cardin quidem collum vinctum est, & manus co-stricta, noctu vero totum corpus vincitur, ad has misérias accedit corporis feor, strepitus ciulantium, somni breuitas, hæc omnia plane molesta & intolerabilia.*

g In *g. Rhafis*.

h William the Conquerors eldest sonne.

† *Salust. Romanus triumpho ductus tandemq; in carcerem coniectus, animi dolore periiit.*

i *Camden in Wiltsh. miserum senem ita fame & calamitatibus in carcere fregit inter mortis metum, & vitæ tormenta, &c.*

k *Vies bodie: i Senecas*

Poverty and want, causes of Melancholy.



Overty and want, are so violent oppugners, so vnwelcome guests, so much abhorred of all men, that I may not omit to speake of them apart. Poverty although (if considered aright to a wise, vnderstanding, truely regenerate, and contented man) it bee *donum Dei*, a blessed estate, the way to Heauen, as *m Chrysostome* calls it, Gods gift, the mother of modesty, and much to be preferred before riches (as shall bee shewed in hisⁿ place) yet as it is esteemed in the worlds censure, 'tis a most odious calling, vile and base, a severe torture, *summum scelus*, a most intollerable burthen, we^o shunne it all, *cane peius & angue*, we abhor the name of it,

** Paupertas fugitur, totoq; arcesitur orbe,*

as being the fountaine of all other miseries, cares, woes, labours, and grieuan-ces whatsoever. To avoid which, we will take any paines, --- *extremos currit mercator ad Indos*, we will leaue no haven, no coast, no creeke of the world vnsearched, though it be to the hazard of our liues, wee will diue to the bottome of the Sea, to the bowels of the earth, * *siue, fix, seauen, eight, nine hundred fathome deepe*, through all siue Zones, and both extreames of heat and cold: we will turne Parasites and slaues, prostitute our selues, sweare and lye, damne our bodies and soûles, forsake God, abjure Religion, steale, rob, murder, rather then endure this vsufferable yoke of Poverty, which doth so tyrannize, crucifie, and generally depresse vs.

For looke into the world, and you shall see men most part, esteemed according to their meanes; and happy as they are rich: * *Vbiq; tanti quisq; quantum habuit fuit*. If he be likely to thriue, and in the way of preferment, who but he? In the vulgar opinion, if a man be wealthie, no matter how he gets it, of what parentage, how qualified, how vertuously endowed, or villanously inclined, let him be a bawd, a gripe, an vsurer, a villaine, a Pagan, a Barbarian, a wretch, † *Lucians tyrant, on whom you may looke with lesse security, then on the Sunne*: so that he be rich (and liberall with all) he shall be honoured, admired, adored, revered, and highly magnified. *The rich is had in reputation because of his goods, Eccl. 10. 31*. He shall be befriended: *for riches gather many friends, Prov. 19. 4*. ---- *multos numerabit amicos*, all q happiness ebbes and flowes with his mony. He shall bee accounted a gracious Lord, a *Mecenas*, a benefactor, a wise, discreet, a proper, a valiant, a fortunate man, of a generous spirit, *Pullus Iouis & gallina filius alba*: a hopefull, a good man, a vertuous, honest man. *Quando ego te Iunonium puerum, & matris partum verè aureum*, as † *Tally* said of *Octavianus*, while he was adopted *Cesar*, and an heire apparant of so great a Monarchy, he was a golden child. All honor, offices, applause, grand titles, and turgent Epithets are put vpon him, *omnia bona dicere*, all mens eyes are vpon him, God blesse his good worship, his honor; ^u every man speakes well of him, euery man presents him, seeks & sues to him for his loue, fauour and protection, to serue him, belong vnto him every man riseth to him, as to *Themistocles* in the *Olympicks*, if hee speake, as

*m Com. ad He-
breos.*

*n Part. 2. Sect. 3
Memb. 3.*

*o Quam vi dif-
ficilem morbum
pueris iradere
formidamus.*

Plutarch.

** Lucian, lib. 1.*

** As in the fil-
ver mines at
Friburg in Ger-
many. Finis Mo-
vifon.*

** Euripides.*

*† Tom. 4. dial.
minore pericu-
lo Solem quam
huus defixis o-
culis licet intue-
ri.*

*p Omnis enim
res, virtus, fama
decus, diuina,
humanaq; pul-
chris Diuitijs
parent. Hor. Ser.
lib. 2. Sat. 3.*

*Clarus erit for-
tis, iustus, sapiens
etiam rex.*

*Et quicquid vo-
let. Hor.*

*q Et genus, &
formam, regina
pecunia donat.
Mony addes
spirits, cou-
rage, &c.*

*r Epist. vlt. ad
Atticum.*

*s Our young
Master, a fine
towardly gen-
tleman, God*

blesse him, & hopefull, why? he is heire apparant to the right worshipfull, to the right honourable, &c. *o nummi, nummi: vobis hunc prestat honorem, u. Et cuncta sapere eum omnes dicunt, ac quisq; fortunam habet. Plant. Pseud.*

of

of Herod, *Vox Dei, non hominis*, the voice of God not of man. All the graces, Veneres, pleasures, elegances attend him, * golden Fortune accompanies and lodgeth with him; and as to those Roman Emperours, is placed in his chamber.

-----y *Securâ naviget aurâ;*

Fortunamq. suo temperet arbitrio:

he may sayle as he will himselve, and temper his estate at his pleasure, Ioviall daies, splendor and magnificence, sweet Musick, dainty fare, the good things and fat of the land, fine cloaths, rich attires, soft beds, downe pillowes are at his command, all the world labours for him, thousands of Artificers are his slaues to drudge for him, runne, ride, and poast for him: † Divines, Lawyers, Physitians, Philosophers, Schollers are his; wholly devote to his service. Every man seekes his acquaintance, his kinred, to match with him, though he be an ause, a ninny, a monster, a goose cap, *uxorem ducat Danaën*, when, and whom he will, *hunc optant generum Rex & Regina*,--- hee is an excellent match for my sonne, my daughter, my neece, &c. *Quicquid calcaverit hic, Rosa fiet*, let him goe whether he will, Trumpets sound, Bells Ring, &c. all happinesse attends him; every man is willing to entertaine him, hee sups in *Apollon* where soeuer he comes; what preparation is made for his * entertainement: fish and fowle, spices and perfumes, all that sea and land affords. What cookery, masking, mirth to exhilarate his person?

Da Trebio, pone ad Trebium, vis frater ab illis

Ilibus--- What dish will your good worship eat of?

-----† *dulcia poma,*

Et quoscunq. feret cultus tibi fundus honores,

Ante Larem gustet, venerabilior Lare dives.

Sweet apples, and what e're thy fields afford,

Before thy Gods be seru'd, let serue thy Lord.

What sport will your honour haue? hawking, hunting, fishing, fowling, bulls, beares, cardes, dice, cocks, players, tumblers, fidlers, jesters, &c. they are at your good worships command. Faire houses, gardens, orchards, tarrasses, galleries, cabanets, pleasant walkes; delightfome places, they are at hand; *c in auris lac, vinum in argenteis, adolescentula ad nutum speciose*, wine, wenches, &c. a Turkie Paradise, Heauen vpon earth. Though he be a silly soft fellow, & scarce haue common sense, yet if he be borne to fortunes (as I haue said) *jure hereditario sapere iubetur*, he must haue honour and office in his course: *Nemo nisi dives honore dignus* (*Ambros. offic. 21.*) none so worthy as himselve: He shall haue it, *atq. esto quicquid Servius aut Labeo*. Get mony enough & command † Kingdomes, Provinces, Armies, Hearts, Hands, & Affections; thou shalt haue Popes, Patriarks to be thy Chaplins and Parasites; thou shalt haue (Tamberlin-like) Kings to draw thy Coach, Queenes to bee thy Landresses, Emperours thy foot-stooles, build more Townes and Cities then great *Alexander*, *Babel* Towres, *Pyramides* and *Mausolean* Tombes, &c. commaund heauen and earth, and tell the World 'tis thy vassall, *auro emitur diadema, argento coelum panditur, denarius Philosophum concludit, nummus ius cogit, obulus literatum pascit, metallum sanitatem conciliat, aes amicos conglutinat*. And therefore not without good cause, * *Iohn Medices* that rich *Florentine*, when he lay vpon his death bed, calling his sonnes *Cosmus* and *Laurence* before him, amongst other sober sayings, repeated this, *Animo quieto digredior, quod vos sanos & divites post me relinquam;*

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x *Aurea fortuna, principum cubentis reponi solita, Iulius Capitolinus villa Antonini.*

y *Pet. onius.*

† *Theologi opulentis adderent, Iul. isperitipet.*

mosis, literati numerosis, libentibus artifices.

z *Multi illum iuvenes, multae petiere puellae.*

a *Quammodo sit ciues barbarus, ille placet.*

b *Plut. in Lucullo, a rich chamber to called.*

c *Panis pane melior.*

d *Iuven. Sat. 5.*

† *Hor. Sat. 5. 6.*

2.

c *Bohemus de Tarcis & Breidenbach.*

f *Eufornio.*

g *Qui pecuniam habent, elati sunt animi: los-*

ty spirits, brauc men at armes,

all rich men are generous,

couragious, &c.

† *Nummus ais pro me nubat*

Cornubia Rome

* *Flor. hijl.*

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Non fuit apud
mortales ullum
excellentius cer-
tamen non inter
coleres celevi-
mo, non inter
nobis, robu-
sissimo, &c.
i Quicquid li-
bet licet.

It doth me good to thinke yet, though I be dying, that I shall leave you my children, *Sound and Rich*: For wealth swease all. It is not with vs, as amongst those *Lacedemonian* Senators of *Lycurgus* in *Plutarch*, he preferred that deser-
ved best, was most vertuous and worthy of the place, ^h not swiftnesse, or strength, or wealth, or friends carried it in those daies; but *inter optimos optimus, inter temperantes temperantissimus*, the most temperate and best. Wee haue no *Aristocrasies* but in contemplation, all *Oligarchies*, wherein a few rich men domineere, doe what they list and are priuiledged by their greatnesse. ⁱ They may freely trespassse, and doe as they please, no man dare accuse them, no not so much as mutter against them, there is no notice taken of it, they may se-
curely doe it, liue after their owne lawes, and for their mony get pardons, Indulgences, redeeme their soules from Purgatory and Hell it selfe, *clausum possidet arca Iovem*. Let them be *Epicures*, or *Atheists*, *Libertines*, *Machia-
uilians*, (as often they are)

* Her. Sat. 5. l. 2.

i Cum mortui
dives concurrunt
vndiq; ciues:
Pauiperis ad fu-
nus vix est ex
millibus unus.

i Et modo quid
fuit ignoscat mi-
hi genius tuus
moluisse de ma-
nu eius nummos
accidere.

m He that
weares filke,
sattin, veluet,
and gold lace,
must needs be
a gentleman.

† Est sanguis
atq; spiritus pec-
cunia mortalib.

* *Et quamvis periturus erit, sine gente, cruentus,* they may goe
to heauen through the eye of a needle, if they will themselves, they may bee
canonized for saints, they shall be ^k honorably interred in *Mausolean* tombs,
commended by Poets, registred in histories, haue Temples and statues ere-
cted to their names, --- *è manibus illis nascentur viole.* --- If he be bountifull
in his life, and liberall at his death, he shall haue one to sweare, as he did by
Claudius the Emperour in *Tacitus*, he saw his soule goe to Heauen, and bee
miserably lamented at his funerall. *Ambubaiarum collegia, &c. Trimalcionis
Topanta in Petronius recta in cælum abiit*, went right to Heauen: a base
queane, ^l thou wouldest haue scorned once in thy misery to haue a penny from
her, and why? *modio nummos metijt*, she measured her mony by the bushell.
These prerogatiues doe not vsually belong to rich men, but to such as are
most part seeming rich, let him haue but a good ^m outside, he carries it, and
shall be adored for a God, as [†] *Cyrus* was amongst the *Persians*, *ob splendidum
apparatum*, for his gay tyres; now most men are esteemed according to their
cloathes. In our gullish times, whom you peradventure in modesty
would giue place to, as being deceaued by his habit, & presuming him some
great worshipfull man, belecue it, if you shall examine his estate, he will likely
be proued a seruing man of no great note, my Ladies Taylor, his Lordships
Barber, or some such gull, a *Fastidius* *Briske*, *Sr Petronell* *Flash*, a meere out-
side. Only this respect is giuen him, that wherefoeuer he comes, he may call
for what he will, and take place by reason of his outward habit.

* *Euripodes.*

† *Xenophon Ci-
riac. lib 8.*

n *In tenui vara
panno. Iuuen.*

o Ho.

† *Egere est of-
fendere & in
digere scelerum
esse stat. menip.*

But on the contrary, if he be poore, *Prov. 15. 15.* all his daies are miserable,
he is vnder hatches, deiected, reiected and forsaken, poore in purse, poore in
spirit; * *prout res nobis fluit, ita & animus se habet*, [†] Mony giues life and soule.
Though he be honest, wise, learned, well deseruing, noble by birth, and of ex-
cellent good parts: yet in that he is poore, vnlikely to rise, to come to ho-
nour, office or good means, he is contemned, neglected, *Frustra sapit, inter
litteras, esurit, amicus molestus.* ⁿ If hee speake, what babler is this? *Ecclus.* his
nobility without wealth, is ^o *proiecta vilior algâ*, and hee not esteemed:
Nos viles pulli nati infelicibus ovis, if once poore, we are metamorphosed
in an instant, base slaues and vile drudges, [†] for to be poore is to bee a knaue,
a foole, a wretch, a wicked, an odious fellow, a common eye-sore, say
poore and say all: they are borne to labour, to misery, to carry burdens
like

like juments, *pistum stercus comedere* with *Vlysses* companions, and as *Chremilus* objected in *Aristophanes*, † *salem lingere*, lick salt, to empty jakes, fay channels, p carry out dirt & dunghills, sweepe chimnies, rubbe horse heeles, &c. they are vgly to behold, and though earst spruce, now rusty and squalid, because poore, * *immundas fortunas equum est squalorem sequi*, 'tis ordinarily so. q Others eat to liue, but they liue to drudge, † *servilis & misera gens nihil recusare audet*, a servile generation that dare refuse no taske.

---- * *Hens tu Dromo, cape hoc flabellum, ventulum hinc facitodum lavamus*, Sirrah blowe winde vpon vs whilst wee wash, & bid your fellow get him vp betimes in the morning, be it faire or fowle, he shall runne 50 miles a foot to morrow, to carry me a letter to my mistris, *Socia ad pistri- nam*, *Socia* shall tarry at home and grinde mault all day long, *Tristan* thresh. Thus are they commanded, being indeed some of them as so many foot- stooles for rich men to tread on, blocks for them to get on horse backe, or as walls for them to pisse on. They are commonly such people, rude, silly, superstitious Idiots, nasty, vncleane, lowfy, poore, dejected, flauishly humble: & as *Leo Afer* obserues of the commonalty of *Africke*, *natura viliores sunt, nec apud suos duces maiore in precio quam si canes essent*: † base by nature, and no more esteemed then dogges, *miseram, laboriosam, calamitosam vitam agunt, & inopem, infelicem, rudiores asinis, ut è brutis planè natos dicas*: no learning, no knowledge, no ciuility, scarce common sense, naught but barbarism amongst them, *belluino more vivunt, neq; calceos gestant, neq; vestes*, like roagues, and vagabonds they goe bare-footed and bare-legged, leading a laborious, miserable, wretched, vnhappy life, † *like beasts and iuments*, if not worse: their discourse is scurrility, their *summum bonum*, a pot of Ale. There is not any slavery which they will not vndergoe, *Inter illos pleriq; latrinas, evacuant, alij culinariam curant, alij stabularios agunt, & id genus similia exercent, &c.* like those people that dwell in the * *Alpes*, chimney sweepers, *Lakers*, *farmers*, *durt daubers*, *vagrant rogues*, they labour hard some, and yet cannot get clothes to put on, or bread to eat. For what can filthy pouerty giue else, but * *beggery*, fulsome nastinesse, squalor, contempt, drudgery, labour, vgliness, hunger and thirst: *pediculorum & pulicum numerum*? as† he well followed it in *Aristophanes*, fleas and lice, *pro pallio vestem laceram, & pro pulvinari lapidem bene magnum ad caput*, ragges for his rayment, and a stone for his pillow, *pro cathedra rupta caput vrne*, he sits in a broken pitcher, or on a blocke for a chaire, & *malux ramos pro panibus comedit*, hee drinks water, and liues on wort leaues, pulse, like a hogge, or scrapes like a dogge, *ut nunc nobis vita afficitur, quis non putabit insaniam esse, infelicitatemq;* as *Cremulus* concludes his speech, as we poore men liue now adayes, who will not take our life to be z infelicity, misery, and madnesse.

If they be of little better condition then those hungar-starued beggars, wandering rogues, those ordinary slaues, and day labouring drudges; yet they are commonly so preyed vpon by poling officers for breaking lawes, by their tyrannizing land-lords, so flead and fleeced by perpetuall^b exactions, that though they doe drudge, fare hard, and starue their *Genius*, they cannot liue in some^c countries; but what they haue is instantly taken from them, the ve-

pressing, &c. y *Chremulus* *Act. 4.* *Plant.* z *Paupertas durum omnis miseris mortalibus.* a *Vexat censura columbas.* b *Deux ace non possunt, & fix cinque soluere nolunt: Omnibus est notum quater tres soluere totum.* c *Scandia, Africa, Lithuania.*

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† *Plantus* *act. 4*
p *Nullum tam*
barbarum, tam
vile munus est,
nod non lub
tissime obire ve-
luti gens v lissi-
ma.

* *Plautus.*
q *Leo Afer* *cap.*
ult. lib. 1. *edunt*
non ut b ne vi-
uant, sed ut for-
titer laborent.
† *Münster de*
vulstis Germa-
nia *Cosmog. cap.*
27. lib. 3.

† *Ter. Eunuch.*
† *Pauper pariet*
factus, quia ca-
nicule commin-
gent.

† *Lib. 1. cap. v. t.*
† *Os omnes*
illis insensos di-
cetes: tam pan-
nos, fame fracti
tor afflicti malis
afficiuntur, tan-
quam pecora
quibus splendor
rationis emor-
itur.

† *Nihil omnino*
meliores vitant
degunt, quam
ferre in siluis, in-
mentia in terris.

Leo Afer.
x *Ortelius in*
Helvetia. Qui
habitant in Ca-
ssa valle ut plu-
rimum lacomi,
in Oseella valle
cultorum fabri,
sumarii in Vi-
getia, sordidum
genus hominum
quod repargan-
dis caminis vi-
ctum parat.

† I write not
this any waies
to vpbraide or
scoffe at, or
misuse poore
men, but ra-
ther to con-
demne and pitty
them by ex-

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d Montague in
his Essayes
speaks of cer-
taine Indians
in France that
being asked
how they li-
ked the coun-
try, wondred
how a few rich
men could
keep so many
poore men in
subiectiō, that
they did not
cut their
throats.

e Augustus ani-
mas angustas in
pictore versans.

* Donatus vit.
cin.

f Prov. 19. 7.
though he bee
instant yet
they will not.
g Petronius.

g Non est qui
doleat vicem, ut
Petrus Christum
iurantem homi-
nem non nocuisse
h Ovid, in Trist.

i Horat.
k Ter. Eunuchus
act. 2. 16.

ry care they take to liue, to be drudges, to maintaine their poore families, their trouble and anxiety takes away their sleep, Sirac. 31. 1. it makes them weary of their liues: when they haue taken all paines, done their vtmost and honest indeauours, if they be cast behinde by sicknesse, or ouertaken with yeares, no man pitties them, hard hearted and mercilesse, vncharitable as they are, they leaue them so distressed, to begge, steale, murmure and^d rebell, or else starue. The feeling and feare of this misery compelled those old Romans, whom Menenius Agrippa pacified, to resist their gouernours: out-lawes, and rebels in most places, to take vp seditious armes, and in all ages hath caused vproares, murmurings, seditions, rebellions, thefts, murders, mutinies, jarres and contentions in euery common-wealth: grudging, repining, complaining, discontent in each priuate family, because they want meanes, to liue according to their callings, bring vp their childrē, it breakes their hearts, they cannot doe as they would. No greater misery then for a Lord to haue a Knights living, a Gentleman a Yeomans, not to be able to liue as his birth & place requires. Pouerty and want are generally corrsiues to all kind of men, especially to such as haue beene in good and flourishing estate, are suddenly distressed, e nobly borne, liberally brought vp, and by some disaster and casualty, miserably dejected. For the rest, as they haue base fortunes, so haue they base mindes correspondent, like Beerles *è stercore orti, è stercore victus, in stercore delictum*, as they were obscurely borne and bred, so they delight and liue in obscenity; they are not so thoroughly touched with it.

Angustas animas angusto in pectore versant.

Yea that which is no small cause of their torments, if once they come to bee in distresse, they are forsaken of their fellowes, most part neglected, and left vnto themselues; as poore * Terence in Rome was by Scipio, Lælius, and Furius, his great and noble friends.

*Nil Publius Scipio profuit, nil ei Lælius, nil Furius,
Tres peridem tempus qui agitabant nobiles facillimè,
Horum ille operâ ne domum quidem habuit conductitiam.*

'Tis generally so, *Tempora si fuerint nubila solus eris*, hee is left cold and comfortlesse, *nullus ad amissas ibit amicus opes*, all flye from him as from a rotten wall, now ready to fall on their heads. Prov. 19. 4. Pouerty separates them from their neighbours.

* *Dum fortuna fauet, vultum seruat is amici,*

Cum cecidit, turpi vertit is ora fugâ.

Whil' st fortune fauour'd, friends, you smil'd on mee,

But when she fled, a friend I could not see.

Which is worse yet, if hee be poore & euery man contemnes him, insults ouer him, oppresseth him, scoffes at, aggrauates his misery.

b *Quum capit quassata domus subsidere, partes*

In proclinas omne recumbit onus.

When once the tottering house begins to shrinke,

Thither comes all the waight by an instinct.

Nay they are odious to their owne brethren, and dearest friends, Prov. 19. 7. his brethren hate him if he be poore, *omnes vicini oderunt*, his neighbours hate him, Prov. 14. 20. *omnes me noti ac ignoti deserunt*, as he complained in the Comædy, friends and strangers all forsake me. Which is most grievous, po-
uerty

verty makes men ridiculous, *nil habet infelix paupertas durius in se, quam quod ridiculos homines facit*, they must endure I iests, taunts, flouts, blowes of their betters, and take all in good part to get a meales meat: *m. magnum pauperes opprobrium, iubet quidvis & facere & pati*. Hee must turne Parasite, iester, foole, slaue, drudge to get a poore liuing, apply himselfe to each mans humors, to win & please, &c. and be buffeted when he hath all done, as *Ulysses* was by *Melanthinus* in *Homer*, bee reuiled, and may not so much as mutter against it. He must turne rogue, and villaine, for as the saying is, *Necessitas cogit ad turpia*, poverty alone makes men theeuers, rebels, murderers, traitors, assassins, because of pouerty we haue sinned, *Eccles. 27. 1. sweare, and forswear, beare false witnesse, lye, dissemble, any thing, as I say, to advantage themselves, and to relieue their necessities: o Culpa scelerisq; magistra est*, when a man is driuent to his shifts, what will he not doe?

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I Quid quod
materiam pre-
bet causamq; io-
can li. Si tuga
sordida sit.
Iur. Sat. 3.
m Hor.
n Odyss. 17.

o M. Ant. 11.

si miseram fortuna Simonem

Finxit, vanum etiam mendacemq; improba finget, he will betray his father, Prince, and country, turne Turke, forsake Religion, abjure God and all, *nullatam horrenda proditio, quam illi lucri causa, (saith P. Leo Afer) perpetrare nolint*. * *Plato* therefore calls pouerty, theeuish, sacrilegious, filthy, wicked and mischieuous; and well he might. For it makes many an upright man otherwise, had he not beene in want, to take bribes, to be corrupt, to doe against his conscience, to sel his tongue, heart, hand, &c. to be churlish, hard, vnmmercifull, vncivill, to vse indirect meanes to helpe his present estate. It makes Princes to exact vpon their subiects, Great men tyrannize, Landlords oppresse, Iustice mercenary, Lawyers vultures, Physitians Harpyes, friends importunate, tradesmen lyers, honest men theeuers, deuout assassins, great men to prostitute their wiues, daughters and themselves, middle sort to repine, commons to mutiny, all to grudge, murmur and complaine. A great temptation to all mischief, it compels some miserable wretches to counterfeit seuerall diseases, to dismember, make themselves blinde, lame, to haue a more plausible cause to beg, and loose their limbs to recouer their present wants. *Iodocus Damhoderius* a Lawyer of *Bruges*, *praxi rerum criminal. cap. 112.* hath some notable examples of such counterfeit Crancks, and euery village almost will yeeld abundant testimonies amongst vs, wee haue Dummerers, *Abraham* men, &c. And that which is the extent of misery, it enforceth them through anguish and wearisomnesse of their liues to make away themselves: They had rather be hanged, drowned, &c. then to liue without meanes.

9 In mare catiferum; ne te premat aspera egestas.

De fili & à celsis corruet Cerne iugis.

Much better 'tis to breake thy necke,

Or drowne thy selfe i'th' Sea,

Then suffer irksome pouerty,

Goe make thy selfe away.

A *Sybarite* of old, as I finde it registred in * *Athenaeus*, supping in *Phiditijs* in *Sparta*, and obseruing their hard fare, said it was no maruell if the *Lacedaemonians* were valiant men; for his part he would rather run vpon a sword point (and so would any man in his wits) then liue with such base diet, or lead so wretched a life. * In *Iaponia* 'tis a common thing to stifle their children if they bee

q Theognis.
* Dipnosopbist.
lib. 12. Milites
potius moritu-
rum (si quis sibi
mente cõstaret)
quam tam vilis
& ærumnosi vi-
tius communio-
nem.

r Gasper Vilela
Iesuitae pist. 1a.
pon. lib.

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1. *Mart. Riccius*
expedit in Sinas
lib. 1. cap. 3.

* *Vos Romani*
procreatos filios
feris & canibus
exponitis, nunc
strangulatis vel
in saxum elidi-
tis, &c.

† *Cosmog. 4. lib.*
cap. 22. vendunt
liberos viduæ ca-
rentes tanquam
pecora interdum
& seipfos ut a-
pud divites sa-
lventur c. his.

‡ *Vel honorum*
desperatione, vel
malorum perpê-
sione fracti &
fatigati, plures
violentas manus
sibi inferunt.

u *Hor.*
 * *Ingenio pote-*
ram superas vo-
luntate per arces,
Vt me pluma
leuat, sic graue
mergit onus,
Alciat.

y *Terent.*
 z *Hor Sat. 3. l. 1*
Paschalius.

a *Petronius.*

o *Plautus Amph*
 b *Herodorus vi-*
ta eius. Scaliger
in Poet. potenti-
orum edes ostia-
tim adiens, ali-
quid accipiebat,
canens carmina
sua, concomitan-
te eum puerum
choro.

c *Ter. Act. 4.*
Scen. 3. Adelp.
Hegio.

d *Donat. vita*
sua.

poore, or to make an abort, which *Aristotle* commends. In that civill com-
monwealth of *China*,^f the mother strangles her childe, if shee bee not able to
bring it vp, and had rather loose, then sell it, or haue it endure such misery as
poore men doe. *Arnobius lib. 7. aduersus gentes*, * *Lactantius lib. 5. cap. 9.* ob-
iects as much to those ancient *Greekes* and *Romans*, they did expose their chil-
dren to wild beasts, strangle, or knocke out their braines against a stone, in such
cases. If we may giue credit to † *Munster*, amongst vs *Christians* in *Litua-*
nia, they voluntarily mancipate, and sell themselues, their wiues and chil-
dren to rich men, to avoid hunger and beggery; ‡ many make away them-
selues in this extremity. *Apicius* the *Roman*, when he casts vp his accounts, &
found but 1000000 Crownes left, murdered himselfe for feare he should be
famished to death. *P. Forestus* in his medicinall obseruations, hath a memo-
rable example, of two brothers of *Lovain*, that being destitute of meanes, be-
came both melancholy, and in a discontented humour massacred themselues.
Another of a merchant, learned, wise otherwise and discreet, that out of a
deepe apprehension he had of a losse at Seas, would not be perswaded but as
u *Ventidius* in the Poet, he should die a begger. In a word this much I may
conclude of poore men, that though they haue good * parts, they cannot
shew, or make vse of them: * *ab inopiâ ad virtutem obseptâ est via*, 'tis hard
for a poore man to rise, *haud facile emergunt, quorum virtutibus obstat res*
angusta domi: the wisdom of the poore is despised and his words are not heard.
Eccles. 6. 19. y his workes are reiected, contemned, for the baseness and ob-
scurity of the author, though laudable and good in themselues, they will not
likely take. *Nulla placere diu neq; viuere carmina possunt*

Quæ scribuntur aquæ potioribus. —

Poore men

cannot please, their actions, counsels, consultations, proiects, are vilified in
the worlds esteeme, *amittunt consilium in re*, which *Gnatho* long since obser-
ved. z *Sapiens crepidas sibi nunquam nec soleas fecit*, a wise man neuer cobled
shooes, as he said of old, but how doth he proue it? I am sure wee finde it o-
therwise in our daies, a *pruinosis horret facundia pannis*. *Homer* himselfe must
beg if he want meanes, & as by report sometimes he did, goe from dore to dore
and sing ballads, with a company of boyes about him. This common misery of
theirs must needs distract, make them discontent and melancholy, as ordina-
rily they are, wayward, peeuish, like a weary trauailer, for

Fames & mora bilem in nares conciunt,

still murmuring and repining: *Ob inopiam morosi sunt, quibus est malè*, as *Plu-*
tarch quotes out of *Euripides*, and that comickall Poet well seconds.

c *Omnes quibus res sunt minus secunda, nescio quomodo*

Suspitiosi, ad contumeliam omnia accipiunt magis,

Propter suam impotentiam se credunt negligi.

If they be in aduersity, they are more suspicious & apt to mistake; they think
themselues scorned by reason of their misery; And therefore many gene-
rous spirits in such cases, withdrawe themselues from all company, as that
Comedian *Terence* is said to haue done, when hee perceaued himselfe to bee
forsaken and poore, he voluntarily banished himselfe to *Stymphalus* a base
towne in *Arcadia*, and there miserably died.

-----*ad summam inopiam redactus,*

Itaq; è conspectu omnium abiit Græcia in terram ultimam.

Neither

Neither is it without cause, for wee see men commonly respected according to their meanes. (* *an dives sit, omnes querunt, nemo an bonus*) and vilified if they be in bad cloaths. ^d *Philopomen* the Oratour was set to cut wood, because he was so homely attired: ^e *Terentius* was placed at lower end of *Cecilius* table, because of his homely outside. ^f *Dantes* that famous Italian Poet, by reason his cloathes were but meane, could not bee admitted to sit downe at a feast. *Gnatho* scorned his old familiar friend because of his apparel, ^g *Hominem video pannis, annisq; oblitum, hic ego illum contempsi pra me.* King *Persius* overcome, sent a letter to ^{*} *Paulus Aemilius* the Roman General, *Persius P. consuli. S.* but he scorned him any answer, *tacite exprobrans fortunam suam* (saith mine author) vpbraiding him with his present fortune. ^{*} *Carolus Pugnax*, that great Duke of Burgundy, made *H. Holland*, late Duke of Exeter exile after his horse like a lackey, and would take no notice of him: ^h 'tis the common fashion of the world. So that such men as are poore may iustly be discontent, melancholy, and complaine of their present misery, and all may pray with ⁱ *Solomon*, *Give mee O Lord neither riches nor poverty, feed me with food convenient for me.*

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* *Euripides.*
^a *Plutarch. vita eius.*
^e *Vita Ter.*
^f *Gomesius lib.*
^g *cap. 21. de sale*
^g *cr. Eunuch.*
^A *Act. 2. Scen. 2.*
^{*} *Liv. dec. 9. l. 2.*
^{*} *Cominius.*
^h *He that hath 51 per annum comming in more then 60 there, scorneth him that hath lesse, and is a better man.*
ⁱ *Prov 30. 8.*

SUBJECT. 7.

An heape of other Accidents causing melancholy:
 Death of friends, losses, &c.

IN this Labyrinth of accidentall causes, the farther I wander, the more intricate I finde the passage, *multa ambages*, and new causes, as so many by-paths offer themselves to be discussed: to search out all, were an *Herculean worke*, and fitter for *Theseus*: I will follow mine intended thred; and point onely at some few of the chiefeft. Amongst which, losse and death of friends may challenge a first place, *multi tristatur*, as ^{*} *Vives* well obserues, *post delicias, convivias, dies festos*, many are melancholy after a feast, holy-day, merry meeting, or some pleasing sport, if they be solitary by chance, left alone to themselves, without employment, sport, or want their ordinary companions, some at the departure of friends onely, whom they shall shortly see againe, weepe and howle, and looke after them as a Cowe lowes after her calfe, or a child takes on that goes to schoole after holidiaies. *Vt me leuârat tuus aduenus, sic discessus afflixit*, (which ^{*} *Tully* writ to *Atticus*) thy comming was not so welcome to mee, as thy departure was harsh. *Montanus consil. 132.* makes mention of a country woman that parting with her friends and native place, became grieuously melancholy for many yeares, and *Trallianus* of another, so caused for the absence of her husband. Which is an ordinary passion amongst our goodwives, if their husband, tarry out a day longer then his appointed time, or break his houre, they take on presently with sighs and teares, hee is either robbed or dead, some mischance or other is surely befallne him, they cannot eat, drinke, sleepe, or be quiet in minde, till they see him againe. If parting of friends, absence alone can worke such violent effects, what shall death doe, when they must eternally be separated, never in this world to meet againe? This is so grieuous a torment for the time, that it takes away their appetite,

Death of friends.
^{*} *De anima cap. de inuicem.*

^{*} *Lib. 1. c. 11.*

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desire of life, extinguisheth all delights, it causeth deepe sighes and groanes, teares, exclamations,

(*O dulce germen matris, ô sanguis meus,
Eheu tepentes, &c. --- ô flos tener*)

* Virg. 4. Æn.
k Patres mortu-
os coram aspan-
tes & filios &c.
Marcellus Do-
natus.

howling, roaring, many bitter pangs, (* *lamentis gemituq, & famineo ululatu
Tecta fremunt*) and by frequent meditation extends so farre sometimes, * *they
thinke they see their dead friends continually in their eyes, observantes imagi-
nes*, as *Conciliator* confesseth he saw his mothers ghost presenting her selfe
still before him. *Quod nimis miseri volunt, hoc facile credunt*, still, still, still,
that good father, that good sonne, that good wife, that deare friend, runnes in
their mindes: *Totus animus hac unâ cogitatione defixus est*, all the yeare long,
as * *Pliny* complaines to *Romanus*, *me thinkes I see Virginius, I heare Virgini-
us, I talke with Virginius, &c.*

* Epist. lib. 2.
Virginium vi-
deo, audio, de-
functum cogito,
allognor.
* Calpurnius
græcus.

* *Tesine, vae misero mihi, lilia nigra videntur,
Pallentesq, rosæ, nec dulce rubens hyacinthus,
Nullos nec myrtus, nec laurus spirat odores.*

They that are most staid and patient, are so furiously carried headlong by
the passion of sorrow in this case, that braue discreet men otherwise, often-
times forget themselues, and weepe like children many months together, as
* if that they to water would, and will not bee comforted. They are gone,
they are gone.

* Chancer.

*Abstulit atra dies & funere merfit acerbo, What shall I doe?
Quis dabit in lachrymas fontem mihi, quis satis altos
Accendet gemitus, & acerbo verba dolori?
Exhaurit pietas oculos, & hiantia frangit
Pectora, nec plenos avido sinit edere questus,
Magna adeo iactura premit, &c.*

Fountaines of teares who giues, who lends me groanes,
Deepe sighes sufficient to expresse my moanes?
Mine eyes are dry, my brest in peecestorene,
My losse so great, I cannot enough mourne.

So *Stroza Filius* that elegant Italian Poet in his *Epicedium*, bewailes his fa-
thers death; he could moderate his passions in other matters (as hee confes-
seth) but not in this, he yeelds wholly to sorrow,

*Nunc fateor do terga malis, mens illa fatiscit,
Indomitus quondam vigor & constantia mentis.*

1 Prefat. lib. 6.

How doth ¹ *Quintilian* complain for the losse of his sonne, to despaire al-
most: *Cardan* lament his only childe, in his booke *de libris proprijs*, and else-
where in many other of his tracts, * *S. Ambrose* his brothers death? *an ego
possum non cogitare de te, aut sine lachrymis cogitare, O amari dies, ô flebiles no-
ctes, &c.* *Gregory Nazianzen* that noble *Pulcheria*? *O decorem, &c. flos recens
pullulans, &c.* *Alexander*, a man of a most invincible courage, after *Ephesti-
ons* death, as *Curtius* relates, *triduum iacuit ad moriendum obstinatus*, lay
three daies together vpon the ground, obstinate to dye with him, and would
neither eat, drinke, nor sleepe. The woman that communed with *Esdra*, (*lib
2. cap. 10.*) when her sonne fell downe dead fled into the field and would not re-
turne into the citty, but there resolved to remaine, neither to eat, nor drinke, but
mourne and fast untill she died. *Rachel* wept for her children, and would not bee
comforted

* Lib. de obitu
Satyri fratris.

comforted, because they were not, Mat. 2. 18. So did Adrian the Emperour bewaile his *Antinous*; *Hercules*; *Hylas*; *Orpheus*; *Euridice*; *David*; *Abfolon*; (O my deare sonne *Abfolon*) *Austin* his mother *Monica*; *Niobe* her children, inſomuch, that the^m Poets faigned her to be turned into a ſtone, as being ſtupified through the extremity of griefe. ^a *Egeus*, ſigno lugubri filij conſternatus, in mare ſe precipitem dedit, impatient of ſorrow for his ſonnes death, drowned himſelfe. Our late Phyſitians are full of ſuch examples. *Montanus conſil.* 242. ^o had a patient troubled with this infirmitie, by reaſon of her husbands death many yeares together: *Trincavelius lib. 1. cap. 14.* hath ſuch another, almoſt in deſpaire, after his mothers departure, vt ſefermè precipitem daret; and ready through diſtraction to make away himſelfe: and in his 15. counſell, tells a ſtory of one fifty yeares of age, that grew deſperate vpon his mothers death; and cured by *Falopius*, fell many yeares after into a relapſe, by the ſudden death of a daughter which he had, and could never after be recovered. The fury of this paſſion is ſo violent ſometimes, that it daunts whole kingdomes and citties. *Veſpaſian's* death was pittifully lamented all ouer the Roman Empire, totus orbis lugebat, ſaith *Aurelius Victor*. *Alexander* commanded the battlements of houſes to be pulled downe, Mules and Horſes to haue their manes ſhorne off, and many common ſouldiers to be ſlaine, to accompany his deare *Epheſtions* death. Which is now practiſed amongſt the *Tartars*, when q a great *Cham* dieth, 10 or 12 thouſand muſt be ſlaine, men and horſes all they meet, and among thoſe Pagan *Indians*, their wiues and ſervants voluntarily dye with them. *Leo Decimus* was ſo much bewailed in Rome, after his departure, that as *Iovius* giues out, ^f communis ſalus, publica bilaritas, the common ſafety, all good fellowſhip, peace, mirth, and plenty died with him, tanquam eodem ſepulchro cum Leone condita lugebantur; for it was a golden age whiſt he liued, * but after his deceaſe an iron ſeaſon ſucceded, barbara vis & fæda vaſtitas, & dira malorum omnium incommoda, warres, plagues, vaſtity, diſcontent. When *Auguſtus Caſar* died, ſaith *Paterculus*, orbis ruinam timueramus, wee were all afraid, as if heauen had fallen vpon our heads. ^t *Budens* records, how that at *Lewes* the 12th death, tam ſubita mutatio, vt qui prius digito cælum attingere videbantur, nunc humi derepentè ſerpere, ſederatos eſſe diceret, they that were erſt in heauen, vpon a ſudden, as if they had bene planet ſtroken, laye groueling on the ground;

[†] Concuffis cecidere animis, ſeu frondibus ingens

Sylva dolet lapſis----- they lookt like cropt trees.

* At *Nancy* in *Lorraine*, when *Claudia Valeſia*, *Henry* the ſecond French kings ſiſter, & the Dukes wife deceaſed, the Temples for forty dayes were all ſhut vp, no Prayers nor Maſſes, but in that roome where ſhe was. The Senatours all ſeene in blacke, and for a twelue months ſpace throughout the citty, they were forbid to ſing or dance. How were wee affected here in *England* for our *Titus*, delitie humani generis, Prince *Henries* immature death, as if all our deareſt friends liues had exhaled with his? [†] *Scanderbegs* death was not ſo much lamented in *Epirus*. In a word, as ⁿ he ſaith of *Edward* the firſt at the newes of *Edward* of *Caernarvan* his ſonnes birth, immortaliter gaviſus, hee was immortally glad; may we ſay on the contrary of friends deaths, immortaliter gementes, wee are diuers. of vs as ſo many turtles, eternally deiected with it.

m Ouid, Met.
n Plut. vita ciui
o Nobilis m i
trona melanchol
lica ob mortem
mariti.

p Ex matris ob
itu in deſperati
onem incidit.
q Mathias à
Michou. Boer.
Ampliusbeat.

r Lo. Verſenar.
M. Polus Ve
nelius. lib. 1. c. 54
perimunt eos
quos in vita ob
vros habent, di
cetes, Itē &
domino noſtro

regi ſervire in
alia vita. Nec
tam in homines
inſaniunt ſed in
equos &c.

s Vita ciuis.
* Lib. 4. vit. e.
ius. aſcram etia
tem conſiderat
ad humani ge
neris ſalutem,
quum nos ſtaum
ab optimi prin
cipis exceſſu, ve
reſſeram pate
remur, ſanem.

peſtem. &c.
t Lib. 5. de aſſe

† Maph.
* Otelius tri
nerario: ob an
num inſegrum
à canu tripu
dis & ſaltatio
nibus tota civi
tas abſtinere
iubeatur.

† See Barletius
de vita & ob.
Scanderbeg. l. 17
biſſ.

u Mai. Paris.

There is another sorrow, which ariseth from the losse of temporall goods and fortunes, which equally afflicteth, and may goe hand in hand with the precedent, losse of time, losse of honour, office, of good name, of labour, frustrate hopes, will much torment; but in my iudgement, there is no torture like vnto it, or that sooner procureth this malady and mischiefe:

* *Ploratur lachrymis, amissa pecunia verus:*

x *Iuuenalis.*
y *Multi qui res amatas perdiderant, ut filios, opes, non sperantes recuperare, propter assidue salium considerationem, melancholici sunt ut ipse vidit.*
z *Stanibursius Hib. Hist.*

i *Cap. 3. Melancholia semper venit ob iuram pecunie, vi florie, repulsam, mortem liberorum, quibus longo post tempore animus torquetur, & a dispositione fit habitus*
a *Consil. 26.*
b *Nubigenis.*
† *Epig. 22.*

it wrings true teares from our eyes, many sighes, much sorrow from our hearts, and often causeth habituall melancholy it selfe, *Guianerius tract. 15. 5.* repeats this for an especiall cause: y *Losse of friends, and losse of goods, make many men melancholy, as I haue often seen by continuall meditation of such things.* The same causes *Arnoldus Villanovanus* inculcates, *Breniar. lib. 1. cap. 18. ex rerum amissione, damno, amicorum morte, &c.* want alone will make a man mad, to be *Sans argent*, will cause a deepe and grievous melancholy. Many persons are affected like z *Irishmen* in this behalfe, who if they haue a good scimiter, had rather haue a blow on their arme, then their weapon hurt: they will sooner loose their life, then their goods: and the griefe that commeth hence, continueth long (saith t *Plater*) and out of many dispositions, procureth an habit. a *Montanus* and *Frisemelica* cured a young man of 22 yeares of age; that so became melancholy, ob *amissam pecuniam*, for a summe of mony which he had unhappily lost. *Sckenkius* hath such another story of one melancholy, because hee ouershot himselfe, and spent his stocke in vnnecessary building. b *Roger* that rich Bishop of *Salisbury*, *exutus opibus & castris à Rege Stephano*, spoiled of his goods by King *Stephan*, vi *doloris absorptus*, atq; in *amentiam versus, indecentia fecit*, through grieferan mad, spake and did hee knewe not what. Nothing so familiar, as for men in such cases, through anguish of mind to make away themselves. A poore fellow went to hang himselfe, (which *Ausonius* hath elegantly expressed in a neat t *Epigramme*) but finding by chance a pot of mony, flung away the rope, & went merrily home, but he that hid the gold, when he missed it, hanged himselfe with that rope which the other man had left, in a discontented humour,

*At qui condiderat, postquam non reperit aurum,
Aptauit collo, quem reperit laqueum.*

Such ferall accidents can want and penury produce. Be it by suretiship, shipwracke, fire, spoile and pillage of souldiers, or what losse soeuer, it boots not, it will worke the like effect, the same desolation in Provinces and Citties, as well as priuate persons. The *Romans* were miserably deiected after the battle of *Cannas*, the men amazed for feare, the stupid women tore their hair and cryed. The *Hungarians* when their King *Ladislavus*, and brauest souldiers were slaine by the *Turkes*, *Luctus publicus, &c.* The *Venetians*, when their forces were over come by the French King *Lewis*, the French and Spanish Kings, Pope, Emperour, all conspired against them, at *Cambray*, the French Herald denounced open warre in the Senate: *Lauredane Venetorum dux, &c.* and they had lost *Padua, Brixia, Verona, Forum Iulij*, their territories in the continent, and had now nothing left but the city of *Venice* it selfe, & *urbi quoq; ipsi* (saith * *Bembus*) *timendum putarent*, and the losse of that was likewise to be feared, *tantus repente dolor omnes tenuit, ut nunquam alias, &c.* they were pittifully plunged, neuer before in such lamentable distresse. Anno 1527, when *Rome* was sacked by *Burbonius*, the common souldiers made such

such spoile that faire * Churches were turned to stables, old monuments and bookes, made horse-litter, or burned like straw; reliques, costly pictures defaced; altars demolished, rich hangings, carpets, &c. trampled in the dirt.

* Their wiues and loueliest daughters constuprated by euery base cullion, as *Scianus* daughter was by the hangman in publike, before their fathers and husbands faces. Noblemens children, and of the wealthiest citzens, reserved for Princes beds, were prostitute to euery common souldier, and kept for Concubines; Senators and Cardinals themselues, dragd along the streets, and put to exquisite torments, to confesse where their mony was hid; the rest murdered on heapes, lay stinking in the streets; Infants braines dashed out before their mothers eyes. A lamentable sight it was to see so goodly a City so suddenly defaced, rich cittizens sent a begging to *Venice, Naples, Ancona, &c.* that erstliued in all manner of delights. * Those proud pallaces that even now vaunted their tops to Heaven, were deiected as low as hell in an instant.

Whom will not such misery make discontent? *Terence* the Poet drowned himselfe (some say) for the losse of some of his Comedies, which suffered shipwrack. When a poore man hath made many hungry meales, got together a small summe, which he looseth in an instant; a Scholler spent many an houres study to no purpose, his labors lost, &c. how should it otherwise be? I may conclude with *Gregory*, *temporalium amor, quantum afficit, cum haret possessio, tantum quum subtrahitur, vrit dolor*; riches doe not so much exhilarate vs with their possession, as they torment vs with their losse.

Next to Sorrowe still I may annexe such accidents as procure Feare; for besides those Terrors which I haue * before touched, and many other feares (which are infinite) there is a superstitious Feare, one of the three great causes of feare in *Aristotle*, commonly caused by prodigies & dismall accidents, which much troubles many of vs. (*Nescio quid animus mihi presagit mali.*) As if a Hare crosse the way at our going forth, or a mouse gnaw our clothes: If they bleed three drops at nose, the salt falls towards them, a black spot appeare in their nailes, &c. with many such, which *Delrio Tom. 2. lib. 3. sect. 4.* *Austin, Niphus* in his booke *de Augurijs. Polidore Virg. lib. 3. de Prodigijs. Sarisburiensis Policrat. lib. 1. cap. 13.* discusse at large. They are so much affected, that with very strength of Imagination, Feare, and the Diuells craft, they pull those misfortunes they suspect, vpon their owne heads, and that which they feare, shall come vpon them, as *Solomon* fore-telleth, *Prov. 10. 24.* and *Isay* denounceth, *66. 4.* which if * they could neglect and contemne, would not come to passe. *Eorum vires nostrâ resident opinione, ut morbi gravitas agrotantium cogitatione*, they are intended and remitted, as our opinions is fixed, more or lesse. *N. N. dat penas*, saith * *Crato* of such a one *utinam non attraheret*: hee is punished, and is the cause of it & himselfe:

† *Dum fata fugimus, fata stulti incurrimus*, the thing that I feared saith *Iob*, is fallen vpon me.

As much we may say of them that are troubled with their fortunes, or ill destinies fore-seene, *multos angit præscientia malorum*: The fore-knowledge of what shall come to passe, crucifies many men, fore-told by Astrologers, or Wisards, *iratum ob cælum*, bee it ill accident, or death it selfe: which often falls out by Gods permission; *quia demonem timent* (saith * *Chrysostome*) *Deus ideo permittit accidere. Severus, Adrian, Domitian*, can testifie as much,

* *Templa ornamentis nudata; spoliata, in stabula equorum & asinorum versa, &c.*

In sale humi calcate, ledite, &c.

* *In oculis maritorum dilectissime coniuges ab Hispanorum lixis constuprate sunt. Filie magnatum thoris desindite, &c.*

* *Ita fastu ante unum mensem turgida ciuitas, & cacuminibus cælum pulsare visa, ad inferos usq; paucis diebus deiecta.*

c. Sect. 2. Memb.

4. Subf. 3. teare from ominous accidents, destitute store told.

d. Accersunt sibi malum.

e. Si non observemus, nihil valent. Polidor.

f. Consil. 26. l. 2.

g. Harne watch harne catch.

- Geor. Buchan.

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h. Iuuenis sollicitus de futuro frustra, factus melancholicus.

** Pausanias in Achaicis lib. 7. Vbi omnium morborum euentus dignoscuntur. Speculum tenui suspensum funiculo demittunt: & ad Cyaneas petras, ad Lycie fontes &c.*

i. Expedit in Sannas lib. 1. cap. 3.

b. Timendo precor ut pat. quod videt vitro, provocat, quod fugit, gaudet, moriens & labens miser fuit. Heinricus Auftriac.

** Tom 4. dial. 8. Cataplo. Auri puri mille talenta, me hodie tibi daturum pro mitto &c.*

** Ibidem. Hei mihi quae relinquenda praedia, quam fertiles agri &c.*

** Adrian.*

** Industria sua: sua circa res inutiles.*

** Flavie secreta Minervae ut videtur Aglauros Ov. Met. 2.*

of whose feare and suspicion, *Sueton, Herodian*, and the rest of those writers, tell strange stories in this behalfe. *h. Montanus consil. 31.* hath one example of a young man, exceeding melancholy vpon this occasion. Such feares haue still tormented mortall men in all ages, by reason of those lying oracles, and jugling Priests; * There was a fountaine in *Greece*, neere *Ceres* Temple in *Achaia*, where the event of such diseases was to be knowne; A glasse let downe by a thred, &c. Amongst those *Cyanean* rocks at the springs of *Lycia*, was the Oracle of *Thrixenus* *Apollo*, where all fortunes were fore-told, sicknesse, health, or what they would besides: so common people haue beene alwaies deluded with future events. At this day, *Metus futurorum maximè torquet Sinas*, this foolish feare, mightily crucifies them in *China*: as *i. Matthew Riccius* the Iesuite informeth vs, in his Commentaries of those countries, of all Nations they are most superstitious, and much tormented in this kinde, attributing so much to their Divinators, *ut ipse metus fidem faciat*, that feare it selfe and concept, cause it to fall out: If he fore-tell sicknesse such a day, that very time they will be sicke, *vi metus afflictus in egritudine cadunt*; & many times die as it is foretold. A true saying, *Timor mortis, morte peior*, the feare of death, is worse then death it selfe; and the memory of that sad houre, to some fortunate & rich men, *is as bitter as gaule*, *Eccl. 4. 1. 1.* *Inquieta nobis vita facit mortis metus*, a worse plague cannot happen to a man, then to be so troubled in his minde, 'tis *triste divortium*, an heauy separation to leaue their goods with so much labour got, pleasures of the world, which they haue so deliciously enioyed, friends and companions which they so dearely loued, all at once. *Axiochus* the Philosopher was bold and courageous all his life, and gaue good precepts *de contemnenda morte*, and against the vanity of the world to others, but being now ready to die himselfe, hee was mightily dejected, *hanc luce priuabor, his orbabor bonis*, hee lamented like a child, &c. And though *Socrates* himselfe was there to comfort him, *ubi praeista virtutum iactatio O Axiocche?* yet he was very timorous and impatient of death, much troubled in his minde, *Imbellis paor & impatientia, &c.* *O Clotho, Megapetus* the tyrant in *Lucian* exclaimes, now ready to depart, *let mee line a while longer.* * I will giue thee a thousand talents of gold, and two boles besides, which I tooke from *Cleocritus*, worth an hundred talents apeece: woe's mee, * saith another, what goodly manners shall I leaue, what fertile Fields! what a fine House! what pretty Children! how many servants! Who shall gather my grapes, my corne? Must I now dye so well settled? Leauē all, so richly and well provided? Woe's me, what shall I doe? * *Animula vagula blandula, quae nunc abibis in loca?*

To these tortures of Feare & Sorrow, may well be annexed *Curiosity*, that irksome, that tyrannifying care, *nimia sollicitudo*, * *superfluous industry* about unprofitable things, & their qualities, as *Thomas* defines it: an itching humor or a kinde of longing to see that which is not to be seene, to doe that which ought not to be done? to knowe that secret, which should not be known, to eat of the forbidden fruit: We commonly molest & tire our selues about things vnfit and vnecessary, as *Martha* troubled her selfe to little purpose. Be it in Religion, humanity, Magicke, Philosophy, policie, any action or study, 'tis a needlesse trouble, a meere torment. For what else is schoole diuinity, how many doth it pusse? what fruitles questions about the Trinity, Resurrection

Resurrection, Election, Predestination, Reprobation, hell fire, &c. how many shall be saved, damned? What else is all superstition; but an endlesse observation of Idle Ceremonies, Traditions? What is most of our Philosophy, but a Labyrinth of opinions, idle questions, propositions, Metaphysicall rearmes; *Socrates* therefore held all philosophers, cauillers and madmen, *circa subtilia* *Caillatores pro insanis habuit, palam eos arguens*, saith *Eusebius* because they commonly sought after such things, *quæ nec percipi à nobis neq; comprehendere possent*, or put case they did vnderstand, yet they were altogether vnprofitable. For what matter is it for vs to know how high the *Pleiades* are, how farre distant *Perseus* & *Cassiopea* from vs, how deepe the Sea, &c. we are neither wiser as he followes it, nor modester, nor better, nor richer, nor stronger for the knowledge of it. *quod supra nos nihil ad nos*, I may say the same of those Genethliacall studies, what is Astrology, but vaine elections, predictions, all Magicke, but a troublesome error, a pernicious foppery, Physicke, but intricate rules and prescriptions; Philology, but vaine Criticisines; Logicke, needlesse Sophisines; Metaphysicks themselves, but intricate subtilties, and fruitlesse abstractions? Alcumy, but a bundle of errors? To what end are such great Tomes, why doe wee spend so many yeares in their studies? Much better to know nothing at all, as those barbarous *Indians* are wholly ignorant, then as some of vs, to be so sore vexed about vnprofitable toies: *stultus labor est inæptiarum*, to build an house without pinnes, make a rope of sand, ro what end? *cui bono*? Hee studies on, but as the boy told *St. Austin*, when I haue laued the Sea dry, thou shalt vnderstand the mystery of the Trinity; He makes observations, keepes times and seasons; and as *Conradus* the Emperour would not touch his new Bridle, till an Astrologer had told him a masculine houre, but with what successe? He trauels into *Europe*, *Africke*, *Asia*, searcheth euery creeke, Sea, Citty, Mountaine, Gulfe, to what end? See one Promontory (saide *Socrates* of old) one Mountaine, one Sea, one Riuer, and see all. An *Alchymist* spends his fortunes to make gold; an Antiquary consumes his treasure and time to serape vp a company of old coynes, statues, roles, edicts, manuscripts, &c. he must know what was done of old in *Athens*, *Rome*, what lodging, diet, houses they had and haue all the present newes at first, though neuer so remote, before all others, what proiects, counsells, consultations, &c. *quid Iuno in aurem insu surret Iovi*, whats now decreed in *France*, what in *Italy*, why was, when comes, which tis, whether goes, &c. *Aristotle* must finde out the motion of *Euripus*; *Pliny* must needs see *Vesuvius*, but how sped they? One looseth goods, another his life. *Pyrrhus* will conquer *Africke* first, and then *Asia*; he will be a sole Monarch, a second immortall, a third rich, a fourth commands. † *Turbine magno spes sollicitæ in urbibus errant*; wee runne, ride, take indefatigable paines, all vp early, downe late, struiuing to get that, which we had better be without, (*Ardelion's* busie bodies as wee are) it were much fitter for vs to be quiet, sit still, and take our ease. His sole study is for words, that they be

----- *Lepida lexis composita vt tessera omnes*,
 not a syllable misplaced, to set out a stramencous subiect: as thine is about apparell, to follow the fashion, to be terse and polite, 'tis thy sole businesse: both with like profit. His only delight is building, he spends himselfe to get curious pictures, intricate models and plots, another is wholly ceremonious about

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about titles, degrees, inscriptions: A third is ouer solicitous about his diet, he must such and such exquisite sauces, meat so dressed, so farre fetched, *peregrini aeris volumen*, so cooked, &c. something to provoke thirst, something anon to quench his thirst. Thus hee redeemes his appetite with extraordinary charge to his purse, is seldome pleased with any meale, whilst a triviall stomacke vseth all with delight and is neuer offended. Another must haue roses in winter, *alieni temporis fluere*, snow water in summer, nuts before they can be or are vsually ripe, artificiall gardens & fishponds on the tops of houses, all things opposite to the vulgar sort, intricate and rare, or else they are nothing worth. So Busie, nice, curious wits, make that vnsupportable in all vocations, trades, actions, employments, which to duller apprehensions is not offensive, earnestly seeking that which others as scornfully neglect. Thus through our foolish curiosity doe wee macerate our selues, tire our soules, and run headlong, thorough our indiscretion, perverse will, and want of gouernment, into many needlesse cares, and troubles, vaine expences, tedious iournies, painfull houres, and when all is done, *quorsum hic? cui bono?* to what end?

† Ios. Scaliger
in Gnamit.
Vnfortunate
marriage.

† *Nescire velle, quæ Magister maximus,*

Docere non vult erudita inscitia est.

IA vertuous
woman is the
crowne of her
husband. Pro.
12.4. but shee
&c.
m Lib. 17. epist.
105.
n Titianatur,
candelabatur.
&c.

Amongst these passions and irkesome Accidents, vnfortunate marriage may be ranked: a condition of life appointed by God himselfe in Paradise, an honourable and happy estate, and as great a felicity as can befall a man in this world, if the parties can agree as they ought, and liue as ^m Seneca liu'd with his *Paulina*: but if they be vnequally matched, or at discord, a greater misery cannot be expected, to haue a scold, a flut, an harlot, a foole, a fury or a fiend, there can be no such plague. *Eccles. 26. 14. He that hath her is as if hee held a Scorpion,* & 26. 25. *a wicked wife makes a sorry countenance, an heauy heart, and he had rather dwell with a Lion, then keepe house with such a wife.* Her properties *Iovianus Pontanus* hath described at large, *Ant. dial. Tom. 2.* vnder the name of *Euphorbia*. Or if they be not equall in years, the like mischief happens. *Cecilius in Agellius lib. 2. cap. 23.* complains much of an old wife, *dum eius morti inhio, egomet mortuus vivo inter vivos*, whilst I gape after her death, I liue a dead man amongst the liuing, or if they dislike vpon a ny occasion,

† Daniel in Ro.
samund.

† *Iudge they who are vnfortunately wed,*
What 'tis to come into a loathed bed.

The same inconvenience befalls women.

† Chalinorus l. 9
de repub. Angl.

† *At vos ô duri miseram lugete parentes,*
Si ferro aut laqueo laua hac me exsoluere sorte
Sustineo:---

Hard hearted parents both lament my fate,
If selfe I kill or hang, to ease my state.

o Elogius virgo
in uita cuiusdam
è nostratibus
nupti, &c.
p Duxi uxorem
quam ibi misere-
viam non vidi?
nati filii alia
cura. Ter. Act. 5
Scen. 4. Demea
Adelpb.

o A young Gentlewoman in *Basil*, was married, saith *Felix Plater, observat. lib. 1.* to an ancient man against her will, whom she could not affect; she was continually melancholy, and pined away for griefe; and though her husband did all he could possibly to giue her content, in a discontented humour at length she hanged her selfe. Many other stories hee relates in this kinde. p Thus men are plagued with women; they againe with men, when they are of divers humours and conditions, he a spendthrift, she sparing; one honest, the other dishonest, &c. Parents many times disquiet their children, and they their

their parents. *A foolish sonne is an heavinesse to his mother. Iniusta noverca:* A step-mother often vexeth a whole family, is matter of repentance, exercise of patience, fuell of dissention, which made *Cato's* sonne expostulate with his father, why he should offer to marry his client *Solinus* daughter, a young wench, *Cuius causâ novercam induceret*; what offence had he done, that hee should marry againe?

Vnkinde vnnaturall friends, evill neighbours, bad servants, debts and debets, &c. 'twas *Chilons* sentence, *comes aris alieni & litis est miseria*, misery and vsury goe commonly together, suretiship is the bane of many families, *Sponde præstò noxa est*, he shall bee sore vexed that is surety for a stranger, *Prov. 11. 15. and he that hateth suretiship is sure.* Contention, brawling, Law-sutes, falling out of neighbours and friends. --- *discordia demens* (*Virg. Æn. 6.*) are equall to the first, grieve many a man, and vex his soule. *Nihil sanè miserabilius eorum mentibus* (as *Boter* holdes) *nothing so miserable as such men full of cares, griefes, anxieties, as if they were stabbed with a sharpe sword, feare, suspition, desperation, sorrow, are their ordinary companions.* Our Welchmen are noted by some of their owne Writers, to consume one another in this kinde; but whosoever they are that vse it, these are their common symptomes, especially if they be convict or overcome, *cast in a suit. Arius* put out of a Bishoprick by *Eustathius*, turned Heretick, and liued after discontented all his life. *Every repulse is of like nature, heu quanta de spe decidi!* Disgrace, infamy, detraction, will almost effect as much and that a long time after. *Hipponax* a Satyricall Poet, so vilified and lashed two painters in his Lambicks, *ut ambo laqueo se suffocarent*, *Pliny* saith, both hanged themselves. All oppositions, dangers, perplexities, discontents, *to liue in any suspence,* are of the same ranke: *potes hoc sub casu ducere somnos?* Who can be secure in such cases. Ill bestowed benefits, ingratitude, vnt hankfull friends much dislike and molest some: Vnkind speeches trouble as many: vncivill carriage or dogged answeres, weak women about the rest, if they proceede from their surly husbands, are as bitter as gaul, and not to be digested. A Glasse mans wife in *Basill* became melancholy because her husband said he would marry againe if she died. *No cut to unkindnesse*, as the saying is, a frowne, an hard speech, ill respect, a brow beating, or bad looke, especially to Courtiers, or such as attend vpon great persons, is present death:

Ingenium vultu statq; caditq; suo,

they ebbe and flow with

their masters favours. Some persons are at their wits ends, if by chance they over-shoot themselves in their ordinary speeches, or actions, which may after turne to their disadvantage or disgrace, or haue any secret disclosed. *Ronsseus epist. miscel. 3.* reports of a Gentlewoman 25 years old, that falling foule with one of her Gossips, was vpbraided with a secret infirmity, (no matter what) in publike, and so much grieved with it, that she did therevpon *solitudines querere, omnes ab se ablegare, ac tandem in gravissimam incidens melancholiam, contabescere*, forsake all company, quite moped, and in a melancholy humour pine away. Others are as much tortured to see themselves rejected, contemned, scorned, disabled, diffamed, detracted, undervalued, or left behinde their fellowes. *Lucian* brings in *Ætamacles* a Philosopher in his *Lapith. convivio*, much discontented that he was not invited amongst the rest, expostulating the matter, in a long Epistle with *Aristenetus* their Host,

De incernis. urb. lib. 3. cap. 3. tanquam divo mucrone confos- si, his nihil ve- quies, nulla de- lectatio, sollici- tudo, genus, furor despera- tio, timor ta- quam ad perpet- uum ærumanni infelicitate rapti.
f. Humfredus Lloyd. epist. ad Abrahamum. Orestium, M. Vaughan in his golden Fleccc Liibus & con- troversis vsq; ad omnium vo- rum consump- tionem conten- dunt.

1 Spreteq; iniu- ria forme. 2 Queq; reput- sagravis. 3 Lib. 36. cap. 5. 7. Nihil eque a- marum, quam diu pende: c. quidam equiore animo ferunt præcidi spem su- am quam trahi. Seneca cap. 3. l. 2. de Den. Virg. Plater. observat. lib. 1.

a Turpe relinqui est. Hor.

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Prætextatus a robed Gentleman in *Plutarch*, would not sit downe at a Feast, because he might not sit highest, but went his waies all in a chafe. Wee see the common quarrellings that are ordinary with vs, for taking of the wall, prece-
dency, and the like, which though toyes in themselues, and things of no mo-
ment, yet they cause many distempers, much heart-burning amongst vs. No-
thing pierceth deeper then a contempt or disgrace, ^b especially if they be ge-
nerous spirits, scarce any thing affects them more, then to be despised or vili-
fied. *Crato consil. 16. lib. 2.* exemplifies it, and common experience confirms
it. Of the same nature is oppression, *Ecclus. 77.* surely oppression makes a man
mad, losse of liberty, which made *Brutus* venter his life, *Cato* kill himselfe, and
† *Tully* complaine, *Omniem hilaritatem in perpetuum amisi*, mine heart's bro-
ken, I shall never looke vp, or be merry againe, * *hæc iactura intolerabilis*, to
some parties 'tis a most intolerable losse. Banishmentt a great misery, as *Tyr-*
tus describes it in an Epigram of his,

*Nam miserum est patriâ amissâ, laribusq; vagari
Mendicum, & timidâ voce rogare cibos:
Omnibus invisus, quocunq; accesserit exul
Semp̃er erit, semp̃er sp̃retus egenusq; iacet, &c.
A miserable thing 'tis so to wander,
And like a begger for to whine at dore,
Contemn'd of all the world, an exile is,
Hated, reiected, needy still, and poore.*

c In *Phœniss.*

Polynices in his conference with *Iocasta* in *c Euripides*, reckons vp fīue mise-
ries of a banished man, the least of which alone, were enough to deiect some
pusillanimous creatures. Oftentimes a too great feeling of our owne infirmi-
ties or imperfections of body or minde, will rivell vs vp; as if we be long sick:

*O beata sanitas, te presente, amenum
Ver floret gratijs, absq; te nemo beatus:*

O blessed health! thou art aboue all gold and treasure, *Ecclus. 30. 15.* without
thee there can be no happinesse: Or visited with some loathsome disease, of-
fensīue to others, or troublesome to our selues; as a stinking breath, deformi-
ty of our limmes, crookednesse, losse of an eye, leg, hand, palenesse, leannesse,
rednesse, baldnesse, losse or want of haire, &c. *hic ubi fluere capit, diros ictus
cordi infert*, saith ^d *Synesius*, he himselfe troubled not a little ob *comæ defe-*
ctum, the losse of haire alone, strikes a cruell stroke to the heart. *Acco* an old
woman, seeing by chance her face in a true glasse, (for she vsed false flattering
glasses belike at other times, as most Gentlewomen doe) *animi dolore in in-*
saniam delapsa est, (*Calius Rhodiginus lib. 17. cap. 2.*) ran mad. *c* *Brotheus* the
sonne of *Vulcan*, because he was ridiculous for his imperfections, flung him-
selfe into the fire, *Lais* of *Corinth* now growne old, gaue vp her glasse to *Ve-*
nus, for she could not abide to looke vpon it. † *Qualis sum nolo, qualis eram*
nequeo. Generally to faire nice peeces, old age and foule linnen are two most
odious things, a torment of torments, they may not abide the thought of it.

d In laudem
caluit.

e Onid.

† E. Gre.

- Hor. 3. Car.
Ode 3.

-----* *ô deorum
Quisquis hæc audis, utinam inter errem
Nuda leones,
Antequam turpis macies decentes
Occupet malas, teneraq; succus*

Defluat

*Defluat praeda, speciosa quero**pascere tygres.*

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To be foule, vgly, and deformed, much better be buried aliue. Some are faire but barren, and that gaules them. *Hannah wept sore, did not eat, and was troubled in spirit, and all for her barrennesse.* 1. Sam. 1. and Gen. 30. Rachel said, *in the anguish of her soule, giue me a child, or I shall dye:* another hath too many, one was neuer married, and that's his hell: another is, and that's his plague. Some are troubled in that they are obscure; others by being traduced, slandered, abused, disgraced, vilified, or any way iniured: *minime miror eos* (as he said) *qui insanire occipiunt ex iniuriâ,* I maruaile not at all if offences make men mad. Seuentene particular causes of anger and offence Aristotle reckons vp, which for breuities sake I must omit. No tydings troubles one; ill reports, rumours, bad tydings or newes, hard hap, ill successe, cast in a luit, vaine hopes, or hope differred another: one is too eminent, another too base born, and that alone tortures him as much as the rest: one is out of action, company, imployment; another ouercome and tormented with worldly cares, and onerous businesse. But what *t* tongue can suffice to speake of all?

Many men catch this malady by eating certaine meats, hearbes, rootes, at vnawares, as henbane, nightshade, cicuta, mandrakes, &c. A company of yong men at *Agrigentum* in *Sicily*, came into a *Tauerne*, where after they had freely take their liquor, whether it were the wine it selfe, or something mixt with it 'tis not yet known, * but vpon a suddenn they began to bee so troubled in their braines, and their phantasie so crased, that they thought they were in a ship at Sea, and now ready to be cast away by reason of a tempest. Wherefore to auoid shipwrack and present drowning, they flung all the goods in the house out at the windowes into the street, or into the Sea, as they supposed; Thus they continued mad a pretty season, and being brought before the Magistrate to giue an account of this their fact, they told him (not yet recovered of their madnesse) that what was done they did for feare of death, and to auoid eminent danger: the spectators were all amazed at this their stupidity, & gazed on them still, whilst one of the ancientest of the company, in a graue tone excused himselfe to the Magistrate vpon his knees, *O viri Tritones ego in imo iacui*, I beseech your dieties, &c. for I was in the bottome of the ship all the while: another besought them as so many Sea Gods, to bee good vnto them, and if euer he and his fellowes came to land againe, † hee would build an Altar to their seruice. The Magistrate could not sufficiently laugh at this their madnesse, bid them sleep it out, and so went his wayes. Many such accidents frequently happen, vpon these vnknowne occasions. Some are so caused by philters, wandering in the Sun, biting of a mad Dogge, a blow on the head, stinging with that kinde of Spider called *Tarantula*; an ordinary thing, if wee may beleue *Skenck. lib. 7. de Venenis*, In *Calabria* and *Apulia* in *Italy*, *Cardan. subtil. lib. 9. Scaliger exercitat. 185.* Their symptoms are merrily described by *Iovianus Pontanus Ant. dial.* how they dance altogether, and are cured by *Masick*. & *Cardan* speakes of certaine stones; if they bee carried about one, which will cause melancholy and madnesse, he calls them vnhappy, as *ari^h Adaman*, *Selenites*, &c. which dry vp the body, increase cares, diminish sleepe: *Ctesias* in *Perficis*, makes mention of a Well in those parts, of which if any man drink, ‡ he is mad for 24. houres. Some loose their wits by terrible objects

f Non in li-
centum lingue
sue, orag, cer-
tâ Omnia causari
percurrere no-
mina possem.
* *Celsus l. 17.*
cap. 2.

*Ita mente ex-
agit: si quis ve-
in triremi se cor-
sinitos; puerent
maris vadabun-
do tempestate
innotatos, proinde
nausfragium ve-
riti, cecidit va-
dig, vbi vasa
omnia in viam
sensit, seu in
mare, precipita-
runt, postidie
&c.*

† *Aram vobis
seruatoribus
diis erig. erus.*

g Lib de gemmâ
h Que gestat
infelicem & tri-
stem reddunt,
curas augent,
corpus siccant,
somnia minui-
unt.

i Ad unam diem
mente alienatur

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† Part. 1. Sect. 2.
Subject. 3.

k Iuven. Sat. 3.

l Intus bestie

minutæ multe

nec at. numquid

minutissima sunt

grana arenæ; sed

si arena amplius

in nauem mit-

tatur, mergit il-

lam: quam mi-

nute gutte plu-

viæ, & tamen

implent flumina

domus eyciant.

timenda ergo

ruina multitu-

dinis, si non ma-

gnitudinis.

(aselse where I haue more † copiously dilated) and life it selfe many times, as *Hippolitus* affrighted by *Neptunes* Sea-horses, *Athamas* by *Iuno's* Furies: but these relations are common in all Writers.

^k *Hic alias poteram, & plures subnectere causas,
Sed iumenta vocant, & Sol inclinât, eundem est.*

Many such causes, much more could I say,

But that for prouender my cattle stay:

The Sun declines, and I must needs away.

These causes, if they be considered, & come alone, I doe easily yeeld, can doe little of themselves, seldome, or apart, (an old oke is not felled at a blowe) though many times they are all sufficient euery one: yet if they concur, as often they doe, *vis unita fortior*; *Et quæ non obsunt singula, multa nocent*; they may batter a strong constitution; as *I Austin* said, many graines and small sands sinke a ship, many small drops make a flood, &c. often reiterated; many dispositions produce an habit.

MEMB. 5.

SVB SECT. I.

*Continent, inward, antecedent, next causes, and how
the body workes on the minde.*



As a Purly hunter, I haue hitherto beaten about the circuit of the Forrest of this Microcosme, and followed onely those outward adventitious causes; I will now break into the inner roomes, and rip vp the antecedēt immediate causes which are there to be found. For as the distraction of the minde, amongst other outward causes and perturbations, alters the temperature of the body, so the distraction and distemper of the Body will cause a distemperature of the Soule, and 'tis hard to decide which of these two doe more harme to the other. *Plato*, *Cyprian*, and some others, as I haue formerly said, lay the greatest fault on the Soule, excusing the Body; others againe accusing the Body, excuse the soule, as a principall agent. Their reasons are, because ^m the manners doe follow the temperature of the body, as *Galen* proues in his booke of that subject, *Prosper Calenius de Atrabile*, *Iason Pratenfis cap. de Mania*, *Lemnius lib. 4. cap. 16.* and many others. And that which *Gualter* hath commented *hom. 10. in epist. Iohannis* is most true, concupiscence and originall sinne, inclinations, and bad humours are ⁿ radicall in euery one of vs, causing these perturbations, affections, and feuerall distempers, offering many times violence vnto the Soule. *Euery man is tempted by his owne concupiscence* (*Iames 1. 14.*) *the spirit is willing, but the flesh is weake, and rebelleth against the spirit*, as our ^o *Apostle* teacheth vs: that me thinkes the Soule hath the better plea against the body, which so forcibly inclines vs, that we cannot resist, *Nec nos obniti contra, nec tendere tantum Sufficimus*. How the body being materiall, worketh vpon the immateriall soule, by meditation of humours and spirits, which participat of both, and ill disposed organs, *Cornelius Agrippa* hath discoursed *lib. 1. de occult. Philos. cap. 63. 64. 65.* *Lemnius* *lib. 1. de occult. nat. mir. cap. 12. & 16. & 21. institut. ad opt. vit. Perkins lib. 1. Cases of Conf. cap. 12. T. Bright cap. 10. 11. 12. in*

^m *Mores sequuntur temperaturam corporis.*

ⁿ *Scintille latent in corporibus.*

^o *Gal. 5.*

12. in his *Treatise of Melancholy*. For as p anger, feare, sorrow, obtreaction, emulation, &c. *si mentis intimos recessus occuparint*, saith *q Lemnius*, *corpori quoque infesta sunt*. & illi teterrimos morbos inferunt, cause grievous diseases in the Body, so bodily diseases affect the Soule by consent. Now the chiefeft causes proceed from the Heart, humours, spirits: as they are purer, or impurer, so is the Minde, and equally suffers, as a Lute out of tune, if one string, or one organ be distempered, all the rest miscarry, *Corpus onustum Hesternis vitijs*, *animum quoque pręgrauat una*. The Body is *domicilium anima*, her house, abode and stay, and as a torch, giues a better light, a sweeter smell, according to the matter it is made of: so doth our Soule performe all her actiōs, better or worse, as her organs are disposed; or as wine sauiours of the caske where it is kept; the Soule receaues a tincture from the Body, through which it workes. Wee see this in old men, children, *Europeans*, *Asians*, hot and cold Climes; Sanguine are merry, Melancholy sad, Phlegmaticke dull, by reason of abundance of those humours, and they cannot resist such passions which are inflicted by them. For in this infirmity of humane nature, as *Melancthon* declares, the Vnderstanding is so tied to, and captiuated by his inferiour senses, that without their helpe hee cannot exercise his functions, and the Will being weakned, hath but a small power to restraine those outward parts, but suffers her selfe to be ouerruled by them; that I must needs conclude with *Lemnius*, *spiritus & humores maximum nocumentum obtinent*, spirits and humours doe most harme in * troubling the Soule. How should a man choose but be cholericke and angry, that hath his body so clogged with abundance of grosse humours? or melancholy, that is so inwardly disposed? That thence comes then this malady, Madnesse, Apoplexies, Lethargies, &c. it may not be denied.

Now this Body of ours is most part distempered by some precedent diseases, which molest his inward organs and instruments, and so *per consequens* cause melancholy, according to the cōsent of the most approued Physitians. This humour (as *Avicenna lib. 3. Fen. 1. Tract. 4. cap. 18. Arnoldus breuiar. l. 1. cap. 18. Iacchinus comment. in 9. Rhasis cap. 15. Montaltus cap. 10. Nicholas Piso cap. de Melan. &c.* suppose) is begotten by the distemperature of some inward part, innate, or left after some inflammation, or else included in the blood after an *ague*, or some other malignant disease. This opinion of theirs concurreth with that of *Galen. lib. 3. cap. 6. de locis affect.* *Guianerius* giues an instance in one so caused by a quartan *ague*, and *Montanus consil. 32.* in a yong man of 28. yeares of age, so distempered after a quartan, which hath molested him five yeares together. *Hildisheim spicel. 2. de Mania*, relates of a Dutch Baron, grievously tormented with melancholy after a long *ague*, *Galen. lib. de atrabile cap. 4.* puts the plague a cause. *Botaldus* in his booke *de lue vener. cap. 2.* the French pox for a cause: others, Phrensie, Epilepsie, Apoplexie, because those diseases doe often degenerate into this. Of suppression of Hæmorrhoids, Hæmorrhagia, or bleeding at nose, menstruous retentions, (although they deserue a larger explication, as being the sole cause of a proper kinde of melancholy, in more ancient Maids, Nunnes and Widdowes, handled apart by *Rodericus à Castro*, and *Mercatus*, as I haue elsewhere signified,) or any other euacuation stopped, I haue already spoken. Onely this I will adde, that this Melancholy which shall be caused by such infirmities, deserues to be pitied

p Sicut ex animi affectionibus corpus læuescit: sic ex corporis vitijs, & morborum plerisque cruciatibus, animam videmus hebetari. *Galenus.*
q Lib. 1. cap. 16.
r Corporis itide morbi animam per consensum a lege consensu afficiunt, & quantum obiecta multos moans turbulentos in homine cuncti &c. præciosa arce: causa in cord. & humo-ibus, spiritibusq. consp. l. 1. &c.
s Hor.
** Humores prævi mentem obnubilant.*

t Hic humor vel à partibus in temperie generatur, vel relinquitur, post inflammationes, vel crassior in venis conclusus, vel torpidus malignam qualitatem contrahit. *u Sæpe constat in febre hominẽ Melancholicum vel post febre, reddi, aut alium morbum.* *Calida intemperies innata, vel à febre contracta.* *x Raro quis diuturno morbo laborat, qui non sit melancholicus, Mercurialis de affect. capitis l. 1. c. 10. de Melan.*

ried of all men, and to be respected with a more tender compassion, according to *Laurentius*, as comming from a more ineuitable cause.

SUBSECT. 2.

Distemperature of particular parts, causes.



Here is almost no part of the Body, which being distempered, doth not cause this malady, as the Braine and his parts, Heart, Liver, Spleene, Stomacke, Matrix or Wombe, Pylorus, Mirache, Mesentery, Hypochondries, Meseraick veines, and in a word, saith

y *Adnorum lib Rhafis ad Almanfor c. 16. Vniuersaliter a quacung, parte potest fieri melancholicus. Vel quia aduritur, vel quia non expellit superfluitatem excrementi.*

z *A Liene, iecino, utero, & alijs partibus oritur.*

a *Materia Melancholie aliquando in corde, in stomacho, hepate, ab hypochondrijs, myrache, splene, cum ibi remanet humor melancholicus.*

b *Ex sanguine adusto, intra vel extra caput.*

c *Quicquid cum cor habent, cerebrum humidum, facile melancholicum.*

d *Sequitur melancholia malum intemperiem frigidam & sicca ipsius cerebri.*

e *Saepe fit ex calidiori cerebro, aut corpore colligente melancholiam, Piso.*

f *Vel per propriam affectionem, vel per consensum, cum vapores exhalant in cerebrum. Montali. cap. 14.*

g *Aut ibi gignitur melancholicus humor, aut aliunde vehitur, alterando animales facultates. h Ab intemperie cordis, modo calidiori, modo frigidiori. i Epist. 209. Scolt. 79. k Officina humorum hepar concurrens, &c. l Venter & vene meseraica concurrunt, quod he partes obstruunt, &c. m Per se sanguinem aducentes.*

y *Arculanus, there is no part which causeth not melancholy, either because it is adust, or doth not expell the superfluity of the nutriment. Savonarola Tract. maior. rubric. 11. Tract. 6. cap. 1. is of the same opinion, that melancholy is ingendred in each particular part, and z Crato in consil. 17. lib. 2. Gordonius, who is instar omnium, lib. med. partic. 2. cap. 19. confirms as much, putting the matter of Melancholy, sometimes in the stomache, Liuer, Heart, Brain, Splene, Mirach, Hypochondries, when as the melancholy humour resides there, or the Liver is not well cleansed from Melancholy blood.*

The Braine is a familiar and frequent cause, too hot, or too cold, ^b through adust blood so caused, as *Mercurialis* will haue it, within or without the head, the braine it selfe being distempered. Those are most apt to this disease, ^c that haue a hot Heart and moist Braine, which *Montaltus cap. 11. de Melanch.* approues out of *Halyabbas, Rhafis, and Avicenna. Mercurialis consil. 11. al.* signes the coldnesse of the Braine a cause, and *Salustius Saluianus med. lect. lib. 2. cap. 1. d* will haue it arise from a cold and dry distemperature of the braine. *Piso, Benedictus Victorius Fauentinus*, will haue it proceed from a ^e hot distemperature of the Braine; and ^f *Montaltus cap. 10.* from the Braines heat, scorching the blood. The Braine is still distempered by himselfe, or by consent: by himselfe or his proper affection, as *Fauentinus* calls it, ^g or by vapours which arise from the other parts, and fume vp into the head, altering the animal faculties.

Hildesheim spicel. 2. de Mania, thinks it may be caused from a ^h distemperature of the heart, sometimes hot, sometimes cold. A hot Liuer, and a cold stomach, are put for vsuall causes of Melancholy: *Mercurialis consil. 11. & consil. 6. consil. 86.* assigns a hot Liuer, and cold stomache for ordinary causes. ⁱ *Monavius* in an Epistle of his to *Crato in Scolt. 79.* is of opinion, that Hypochondriacall Melancholy may proceed from a cold Liuer, the question is there discussed. Most agree that a hot Liver is in fault, ^k the Liuer is the shop of humours, and especially causeth melancholy by his hot and dry distemperature. ^l The Stomacke, and Meseraick, veines doe often concur, by reason of their obstructions, and thence their heat cannot be auoided, and many times the matter is so adust, and inflamed in these parts, that it degenerates into Hypochondriacall melancholy. *Guianerius cap. 2. Tract. 15.* holds the Meseraicke veines to be a sufficient ^m cause alone. The Splene concurrens to this malady, by all their con-

sents, and suppression of Hæmrods, *dum non expurgat altera causa lien*, saith Montaltus, if it be too cold and dry, & doe not purge the other parts as it ought. Consil. 23. Montanus puts the spleene stopped for a great cause. Christopherus à Vega reports of his knowledge, that he hath knowne Melancholy caused from putrified blood in those Seed veines and wombe: Arculanus from that *menstruous blood turned into melancholy, and seed too long detained* (as I have already declared) by putrification or adustion.

The Mesenterium, or Midriff, *Diaphragma*, is a cause which the Greeks called *οστέρας*: because by his inflammation, the minde is much troubled with convulsions and dotage. All these, most part, offend by inflammation, corrupting humours and spirits, in this non-naturall melancholy: for from these are ingendred fuliginous and black spirits. And for that reason Montaltus cap. 10. *de causis melan.* will haue the efficient cause of melancholy to be hot and dry, not a cold and dry distemperature, as some hold, from the heat of the braine, roasting the blood, immoderate heat of the liver and bowels, and inflammation of the Pylorus. And so much the rather, because that, as Galen holds, all spices inflame the blood, solitarinesse, waking, agues, study, meditation, all which heat: and therefore he concludes that this distemperature causing adventitious Melancholy, is not cold and dry, but hot and dry. But of this I have sufficiently treated in the matter of Melancholy, and hold that this may be true in non-naturall Melancholy, which produceth madnesse, but not in that naturall, which is more cold, and being immoderate, produceth a gentle dotage. Which opinion Geraldus de Solo maintaines in his comment vpon Rhafis.

nem, &c. tum quod aromata sanguinem incendunt, solitudo, vigilie, febris precedens, meditatio, studium, & hec omnia calefaciunt, erigunt sit, &c. Cap. 13. de Melanch.

n Lein frigidus & sicus cap. 12. o Spleen obstruitur. p De arie med. lib. 3 cap. 24. q A sanguinis putredine in vasculis seminariis & vtero & quando dog, a spermate diu retento, vel sanguine menstruo in melancholiam verso per putrefactionem, vel adustionem. r Maginus. s Ergo efficiens causa melancholice est calida & sicca intemperies, non frigida & sicca quod multi opinati sunt, oriatur enim a calore cerebri, asante sanguine calfaciunt, erigunt

SUBSECT. 3.

Causes of head Melancholy.



After a tedious discourse of the generall causes of Melancholy, I am now returned at last to treat in brieft of the three particular species, and such causes as properly appertaine vnto them. Although these causes promiscuously concur to each and every particular kinde, and commonly produce their effects in that part which is most weake, ill disposed, and least able to resist, and so cause all three species, yet many of them are proper to some one kinde, and seldome found in the rest. As for example, head Melancholy is commonly caused by a cold or hot distemperature of the Braine, according to Laurentius cap. 5. *de melan.* but as Hercules de Saxonia contends, from that agitation or distemperature of the animall spirits alone. Salust. Salvianus before mentioned lib. 2. cap. 3. *de re med.* will haue it proceede from cold: but that I take of naturall melancholy, such as are fooles and dote, for as Galen writes lib. 4. *de puls.* 8. and Avicenna, a cold and moist Braine is an vnseparable companion of folly. But this adventitious melancholy which is here meant, is caused of an hot and dry distemperature, as Damascen the Arabian lib. 3. cap. 22. thinkes, and most writers Altomarus and Pifo call it, an innate burning vntemperatnesse, turning blood and choler into melancholy. Both these opinions may stand good, as Bruel maintaines, and Capivaccius, *si cerebrum sit calidius, & if the braine be hot,*

† Lib. 3. Tract. posthum. de melancholia. u A fatuitate inseparabilis cerebri frigiditas. x Ab interno calore assatur. y Intemperies innata exurens, flavam bilem ac sanguinem in melancholiam convertens. z Si cerebrum sit calidius, sicut spiritus animalis calidior, & delirium maniacum; si frigidior, sicut fatuitas.

a Melancholia
capitis accedit
post phrenesim
aut longam mor-
tam sub sole, aut
percussione in
capite, cap. 23.
lib. 1.
b Qui bibunt
vinum potentia,
& sepe sunt sub
sole.
c Curæ valide
largioris vini et
aromatum usus.
d A cauterio &
ulcere exsiccatio.
e Ab ulcere Cu-
rato incidit in
insaniam, aperto
vulnere curatur
& A galea nimis
coacta.

hot, the animall spirits will be hot, and thence comes madnesse: if cold, folly. David Crusius Theat. morb. Hermet. lib. 2. cap. 6. de atra bile, grants melancholy to be a disease of an inflamed braine, but cold notwithstanding of it selfe: calida per accidens, frigida per se, hot by accident only, I am of Capivaccius minde for my part. Now this humour, according to Salvianus, is sometime in the substance of the Braine, sometimes contained in the Membranes; and Tunicles that couer the Braine, sometimes in the passages of the Ventricles of the braine, or veines of those ventricles. It followes many times a Phrensie, long diseases, agues, long abode in hot places, or under the Sunne, a blow on the head, as Rhasis informeth vs: Piso addes solitarinesse, waking, inflammations of the head, proceeding most part b from much vse of spices, hot wines, hot meates; all which Montanus reckons vp consil. 22. for a Melancholy Iew; & Heurnius repeats cap. 12. de Mania, hot bathes, Garlicke, Onions, saith Guainerius, bad ayre, corrupt, much c waking, &c. retention of seed or abundance, stopping of hæmorrhagia, the Midriffe misaffected; and according to Trallianus l. 1. 16. immoderate cares, troubles, griefs, discontent, study, meditation, and in a word, the abuse of all those 6 non-naturall things. Hercules de Saxonia, cap. 16. lib. 1. will haue it caused from a cautery, or boyle dried vp, or any issue. Amatus Lusitanus cent. 2. cura. 67. giues instance in a fellow that had a bole in his arme, e after that was healed, ran mad, and when the wound was open, he was cured againe. Trincavelius consil. 13. lib. 1. hath an example of a melancholy man so caused by ouermuch continuance in the Sunne, frequent vse of Venery, and immoderate exercise: And in his consil. 49. lib. 3. from an f headpeece ouerheated, which caused head melancholy. Prosper Calenus brings in Cardinall Casius for a patterne of such as are so melancholy by long study: but examples are infinite.

SUBSECT. 4.

Causes of Hypochondriacall or windie Melancholy.



N repeating of these causes, I must crambem bis coctam apponere, say that againe which I haue formerly said, in applying them to their proper Species. Hypochondriacall or flatuous Melancholy, is that which the Arabians call Myrachiall, and is in my iudgement the most grievous and frequent, though Bruel and Laurentius make it least dangerous, and not so hard to be knowne or cured. His causes are inward or outward. Inward from diuers parts or organs, as Midriffe, Spleene, Stomack, Liuer, Pylorus, Wombe, Diaphragma, Meseraick veines, stopping of Issues, &c. Montaltus cap. 15. out of Galen recites g heat and obstruction of those meseraicke veines, as an immediate cause, by which meanes the passage of the Chylus to the liuer is detained, stopped or corrupted, and turned into rumbling & winde. Montanus consil. 233. hath an evident demonstration, Trincavelius another, lib. 1. cap. 12. and Plater a third, observat. lib. 1. for a Doctor of the Law visited with this infirmity, from the said obstruction and heat of the Meseriack veines, and bowels: quoniam inter ventriculum & iecur vena effervescent, the veines are inflamed about the liver and Stomacke. Sometimes those other parts are together misaffected; and concurre to the production

g Exuvitior sanguis & vena obstruuntur, quibus obstructis prohibetur transitus Chyli ad iecur, corrumpitur & in rugitus & flatus vertitur.

duction of this malady: A hot liuer and cold stomacke or cold belly: looke for instances in *Hollerius*, *Victor Trincavelius*, *consil.* 35. l. 3. *Hildesheim Spicel.* 2. fol. 122. *Solenander consil.* 9. pro ciue *Lugdunensi*, *Montanus consil.* 229. for the Earle of *Monfort in Germany* 1542. and *Frisimelica* in the 233 consultation of the said *Montanus*. *I. Caesar Claudinus* giues instance of a cold stomacke and ouer hot liuer, almost in every consultation, *consil.* 89. for a certaine Count: and *con.* 106. for a *Polonian Baron*, by reason of heat the blood is inflamed, and grosse vapours sent to the heart and Braine. *Mercurialis* subscribes to them *consil.* 86.^h the stomacke being misaffected, which he calls the king of the belly, because if he be distempered, all the rest suffer with him, as being deprived of ther nutriment, or fed with bad nourishment, by meanes of which, come cruditities, obstructions, winde, rumbling, griping, &c. *Hercules de Saxonia* besides heat, will haue the weaknesse of the liuer and his obstruction a cause, *facultatem debilem iecinoris*, which heⁱ calls the minerall of melancholy. *Laurentius* assignes this reason, because the liuer ouer-hot drawes the meat vndigested out of the stomacke, and burneth the humours. *Montanus consil.* 24. 4. proues that sometimes a cold liver may be a cause. *Laurentius cap.* 12. *Trincavelius Lib.* 12. *consil.* and *Gualter Bruel* seemes to lay the greatest fault vpon the Spleene, that doth not his duty in purging the Liver as he ought, being too great or too little, in drawing too much blood sometimes to it, and not expelling it, as *P. Cnemiandrus* in a^k consultation of his noted, *tumorem lienis*, he names it, & the fountaine of melancholy. *Diocles* supposed the ground of this kinde of Melancholy, to proceede from the inflammation of the *Pylorus*, which is the neather mouth of the *Ventricle*. Others assigne the Mesenterium of Midriffe distempered by heat, the wombe misaffected; stopping of Hemrods, with many such. All which *Laurentius cap.* 12. reduceth to three, Mesentery, Liuer, and Spleene, from whence he denominates Hepaticke, Splenicke, and Miseriacke Melancholy.

Outward causes, are bad diet, care, griefes, discontents, and in a word all those fixe non-naturall things, as *Montanus* found by his experience, *consil.* 244. *Solenander consil.* 9. for a Citizen of *Lyons in France* giues his reader to vnderstand; that he knew this mischiefe procured by a medicine of *Cantharides*, which an vnskilfull Physitian ministred his patient to drinke *ad uenrem excitandam*. But most commonly feare, grieve, and some sudden commotion, or perturbation of the minde beginne it, in such bodies especially as are ill disposed. *Melancthon. tract.* 14. *cap.* 2. *de anima*, will haue it as common to men, as the mother to women, vpon some grievous trouble, dislike, passion, or discontent. For as *Camerarius* records in his life, *Melancthon* himselfe was much troubled with it, & therefore could speake out of experience. *Montanus consil.* 22. *pro delirante Iudao*, confirms it, ^lgrievous symptomes of the mind brought him to it. *Randoletius* relates of himselfe, that being one day very intent to write out a Physitians notes, molested by an od occasion, he fell into an hypocondriacall fit, to avoid which he dranke the decoction of wormewood, and was freed. ^m*Melancthon* (being the disease is so troublesome and frequent) holds it a most necessary and profitable study, for every man to know the accidents of it, and a dangerous thing to be ignorant, and would therefore haue all men, in some sort to vnderstand the causes, symptomes, and cures of it.

^h Stomacho Le.
for obur corporis
imminuitur, &
reliqua membra
alimento orba-
ta est.

^k Hildesheim.

^l Habuit seua
animi sympto-
mata que impe-
diunt concoctio-
nem, &c.
^m Vtatisissimus
morbus cum sit,
utile est huius
visceris acciden-
tia considerare,
nec leue pericu-
lum huius cau-
sas morbi igno-
rantibus.

Causes of Melancholy from the whole Body.

in Iecur aptum
ad generandum
talem humorem,
splen natura im-
becillior Pifo,
Altomarus Gui-
anerijs.
o Melancholi-
am, que fit a re-
dundantia hu-
moris in toto
corpore, victus
imprimis gene-
rat qui eum hu-
morem parit.



Before, the cause of this kind of Melancholy is inward or out-ward. Inward, ⁿ when the liver is apt to ingender such an humour, or the spleene weake by nature and not able to discharge his office. A melancholy temperature, retention of Hæmrods, monthly issues, bleeding at nose, long diseases, agues, and all those fix non-naturall things increaseth it. But especially ^o bad diet, as Pifo thinkes, pulse, salt meat, shell-fish, cheefe, blacke wine, &c. Mercurialis out of Averroes and Avicenna condemnes all hearbs: Galen lib. 3. de loc. affect. cap. 7. especially Cabbage. So likewise feare, sorrow, discontents, &c. but of these before. And thus in brieft thou haue had the generall and particular causes of Melancholy.

Now goe and bragge of thy present happinesse, whatsoeuer thou art, brag of thy temperature, of thy good parts, insult, triumph, and boast; thou seest in what a brittle state thou art, how soone thou maist be deiectioned, how many severall waies, by bad diet, bad ayre, a finall losse, a little sorrow or discontent, an ague, &c. how many sudden accidents may procure thy ruine, what a small tenure of happinesse thou hast in this life, how weake and silly a creature thou art. Humble thy selfe therefore vnder the mighty hand of God. 1. Pet. 5. 6. know thy selfe, acknowledge thy present misery, and make right vse of it. Qui stat videat ne cadat. Thou dost now flourish, and hast bona animi, corporis, & fortune, goods of body, minde, and fortune, nescis quid serus secum vesper ferat, thou knowest not what stormes and tempests the late evening may bring with it. Be not secure then, be sober and watch, p fortunam reuerenter habe, if fortunate and rich: if sicke and poore, moderate thy selfe. I haue said.

p Ausonius.

SECT. 3.

MEMB. I. SUBSECT. I.

Symptomes, or signes of Melancholy in the body.

* Seneca cont.
lib. 10. cont. 5.



Arrhasius a painter of Athens, amongst those Olynthian captiues Philip of Macedon brought home to sell, brought one very old man; and when he had him at Athens, put him to extreame torture and torment, the better by his example, to expresse the paines and passions of his Prometheus, whom he was then about to paint. I need not be so barbarous, inhumane, curious or cruell for this purpose to torture any poore melancholy man, their symptomes are plaine, obvious and familiar, there needs no such accurate obseruation or farre fetched object, they delineate themselves, they voluntary bewray themselves, they are too frequent in all places, I meete them still as I goe, they can

not conceale it, their grievances are to well knowne, I neede not seeke farre to describethem.

Symptomes therefore are either 9 vniuersall or particular, saith *Gordonius*, *lib. med. cap. 19. part. 2.* to persons, to species, some signes are secret, some manifest, some in the Body, some in the minde, and diuersly vary, according to the inward or outward causes, *Capivaccius*: or from starres according to *Iovianus Pontanus*, *de reb. caelest. lib. 10. cap. 13.* and coelestiall influences or from the humours diuersly mixt, *Ficinus lib. 1. cap. 4. de sanit. tuenda*: as they are hot, cold, naturall, vnnaturall, intended or remitted, so will *Ætius* haue melancholica deliria multiformia, diversity of melancholy signes. *Laurentius* ascribes them to their seuerall temperatures, delights, natures, inclinations, countinuanance of time, as they are simple or mixt with other diseases, as the causes are diuers, so must the signes be, almost infinite, *Altomarus cap. 7. art. med.* And as wine produceth diuerse effects, or that hearbe *Tortocolla* in *Laurentius*, which makes some laugh, some weepe, some sleepe, some dance, some sing, some bowle, some drinke, &c. So doth this our melancholy humour, worke seuerall signes in seuerall parties.

But to confine them, these generall Symptomes may be reduced to those of the Body or the Minde. Those vsuall signes appearing in the Bodies of such as are melancholy be these, cold and dry, or they are hot and dry, as the humour is more or lesse adust. From these first qualities arise many other second, as that of colour, blacke, swarty, pale, ruddy, &c. some are impense rubri, as *Montaltus cap. 16.* obserues out of *Galen. lib. 3. de locis affectis*, very red and high coloured. *Hippocrates* in his booke *de Insania & melan. rec.* kons vp these signes, that they are *leane, withered, hollow-eyed, looke olde, wrinkled, harsh, much troubled with winde, and a griping in their bellies, or belchly-ake, belch often, dry bellies and hard, deiected lookes, flaggy beards, singing of the eares, vertigo, light headed, little or no sleepe, and that interrupt, terrible and fearefull dreames.* * *Anna* soror, *que me suspensam in somnia terrent?* The same Symptomes are repeated by *Melanelius* in his booke of Melancholy, collected out of *Galen, Ruffus, Ætius*, by *Rhasis, Gordonius*, and all the luniors, y continuall, sharpe, and stinking belchings, as if their meat in their stomacke were putrified, or that they had eaten fish, dry bellies, absurd and interrupt dreames, and many phantasticall visions about their eyes, vertiginous, apt to tremble, and prone to Venery, Some adde palpitation of the heart, cold sweate, as vsuall Symptomes, and a leaping in many parts of the body, *salturn in multis corporis partibus*, a kinde of itching, saith *Laurentius* on the superficies of the skin, like a flea-biting sometimes. *Montaltus cap. 21.* puts fixed eyes and much twinkling of their eyes for a signe, and so doth *Avicenna*, *oculos habentes palpitantes, trauli vehementer rubicundi, &c. lib. 3. Fen. 1. Tract. 4. cap. 18.* They stutte most part, which hee tooke out of *Hippocrates Aphorismes.* *b Rhasis* makes head ach and a binding heauinesse for a principall token, much leaping of winde about the skinne, as well as stutting, or tripping in speech, &c. hollow eyes, grosse veines, and broad lips. Too some two, if they bee farre gone rimi cal gestures are to familiar, laughing, grining, fleering, murmuring,

Quedam vniuersalia, particularia, c. lra quedam manifesta, quedam in corpore, quedam in cogitatione & animo, quedam a stelis quedam ab humoribus que ut vnum corpus varie afficiunt, &c. *Diuersa phantasmata pro vniuersitate cause externe interne.*

lib. 1. de risu. Fo. 17.

Ad eius esum alii sudant, alii vomunt, sicut bibunt, saltant, alii ridunt, tremunt, dormiunt &c.

lib. 1. Bright. c. 20.

et Nigrescit hic humor aliquando superius, lesa-ctus, aliquando superius frigidus Melanch. e Gal. u Interprete F. Caluo.

x Oculi his excavantur, ventigignuntur circumprecordia & acide ructus, sicisere venas. Vertigo, timitus autum, somni pusilli, somnia terribilia & interrupta.

** Virg. Æn.*

y Affidue eeg, acide ructationes, que cibum virulentum pisculentumq, nidorem, cisi tale ingestum referant obcrudatam.

Venter est ce aridi, somnus plerumq, paucus & interruptus, som-

niabsurdissima, turbulenta, corporis tremor, capitis grauedo strepitus circa aures, & visiones ante oculos ad venorem prodigi. *x Altomarus B. uel, Pijo, Monc lrus. a Freqentes habent oculorum visiones Aliqui tamen fixis oculis plerumq, sunt. b Cent. lib. 1. Tract. 9. Signa huius morbi sunt plerumq, salus, somitus aurium, capitis grauedo, lingua triubat, oculi excavantur, &c.*

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talking to themselves, with strange mouthes and faces, inarticulate voices, exclamations, &c. And although they be commonly leane, hirsute, vnchearefull in countenance, withered, & not so pleasant to behold, by reason of those continuall feares, griefes, and vexations, dull, heauy, lazye, restless, vnapt to goe about any businesse; yet their memories are most part good, they haue happy wits, and excellent apprehensions. Their hot and dry braines make them they cannot sleepe, *Ingentes habent & crebras vigilias* (Aretus) Mighty and often watchings, sometimes waking for a month, a yeare together. ^c *Hercules de Saxonia* faithfully averreth, that hee hath heard his mother sweare, she slept not for seauen months together: *Trincavellius Tom. 2. consil. 16.* speakes of one that waked 50. dayes, and *Skenkius* hath examples of two yeares. In naturall actions their appetite is greater then their concoction, *multa appetunt, pauca digerunt*, as *Rhasis* hath it, they couet to eat, but cannot digest. And although they ^a *doe eat much*, yet they are leane, ill liking, saith *Aretus*, withered and hard, much troubled with costinesse, crudities, oppilations, spitting, belching, &c. Their pulse is rare and slowe, except it be of the ^e *Carotides* which is very strong; but that varies according to their intended passions or perturbations, as *Struthius* hath proued at large, *Spigmatica artis lib. 4. cap. 13.* To say truth, in such Chronick diseases the pulse is not much to bee respected, there being so much superstition in it, as ^f *Crato* notes, and so many differences in *Galen*, that he dares say they may not bee obserued, or vnderstood of any man.

Their vrine is most part pale, and low coloured, *Vrina pauca, acris, biliosa* (Aretus) Not much in quantity, but this in my judgement, is all out as vncertaine as the other, varying so often according to severall persons, habits, & other occasions, not to be respected in Chronicke diseases. ^g *Their melancholly excrements in some very much, in others little*, as the Spleene playes his part, and thence proceeds winde, palpitation of the heart, short breath, plenty of humidity in the stomacke, heauinesse of heart and heart ake, and intolerable stupidity and dulnesse of spirits. Their excrements or stoole hard, black to some and little. If the heart, braine, liuer, spleene, bee misaffected, as vsually they are, many inconueniences proceed from them, many diseases accompany, as Incubus, ^h Apoplexy, Epilepsie, Vertigo, those frequent wakings and terrible dreames, ⁱ intempestiue laughing, weeping, sighing, sobbing, bashfulness, blushing, trembling, sweating, swooning, &c. ^k All their senses are troubled, they thinke they see, heare, smell, and touch, that which they doe not, as shall be proued in the following discourse.

^c In Pantheon cap. de Melancholia.

^d Alius arida nihil desiciens, cibi capaces, nihilominus tamē extenuati sunt.

^e Nic Piso Inflatocarotidum &c.

^f Andreas Dindih Rahamo.

epist lib. 3. Crat.

epist multa in

pulchris superstitio,

autim etiam

dicere, tot differentias

quas de-

scribuntur à Galeno,

neq; intelligi à quocūq; nec

obseruari posse.

^g T. Bright. c. 20

^h Post 40. etat.

animum. saith

Jacchinus in 15

9. Rhasis. Idem

Mercurialis cō-

sil. 86. Trincavellius

Tom. 2.

consil. 17.

ⁱ Gordanius: modo vident, modo sicut, silent, &c.

^k Fernelius consil. 43. & 45. Monianus consil. 230. Galen. de leui affectu lib. 3. cap. 6.

SUBJECT. 2.

Symptomes or signes in the Minde.

Feare,
1 Aphorism. &
lib. de melas.



Arculanus in 9. Rhasis ad Almanfor. cap. 16. will haue these Symptomes to be infinite, as indeed they are, varying according to the parties, for scarce is there one of a thousand that dotes alike, *Laurentius cap. 16.* Some few of greater note I will point at; and amongst the rest, *Feare* and *Sorrow*, which as they are frequent causes, so if they per-
seuer

leuer long, according to *Hippocrates* ^m & *Galen's* Aphorismes, they are most assured signes, inseparable companions, and characters of melancholy; Of present melancholy, and habituated; saith *Montaltus* cap. 11. and common to them all, as the said *Hippocrates*, *Galen*, *Avicenna*, and all Neotericks hold. But as hounds many times run away with a false cry, neuer perceiuing themselves to be at a fault, so doe they. For *Diocles* of old, (whom *Galen* confutes) and amongst the *Iunior*s, * *Hercules de Saxonia*, with *Lod. Mercatus* cap. 17. li. 1. de melan. take just exceptions at this Aphorisme of *Hippocrates*, tis not alwayes true, or so generally to be vnderstood, Feare and Sorrow are no common Symptomes to all melancholy, upon more serious consideration, I finde some (saith he) that are not so at all. Some indeed are sad, and not fearefull; some fearefull and not sad, some netiher fearefull, nor sad, some both. Foure kindes he excepts, fanaticall persons, such as were *Cassandra*, *Manto*, *Nicostrata*, *Mopsus*, *Proteus*, the *Sybills*, whom † *Aristotle* confesseth to haue beene deeply melancholy, *Baptista Porta* seconds him, *Physiog. lib. 1. cap. 8.* they were *atrabile perciti*: daemonicall persons, and such as speake strange languages, are of this ranke; some Poets, such as laugh alwayes, and thinke themselves Kings, *Cardinalls*, &c. sanguine they are, pleasantly disposed most part, and so continue. * *Baptista Porta* confines Feare and Sorrow to them that are cold; but *Louers*, *Sybills*, *Enthusiastes*, hee wholly excludes. So that I thinke I may truly conclude, they are not alwayes sad and fearefull, but vsually so: & that without a cause, *timent de non timendis*, (*Gordonius*:) *quæq; momenti nō sunt*, although not all alike (saith *Altomarus*) yet all likely feare, & some with an extraordinary and a mighty feare. *Areteus*. * Many feare death, and yet in a contrary humour, make away themselves, *Galen. lib. 3. de loc. affect. cap. 7.* Some are afraid that heauen will fall on their heads: some, they are damned, or shall be. * They are troubled with scruples of conscience, distrusting Gods mercies, thinke they shall goe certainly to Hell, the Diuell will haue them, and make great lamentation, *Iason Pratensis*. Feare of Diuels, death, that they shall bee so sick, of some such or such disease, ready to tremble at euery object, they shall dye themselves forthwith, or that some of their deare friends or neere allies are certainly dead; imminent danger, losse, disgrace still torment others, &c. that they are all glasse, and therefore will suffer no man to come neere them; that they are all corke, as light as feathers; others as heauy as lead, some are afraid their heads will fall off their shoulders, that they haue frogs in their bellies, &c. † *Montanus consil. 23.* speaks of one that durst not walke alone from home, for feare hee should sowne, or die. A second^r feares every man he meets will rob him, quarrell with him, or kill him. A third dares not venture to walke alone, for feare he should meet the Diuell, a theefe, bee sicke, feares all old women as witches, and euery black dog or cat he sees, hee suspecteth to be a Diuell, euery person comes neere him is maleficated, euery creature, all intend to hurt him, seeke his ruine: another dares not goe ouer a bridge, come neere a poole, rock, steep hill, lye in a chamber where crosse beames are, for feare he be tempted to hang, drowne, or præcipitate himselfe; If he be in a silent auditory, as at a sermon, he is afraid he shall speake aloud at vnawares, something vndecent, vnfit to be said. If he be locked in a close roome he is afraid of being stifled for want of ayre, and still carries Bisket, Aquavitæ, or some strong waters about him, for feare of deliquiums, or being sicke, or if he be

m Lib. 2. cap. 6. de locis affect. timor & mæstus, si diutius perseuerent, &c.
 * *Tract. posthumo de Melan. edit. Venetiis 1620 per Borgettam Bibliop.*
Mibi diligentius hanc rem consideranti, pater quosdam esse, qui non laborant merore & timore,
 † *Prob. lib. 3.*
 * *Physiog. lib. 1. cap. 8. Quibus multa frigida bilis atra, stolidi & timidi, at qui calidi, ingemosi, amasi, diuinosi, spiritu infligati, &c.*
 o *Omnes exercent metus & tristitia, & sine causa.*
 p *Omnes timent licet non omnibus idem timendi modus. Actius Tetrab. lib. 2. sect. 2. cap. 9.*
 q *Fugienti pauore trepidant.*
 r *Multi mortem timent, & tamē sibi ipsi mortem consciunt, aliū celi ruinam timent.*
 * *Assigit eos plena scrupulis conscientia, diuina misericordia disident, Orcose desinant fœda lamentatione deplorātes.*
 † *Non ausus egredi domo ne desiceret.*
 f *Multi demones timent, latrones, insidias Avicenna.*

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z Alij comburi,
alii de Reg. Ra.
fis.
u Ne terra ab-
sorbeantur. Fo-
restus.
x Ne terra de-
biscat. Gordon.
y Alii timore
mortis timentur
& mala gratia
principum pu-
tant se aliquid
commisisse, & ad
supplicium requiri

z Alius domesti-
cos timet, alius
omnes. Aetius.
a Alii timent
insidias. Avel.
lib. 3. de morb.
Cron. cap. 6.
b Ille charissi-
mos, hic omnes
homines citra
discrimen timet.
* Virg.

c Hic in lucem
prodire timet,
tenebrasque
contra ille
caliginosa fugit.
d Quidam tar-
vas, & malos
spiritus ab ini-
micis beneficiis
& incantationi-
bus libi pueri
obstant. Hip-
pocrates, porio-
nem se benefi-
cium summis-
se putat, & de hac
rustare sibi cre-
bro videtur.
Idem Montal-
tus cap. 21.
Aetius lib. 2. &
alii.
Tullianus lib.
3. cap. 16.

hebe in a throng, middle of a Church, multitude, where he may not well get out, though he sit at ease, he is so misaffected. Some are [†] afraid to be burned, or that the ^u ground will sinke under them, or ^x swallow them quicke, or that the King will call them in question for some fact they never did (*Rhasis cont.*) and that they shall surely bee executed. The terrour of such a death troubles them, and they feare as much, and are equally tormented in minde, ^y as they that haue committed a murder, and are pensue without a cause, as if they were now presently to be put to death. *Plater. cap. 3. de mentis alienat.* They are afraid of some losse, danger, that they shall surely loose their liues, goods, and all they haue, but why they knowe not. *Trincavelius consil. 13. lib. 1.* had a patient that would needs make away himselfe, for feare of being hanged, and could not be perswaded for three yeares together, but that hee had killed a man. *Plater. observat. lib. 1.* hath two other examples, of such as feare to bee executed without a cause. If they come in a place, where a robbery, theft, or any such offence hath beene done, they presently feare they are suspected, and many times betray themselues without a cause. *Lewis the 11.* the French King, suspected euery man a traitor that came about him, durst trust no officer. *Alij formidolosi omnium, alij quorundam* (*Fracastorius lib. 2. de Intellect.*) ^z some feare all alike, some certaine men, & cannot endure their companies, are sick in them, or if they be from home. Some suspect treason still, others are afraid of their dearest and nearest friends. (*Melanelius à Galeno, Ruffo, Aetio.*) and dare not bee alone in the darke, for feare of hobgoblins and diuells: hee suspects euery thing, he heares or sees to be a Diuell, or enchanted, and imagineth a thousand Chimeras and visions, which to his thinking he certainly sees bugbeares, talkes with black men, Ghosts, goblins &c.

* Omnes se terrent aura, sonus excitat omnis.

Another through bashfulness, suspition and timorousness will not be seene abroad, ^c lones darknesse as life, and cannot endure the light, or to sit in light-some places, his hat still in his eyes, hee will neither see, nor be seene by his good will, *Hippocrates lib. de Insania & Melancholia.* Hee dare not come in company for feare hee should be misused, disgraced, ouershoot himselfe in gesture or speeches, or bee sicke, he thinks euery man obserues him, aimes at him, derides him, owes him malice. Most part ^d they are afraid, they are bewitched, possessed, or poisoned by their enemies, and sometimes they suspect their nearest friends: hee thinks something speakes or talkes within him, or to him, and he belcheth of the poyson. *Christophorus à Vega lib. 2. cap. 1.* had a patient so troubled, that by no perswasion or Physicke, he could be reclaimed. Some are afraid that they shall haue euery fearefull disease they see others haue, heare of, or read, and dare not therefore heare or read of any such subiect, no not of melancholy it selfe, least by applying to themselues that which they heare or read, they should aggravate and increase it. If they see one possessed, bewitched, an Epilepticke Paroxisme, a man shaking with the palsie, or giddy headed, reeling or standing in a dangerous place &c. for many dayes after it runnes in their minds; they are afraid they shall be so too, they are in like danger, as *Perkins cap. 12. sect. 2.* well obserues in his Cases of Conscience, and many times by violence of Imagination they produce it. They cannot endure to see any terrible object, as a Monster, a man executed, a carcase, heare the diuell named, or any Tragicall relation seene, but they quake for feare; *Heca-*

as *somniare sibi videntur* (*Lucian*) they dreame of Hobgoblins, and may not get it out of their minds a long time after: they apply (as I haue said) all they heare, see, read, to themselves; as *Felix Plater* notes of some young Physicians, that studying to cure diseases, catch them themselves, will be sicke, and appropriate all symptomes they finde related of others, to their owne persons. And therefore (*quod iterum moneo, vtrumque nauseam paret lectori, malo decem verba decies repetita licet abundare, quam vnum desiderari*) I would aduise him, that is actually melancholy, not to read this Tract of Symptomes, lest he disquiet or make himselfe for a time worse, and more melancholy then he was before. Generally of them all take this, *de inanibus semper conqueruntur, & timent*, saith *Aretius*; they complaine of toyes, and feare^f without a cause, and still thinke their melancholy to be most grieuous, none so bad as they are, though it be nothing in respect, yet neuer any man sure was so troubled, or in this sort. As really tormented and perplexed for toyes and trifles (such things as they will after laugh at themselves) as if they they were most materiall and essentiall matters indeed worthy to be feared, and will not be satisfied. Pacifie them for one, they are instantly troubled with some other feare, alwaies afraid of something, which they foolishly imagine or conceiue to themselves, which never peradventure was, neuer can be, neuer likely will be, troubled in minde vpon euery small occasion, vnquiet, still complaining, grieuing, vexing, suspecting, grudging, discontent, & cannot be freed so long as melancholy continues. Or if their minds be more quiet for the present, and they free from forraine feares, outward accidents, yet their bodies are out of tune, they suspect some part or other to be amisse, now their head akes, heart, stomacke, spleene, &c. is misaffected, they shall surely haue this or that disease; still troubled in body, minde, or both, and through winde, corrupt phantasie, some accidentall distemper continually molested. Yet for all this, as *Iacchinus* notes, *in all other things they are wise, stayd, discreet, and doe nothing unbeseeming their dignity, person, or place, this foolish, ridiculous, and chuldishe feare excepted*; which so much, so continually tortures, and crucifies their soules, like a barking dogge that alwaies bawles, but seldome bites, this feare euer molesteth, and so long as Melancholy lasteth, cannot be avoided.

Sorrow is that other Character, and inseparable companion, as individuall as *Saint Cosmus* and *Damian*, *fidus Achates*, as all writers witnesse, a common symptome, a continuall, and still without any evident cause, *hærent omnes & si roges eos reddere causam non possunt*, grieuing still, but why, they cannot tell. *Agelasti, mæsti, cogitabundi*, they looke as if they had newly come forth of *Trophonius* denne. And though they laugh many times, and seeme to bee extraordinary merry (as they will by fits) yet extreame lumpish againe in an instant, dull and heavy, *semel & simul*, merry and sad, but most part sad: *i Si quæ placent, abeunt; inimica tenaciùs hærent*, sorrow sticks by them still, continually gnawing, as the vulture did *Titi*us bowels, and they cannot avoid it. No sooner are their eyes open, but after terrible & troublesome dreames their heavy hearts begin to sigh: they are still fretting, chafing, sighing, grieuing, complaining, finding faults, repining, grudging, weeping, *Heautontimorumenoi*, vexing themselves, ¹disquieted in minde, with restless, vnquiet thoughts, discontent, either for their owne, other mens, or publike affaires, such

*c Observat. l. 1.
Quando in nil
nocet, nisi quod
mulieribus me-
lancholicis.*

*f. -- timeo tamen
metuq. cause
nescius, causa est
metus Heinzius
Auliacus.*

*g Cap. 15. in 9.
Rhasi, in multis
vidi, præter ra-
tionem semper
aliquid timent,
in ceteris tamen
optimè se gerit
neq. aliquid
præter dignita-
tem committunt
h Altomarus
cap. 7. Aretius.
trifles sunt.*

i Mant. Egl. 1.

k Ovid. Met. 4.

*l Iniquis ani-
mus.*

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such as concerne them not, things past, present, or to come, the remembrance of some disgrace, losse, iniury, abuse, &c. troubles them now being idle afresh as if it were new done, they are afflicted otherwise for some danger, losse, want, shame, misery, that will certainly come, as they suspect and mistrust. *Lugubris Ate* frownes vpon them, in somuch, that *Areteus* well calls it, *angorem animi*, a vexation of the minde. They can hardly bee pleased, or eased, though in other mens opinion most happy, goe, tarry, run, ride,

m Hor. l. 3. Od.

1.

n Virg.

o Mened. He-
autont. Act. 1.

st. 1.

—^m *post equitem sedet atra cura*: they cannot avoid this ferall plague, let them come in what company they will, ⁿ *heret lateri lethalis arundo*, as to a Deere that is stricke, whether hee runne, goe, rest, with the herd, or alone, this grieve remaines: irresolution, inconstancy, vanity of minde, their feare, torture, care, iealousie, suspition, &c: continues, and they cannot be relieued. So ^o he complained in the Poet.

*Domum revertor mæstus, atq; animo ferè
Perturbato, atq; incerto præ agitudine,
Ad fido, occurrunt servi soccos detrahunt:
Video alios festinare, lectos sternere,
Cænam apparare, pro se quisq; sedulo
Faciebant; quo illam lenirent miseriam.*

He came home sorrowfull, & troubled in his mind, his servants did all they possibly could to please him; one pulled off his socks, another made ready his bed, a third his supper, all did their vtmost indeauours to ease his grieve, and exhilarate his person, he was profoundly melancholy, he had lost his sonne, *illud angebat*, that was his *Cordolium*, his paine which could not be remoued. Hence it proceeds many times, that they are weary of their liues, and ferall thoughts to offer violence to their owne persons, come into their mindes,

Tedium vite.

tedium vite is a common symptome, *tarda fluunt, ingrataq; tempora*, they are soone tired with all things; they will now tarry, now bee gone; now in bed they will rise, now vp, then goe to bed, now pleased, then againe displeased; now they like, by and by dislike all, weary of all, *sequitur nunc vivendi, nunc moriendi cupido*, saith *Aurelianus lib. 1. cap. 6.* but most part *p vitam*

p Altomarus.

q Seneca.

damnant, discontent, disquieted, perplexed vpon euery light, or no occasion, obiect: often tempted, I say, to make away themselves; ^q *Vivere nolunt, mori nesciunt*; they cannot dye, they will not liue: they complaine, weepe, lament, and thinke they lead a most miserable life, euery poore man they see is most fortunate in respect of them, every begger that comes to the doore is happier then they are, they could be contented to change liues with them, especially if they be alone, idle, and parted from their ordinary company, molested, displeased, or provoked: grieve, feare, discontent, wearisomenesse, lazinesse, suspition, or some such passion forcibly seizeth on them. Yet by and by when they come in company againe, which they like, or be pleased, *suam sententiam rursus damnant*, & *vite solatio delectantur*, as *Octavius Horatianus* obserues *lib. 2. cap. 5.* they condemne their former mislike, and are well pleased to liue. And so they continue, till with some fresh discontent they bee molested againe, and then they are weary of their liues, weary of all, they will die, and shew rather a necessity to liue, then a desire. *Claudius* the Emperour, as [†] *Sueton* describes him, had a spice of this disease, for when hee was tormented with the paine of his stomacke, he had a conceipt to make away him-

† Cap. 31. Quo
stomachi dolore
corruptum se. e-
tiam de conscif-
cenda morte co-
gitasset dixit.

selfe. *Iul. Caesar Claudinus consil. 84.* had a *Polonian* to his Patient, so affected, that through feare and sorrow, with which he was still disquieted, hated his owne life, wished for death every moment, and to be freed of his misery. *Mercurialis* another, and another, that was often minded to dispatch himselfe, and so continued for many yeares.

Suspition, & *Iealousie*, are generall Symptomes: they are commonly distrustfull, timorous, apt to mistake, & amplifie, *facile irascibiles*,[†] testy, pettish, peevish, & ready to snarle vpon every small occasion, *cum amicis*,[†] & without a cause, *datum vel non datum*, it will be *scandalum acceptum*. If they speak in iest, hee takes it in good earnest. If they bee not saluted, invited, consulted with, called to counsell &c, or that any respect, small complement, or ceremony be omitted, they thinke themselues neglected, and contemned for a time that tortures them. If two talke together, discourse, whisper, iest, or tell a tale in generall, he thinks presently they meane him, applies all to himselfe *de se putat omnia dici*. Or if they talke with him, he is ready to misconster every word they speake, and interpret it to the worst, hee cannot endure any man to looke stedily on him, speake to him almost, laugh, iest, or be familiar, or hem, or point, cough, or spit, or make a noise sometimes, &c. ^u Hee thinks they laugh or point at him, or doe it in disgrace of him, circumvent him, contemne him; every man looks at him, he is pale, red, sweates for feare and anger, lest some body should obserue him. He workes vpon it, and long after, this false conceipt of an abuse, troubles him. *Montanus consil. 22.* giues instance in a melancholy Jew, that was *Iracundior Adria*, so waspish and suspicious, *tam facile iratus*, that no man could tell how to carry himselfe in his company.

Inconstant they are in all their actions, vertigenous, restlesse, vnapt to resolve of any businesse, they will, and will not, perswaded to & fro vpon every small occasion, or word spoken: and yet if once they bee resolved, obstinate, hard to be reconciled. If they abhorre, dislike, or distast, once settled, though to the better by oddes, by no counsell or perswasion to be remoued. Yet in most things wauering, irresolute, vnable to deliberate, through feare, *faciunt, & mox facti penitent* (*Areteus*) *auari, & paulo post prodigi*. Now prodigall, and then covetous; they doe, and by-and-by repent them of that which they haue done, so that both waies they are troubled, whether they doe or doe not, want or haue, hit or misse, disquieted of all hands, soone weary, and still seeking change, restlesse, I say, fickle, fugitiue, they may not abide to tarry in one place long,

* *Roma rus optans, absentem rusticus urbem*

Tollit ad astra,

no company long, or to perseuer in any action or businesse.

* *Et similes regum pueris pappare minutum*

Poscit, & iratus mamma lallare recusat,

est soones pleased, and anon displeased, as a man thats bitten with fleas, or that cannot sleepe, turnes to and fro in his bed, their restlesse mindes are tossed and varies, they haue not patience to read out a booke, to play out a game or two, walke a mile, sit an houre, &c. erected and dejected in an instant; animated to vndertake, and vpon a word spoken againe discouraged.

Extream Passionate, *Quicquid volunt, valde volunt*; and what they desire

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† *Lugel & semper tristatur, solitu lium amat, mortem sibi precatur. vitam propriam edio habet.*
Suspition.
Iealousie.
† *Facile ira incident. Aret.*
† *Ira sine causa. velocitas ira.*
Savanarella praest. maior.
velocitas ira signum. Avicenna lib 3. Fen. 1.
Tract. 4. cap. 18.
Anger sine causa.

^u *Suspicio, diffidentia, symptomatica. Crato Ep. Iulio Alexandrino consil. 185.*
Scoltz.

Inconstancy.

* *Hor.*

* *Pers. Sat. 3.*

Passionase.

* In his dutch
worke picture.

* Howarde
cap. 7. differ.

* Tract. de mel
cap. 2. N. flu
ambulant per
sylvas, & loca
periculosa, ne
minem timent.
x Facile amant
Altem.
Am n'ous.
y Bodine.
z lo. Maior. vi-
tis patrum sol.
202. Paulus
Abbas Eremita,
tanta solitudine
perseuerat, ut
nec vestem, nec
vultum mulieris
ferre possit. &c.
Humorous.
* Consult. lib. 1.
17 Conf.

fire, they doe most furiously seeke: anxious euer & very sollicitous, distrustfull and timorous, envious, malicious, profuse one while, sparing another, but most part couetous, muttering, repining, discontent, and still complaining, grudging, peeuish, *iniuriarum tenaces*, prone to revenge, and most violent in all their imaginations, not affable in speech, or apt to vulgar complement, but surly, dull, sad, austere; *cogitabundi* still, very intent, and as * *Albertus Durer* paints melancholy, like a sad woman leaning on her arme with fixed lookes, neglected habit &c. held therefore by some proud, soft, sottish, or halfe mad, as the *Abderites* esteemed of *Democritus*: and yet of a deepe reach, excellent apprehension, iudicious, wise and witty: for I am of that * *Noblemans* mind, *Melancholy aduanceth mens concepts, more then any humour whatsoever*, improues their meditations more then any strong drinke, or sacke. They are of profound iudgement in some things, although in others, *non rectè indicant inquieti*, saith *Fracastrorius lib. 2. de Intell.* And as *Arculanus c. 16. in 9. Rhasis*, tearmes it, *Iudicium plerumq; perversum, corrupti cum indicant honesta, inhonestâ; & amicitiam habent pro inimicitia*: They count honesty, dishonesty; friends as enimies; they will abuse their best friends, and dare not offend their enimies. Cowards most part, & *ad inferendam iniuriam timidissimi*, saith *Cardan lib. 8. cap. 4. de rerum varietate*, Loath to offend; and if they chance to ouer-shoot themselues in word, or deed, or any small businesse or circumstance be omitted, forgotten, they are miserably tormented, & frame a thousand dangers and inconveniences to themselues, *ex musca elephantum*, if once they conceit it: ouerioyed with every good rumour, tale, or prosperous event, transported beyond themselues: with euery small crosse againe, bad newes, misconceaued iniury, losse, danger, afflicted beyond measure, perplexed, dejected, astonished, impatient, vtterly vndone. Fearefull, suspicious of al. Yet againe, many of them desperate harebraines, rash, carelesse, fit to bee Assassinated, as being void of all feare and sorrow, according to * *Hercules de Saxonia*, Most audacious, and such as dare walke alone in the night, through desarts and dangerous places, fearing none. They are prone to loue, and * easie to be taken: *Propensi ad amorem & excarescentiam*, (*Montaltus cap. 21.*) quickly inamored, and dote vpon all; loue one dearly, till they see another, and then dote on her, *Et hanc, & hanc, & illam, & omnes*, the present moues most and the last commonly they loue best. Yet some againe cannot endure the sight of a woman, abhorre the sexe, as that same melancholy y Duke of *Muscovy*, that was instantly sicke, if he came but in sight of them: and that z *Anchorite*, that fell into a cold palsie, when a woman was brought before him.

Humorous they are beyond all measure, sometimes profusely laughing, extraordinary merry, and then againe weeping without a cause, (which is familiar with many Gentlewomen) groaning, sighing, peniue, sad, almost distracted, *multa absurda fingunt*, & à *ratione aliena* (saith * *Frambesarius*) they faigne many absurdities, vaine, void of reason: one supposeth himselfe to be a Dog, Cock, Beare, Horse, Glasse, Butter, &c. He is a Giant, a Dwarf, as strong as an hundred men, a Lord, Duke, Prince, &c. And if he be told he hath a stinking breath, a great nose, that he is sicke, or inclined to such or such a disease, he beleeueth it eftsoues, and peradventure by force of imagination, will worke it out. Many of them are immoueable, and fixed in their concepts

concepts, others vary vpon every obieſt, heard or ſcene. If they ſee a ſtage-play, they runne vpon that a weeke after; if they heare Muſicke, or ſee dancing, they haue naught but bag-pipes in their braine; if they ſee a cumbat, they are all for armes. ^a If abuſed, an abuſe troubles them long after; if croſſed, that croſſe &c. Reſtleſſe in their thoughts, and aſtions, continually meditating, *Velut agri ſomnia, vana ſinguntur ſpecies*; More like dreames, then men awake, they ſaine a company of Anticke, phantaſticall concepts, they haue moſt frivolous thoughts, impoſſible to be effected, & ſometimes thinke verily they heare and ſee preſent before their eyes, ſuch phantaſmes or goblins, they feare, ſuſpect, or conceaue, they ſtill talke with, and follow them; In fine, *cogitationes ſomniantibus ſimiles, id vigilant, quod alij ſomniant cogitabundi*; Still, ſaith *Avicenna*, they wake, as others dreame, and ſuch for the moſt part are their imaginations and concepts, ^b abſurd, vaine, fooliſh toies, yet they are ^c moſt curious and ſollicitous, continuall, & *ſupra modum*, *Rhaſis cont. lib. 1. cap. 9. premeditantur de aliquâ re*. As ſerious in a toy, as if it were a moſt neceſſary buſineſſe, of great moment, importance, and ſtill, ſtill, ſtill thinking of it: *ſeuiunt in ſe*, macerating themſelues. Though they doe talke with you, and ſeeme to be otherwiſe employed, and to your thinking, very intent and buſie, ſtill that toy runnes in their minde, that feare, that ſuſpition, that abuſe, that vexation, that croſſe, that caſtle in the ayre, that fiction, that pleaſant waking dreame whatſoeuer it is. *Nec interrogant* (ſaith ^d *Fracaſtorius*) *nec interrogati rectè reſpondent*, They doe not much heed what you ſay, their minde is on another matter; aſke what you will, they doe not attend, or much intend that buſineſſe they are about, but forget themſelues what they are ſaying, doing, or ſhould otherwiſe ſay or doe, whether they are going, diſtracted with their owne melancholy thoughts. One laughs vpon a ſudden, another ſmiles to himſelfe, a third frownes, calls, his lips goe ſtill, he aſts with his hand, as he walkes, &c. 'Tis proper to all melancholy men, ſaith ^e *Mercurialis conſil. 11. What conceit they haue once entertained, to be moſt intent, violent, and continually about it. Inuitis occurrit*, doe what they may, they cannot be rid of it, againſt their wills they muſt thinke of it a thouſand times ouer, *Perpetuò moleſtantur, nec obliuiſci poſſunt*, they are continually troubled with it, in company, out of company; at meat, at exerciſe, at all times and places, ^f *non deſinunt ea, quæ minimè volunt, cogitare*, if it bee offenſiue eſpecially, they cannot forget it, they may not reſt or ſleep for it.

^f *Crato*, ^g *Laurentius*, and *Fernelius*, put baſhfulneſſe for an ordinary Symptome, *ſubrutiſticus pudor*, or *vitioſus pudor*, is a thing which much haunts and torments them. If they haue beene miſuſed, derided, diſgraced, chidden, &c. or by any perturbation of minde miſaffected, it ſo farre troubles them, that they become quite moped many times, & ſo diſheartned, deieſted, they dare not come abroad, into ſtrange companies eſpecially, or manage their ordinary affaires, ſo childiſh, timorous and baſhfull, they can looke no man in the face; ſome are more diſquieted in this kinde, ſome leſſe, longer ſome, others ſhorter, by fits &c. though ſome on the other ſide (according to ^h *Fracaſtorius*) be *inverecundi* & *pertinaces*, impudent and peeuiſh. But moſt part they are very ſhamefaſt: and that makes them with *Pet. Bleſenſis*, *Chriſtopher Vriſwick*, and many ſuch, to reſuſe honours, offices, & preferments, which ſometimes fall into their mouthes, they cannot ſpeake or put forth themſelues as

ⁿ Generally as they are pleaſed or diſpleaſed, ſo are their continually all cogitations pleaſing, or diſpleaſing.

^b Omnes exercent vane intentiones, animi cogitationes, (Nis. Piſo. Bruti.) & aſſidue. ^c Curioſi de rebus minimis. *Aretem.*

^d Lib. 2. de Intellectu.

^e Hoc melancholicis omnibus proprium, ut quas ſemel imaginationes valde receperint, non facile reſiciant, ſed hæc etiam vel inuitis ſemper occurrant. ^f *Tullius de ſenſu* *Conſil. 43.* ^g *Cap. 5.* Baſhfulneſſe.

^h Lib. 2. de Intellectu.

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others can, *timor hos, pudor impedit illos*, timorousnesse and bashfulnesse hinder their proceedings, they are contented with their present estate, vnwilling to vndertake any office, and therefore neuer likely to rise. For that cause they feldome visit their friends, except some familiars: *pauciloqui*, of few words, and oftentimes wholly silent, * *Frambesarius* a Frenchman, had two such patients, *omnino taciturnos*, their friends could not get them to speake: *Rodericus à Fonseca* consult. Tom. 2. 85. *consil.* giues instance in a young man, of 27 yeares of age, that was frequently silent, bashfull, moped, solitary, that would nor eat his meat or sleepe, and yet againe by fits, apt to bee angry, &c. most part they are, as * *Plater* notes, *desides, taciturni, aegrè impulsī, nec nisi coacti procedunt*, &c. they will scarce be compelled to doe that which concernes them, though it be for their good, so diffident, so dull, of small or no complement, vnsociable, hard to be acquainted with, especially of strangers; they had rather write their mindes, then speake, and aboue all things loue *Solitarinesse*. *Ob voluptatem, an ob timorem soli sunt?* Are they so solitary for pleasure (one askes) or paine? for both: yet I rather thinke for feare and sorrow &c. ⁱ *Hinc metuunt, cupiuntq̃, dolent, fugiuntq̃, nec auras*

Solitarinesse.

i Virg. Æn. 6.

Respiciunt clausi tenebris, & carcere cæco.

Hence 'tis they grieue and feare, avoiding light,
And shut themselues in prison darke from sight.

k Iliad. 3.

As *Bellerophon* in^k *Homer*,

*Qui miser in sylvis mærens errabat opacis,
Ipse suum cor edens, hominum vestigia vitans.*

That wandred in the woods sad all alone,
Forsaking mens society, making great moane.

They delight in woods and waters, desert places, to walke alone in orchards, Gardens, priuate walks, back-lanes, averse from company, as *Diogenes* in his tub, or *Timon Misanthropus*, they abhorre all companions at last, euen their neereft acquaintance, and most familiar friends, for they haue a conceipt (I say) every man obserues them, will deride, laugh to scorne, or misuse them, confining themselues therefore wholly to their private houses or Chambers *fugiunt homines sine causa* (saith *Rhasis*) & *odio habent*, cont. lib. I. cap. 9. they will diet themselues, feed and liue alone. It was one of the chiefeft reasons, why the Cittizens of *Abdera* suspected *Democritus* to bee melancholy and mad; because that as *Hippocrates* related in his Epistle to *Philopæmenes*, ^m he forsooke the Citty, liued in groues and hollow trees, vpon a greene banke by a brooke side, or confluence of waters all day long, and all night. *Quæ quidem* (saith he) *plurimum atrabile vexatis, & melancholicis eveniunt, deserta frequentant, hominumq̃ congressum aver santur*; ⁿ Which is an ordinary thing with melancholy men. The *Ægyptians* therefore in their *Hieroglyphicks*, expresse a melancholy man by an Hare sitting in her forme, as being a most timorous and solitary creature, *Pierius Hieroglyph. lib. 12.* But this, and all precedent symptomes, are more or lesse apparent, as the humour is intended or remitted, hardly perceaued in some, or not at all, most manifest in others. Childish in some, terrible in others, to be derided in one, pitied or admired in another, to him by fits, to a second continueate: and howsoever these symptomes bee common and incident to all persons, yet they are the more remarkable, frequent, furious and violent in melancholy men. To speake in a word, there is nothing

l *Simalum ex-*
asperantur, ho-
mines odio ha-
bent, & solitaria
perunt.

m *Democritus*
solet noctes &
dies apud se de-
gere, plerunq̃
autem in spelu-
cis, sub arboris
arborum umbris
vel in tenebris,
& mollibus her-
bis, vel ad aqua-
rum crebra, &
quieta fluenta,
&c.
n *Gaudet tene-*
bri, aliturq̃, do-
lor.
p *Ps. 62. Vigilavi*
& factus sum
velut nyctiorax
in domicilio,
passer solitarius
in templo.

nothing so vaine, absurd ridiculous, extrauagant, impossible, incredible, so monstrous a Chymera, so prodigious and strange, ° such as Painters & Poets durst not attempt, which they will not really feare, faine, suspect, and imagine vnto themselues: And that which * *Lod. Vives* said in iest of a silly country fellow, that kil'd his Ass for drinking vp the Moone, *vt lunam mundo redderet*, you may truely say of them in earnest. They will act, conceaue all extreames, contrarieties, and contradictions, and that in infinite varieties. *Melancholici planè incredibilia sibi persuadent, vt vix omnibus sæculis duo reperti sint, qui idem imaginati sint* (*Erastus de Lamijs*) scarce two of two thousand, that concur in the same symptomes; The tower of *Babel* neuer yeelded such confusion of tongues, as this Chaos of melancholy doth variety of Symptomes. There is in all melancholy *similitudo dissimilis*, like mens faces, a disagreeing likenesse still; And as in a River we swimme in the same place, though not in the same numerick water: as the same instrument affords severall lessons, so the same disease yeelds diuersity of Symptomes. Which howsoeuer they be diuerse, intricate, and hard to be confined, I will adventure yet in such a vast confusion and generality, to bring them into some order, & so descend to particulars.

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o *Et que vix audet fabula, monstrum parit.*
* In cap. 8. lib. 10. de Civit. dei
Lunam ab Alieno epotam videns.

SUBSECT. 3.

Particular Symptomes from the influence of Starres.

Parts of the Body, and Humours.



Some men haue peculiar Symptomes, according to their temperament and *Crisis*, which they had from the Starres and those celestiall influences, variety of wits and dispositions, as *Anthony Zara* contends, *Anat. ingen. sect. 1. memb. 11. 12. 13. 14. plurimum irritant influentia cælestes, unde ciuntur animi aegritudines & morbi corporum.* ¶ One saith, diuerse diseases of the body and minde proceed from their influences, as I haue already proued out of *Ptolomy*, *Pontanus*, *Lemnius*, *Cardan*, and others, as they are principall signifiers of manners, diseases, mutually irradiated, or Lords of the geniture, &c. *Ptolomeus* in his centiloquie, *Hermes*, or whosoeuer else the author of that Tract, attributes all these symptomes, which are in melancholy men, to celestiall influences: which opinion *Mercurialis de affect. lib. 1. cap. 10.* reiects; but as I say, *Io. vianus Pontanus*, and others stiffly defend. That some are solitary, dull, heauy, churlish: some againe blith, buxome, light, and merry, they ascribe wholly to the Starres. As if *Saturne* be predominant in his nativity, and cause melancholy in his temperature, then he shall be very austere, sullen, churlish, black of colour, profound in his cogitations, full of cares, miseries, and discontents, sad and fearefull, alwaies silent, solitary, still delighting in husbandry, in Woods, Orchards, Gardens, Rivers, Ponds, Pooles, darke walkes and close: *Cogitationes sunt velle edificare, velle arbores plantare, agros colere, &c.* To catch Birds, Fishes, &c. still contriuing and musing of such matters. If *Iupiter* domineeres, they are more ambitious, still meditating of kingdomes, magistracies, offices, honours, or that they are Princes, Potentates, & how they would carry themselues, &c. If *Mars*, they are all for warres, braue combats, Monomachies

p *Kelc. l. 4. c. 5.*
r *Sect. 2. memb. 1. Subf. 4.*

i *De reb. cælest. lib. 10. cap. 13.*

i *l. de Indagine. Goclenius.*

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Monomachies, testy, cholericke, harebraine, rash, furious, and violent in their actions. They will faine themselves Victors, Commanders, are passionate & satyricall in their speeches, great braggers, ruddy of colour. And though they be poore in shew, vile and base, yet like *Telephus* and *Pelemus* in the * Poet

Ampullas iactant & sesquipedalia verba, their mouthes are full of Myriades, and tetrarchs at their tongues end. If the *Sunne*, they will be Lords, Emperours, in conceipt at least, & Monarchs, giue Offices, Honours, &c. If *Venus*, they are still courting of their mistresses and most apt to loue, amorously giuen, they seeme to heare musicke, plaies, see fine pictures, dancers, merriments, and the like. Euer in loue, and dote on all they see. *Mercurialists* are solitary, much in contemplation, subtile, Poets, Philosophers, and musing most part about such matters. If the *Moone* haue a hand, they are all for peregrinations, sea voyages, much affected with travels, to discourse, read, meditate of such things, wandering in their thoughts, diuers, much delighted in waters, to fish, fowle, &c.

But the most immediate Symptomes proceed from the Temperature it selfe, and the Organicall parts, as Head, Liuer, Spleene, Meseriacke veines, Heart, Wombe, Stomacke, &c. and most especially from distemperature of Spirits (which as * *Hercules de Saxonia* contends, are wholly immateriall) or from the foure humours in those seats, whether they be hot or cold, naturall, vnnaturall, innate or aduentitious, intended or remitted, simple or mixt, their diuerse mixtures, and seuerall adustions, combinations, which may bee as diuersely varied, as those ^u foure first qualities in * *Clavius*, and produce as many seuerall Symptomes and monstrous fictions as wine doth effects, which as *Andreas Bachius* obserues lib. 3. de vino cap. 20. are infinite. Of greater note be these.

If it be naturall Melancholy, as *Lod. Mercatus lib. 1. cap. 17. de melan. T. Bright cap. 16.* hath largely described, either of the Spleene, or of the veines; faulty by excesse of quantity, or thicknes of substance, it is a cold and dry humour, as *Montanus* affirms *consil. 26.* the parties are sad, timorous, and fearefull. *Prosper Calenus* in his booke *de atrabile*, will haue them to be more stupid then ordinary, cold, heauy, dull, solitary, sluggish, *Si multam atram bilem & frigidam habent. Hercules de Saxonia cap. 19. lib. 7.* ^y holds these that are naturally melancholy, to be of a leaden colour or blacke, and so doth *Guianerius cap. 3. tract. 15.* and such as thinke themselves dead many times, or that they see, talke with black men, dead men, spirits and goblins frequently, if it be in excesse. These Symptomes vary according to the mixture of those foure humours adust, which is vnnaturall melancholy. For as *Trallianus* hath written *cap. 16. lib. 7.* ^z There is not one cause of this melancholy, nor one humour which begets it, but diuers diversly intermixt, from whence proceeds this variety of Symptomes: And those varying againe as they are hot or cold. ^a Cold melancholy (saith *Benedic. Vittorinus Faventinus pract. mag.*) is a cause of dotage, and more mild Symptomes, if hot or more adust, of more violent passions, and furies. *Fracastorius lib. 2. de intellect.* will haue vs to consider well of it, ^b with what kinde of Melancholy every one is troubled, for it much availes to knowe it, one is enraged by fervent heat, another is possessed by sad and cold, one is fearefull, shamefast; the other impudent and bold; As *Ajax, Arma rapit superosq; furens*

* Pract. 7. de
Melan.

^u Humidum, calidum, frigidum, siccum.

^x Com. in 1. cap. Iohannis de Sacroboſco.

^y Si residet melancholia naturalis, tales plumbi coloris aut nigri, stupidi, solitarij.

^z Non una melancholie causa est, nec unus humor vix parens sed plures, & alius aliter mutatus, vnde non omnes eadem sentiant symptomata.

^a Humor frigidus delirii causa humor calidus furoris.

^b Multum refert quâ quâque melancholia te- neatur, huic fervens & accensa agitat, illum tristis & frigidus occupat, hic timidi, illi inveterandi, in- crepidi, &c.

rens in praelia poscit: quite mad or tending to madnesse: *Nunc hos, nunc im-*
petit illos. Bellerophon on the other side, *solis errat male sanus in agris*, wan-
 ders alone in the woods, one despaire, weepes, and is weary of his life, ano-
 ther laughs, &c. All which variety is produced from the severall degrees of
 heat and cold; which [†]*Hercules de Saxoniâ* will have wholly proceed from
 the distemperature of spirits alone, animall especially, and those immateriall,
 the next & immediat causes of Melancholy, as they are hot, cold, dry, moist;
 and from their agitation proceeds that diversity of Symptomes, which hee
 reckons vp, in the * 13. cap. of his Tract of Melancholy, and that largely
 through every part. Others will have them come from the diuers aduotion
 of the foure humours, which in this vnnaturall melancholy, by corruption of
 blood, adust choler, or melancholy naturall, ^c by excessive distemper of heat
 turned, in comparison of the naturall, into a sharp lye by force of aduotion, cause
 according to the diuersity of their matter, diuerse & strange Symptomes, which
 T. Bright reckons vp in his following chapter. So doth ^d*Arculanus*, accor-
 ding to the foure principall humours adust, and many others:

For example, if it proceed from fleagme, (which is seldome and not so
 frequent as the rest) ^e it stirres vp dull Symptomes, and a kinde of stupidity,
 or impassionate hurt: they are sleepy, faith ^f*Sauanarola*, dull, slow, cold, bloc-
 kish, aise-like, *Astinam melancholiam*, ^g *Melanithon* calls it, they are much
 giuen to weeping, and delight in waters, ponds, pooles, riuers, fishing, fowling,
 &c. (*Arnoldus breuiar.* 1. cap. 18.) They are ^h pale of colour, sloathfull, apt
 to sleepe, heavy, much troubled with head-ach, continuall meditation, & mut-
 tering to themselues, they dreame of waters, ^k that they are in dâger of drow-
 ning, and feare such things, *Rhasis*. They are fatter then others that are me-
 lancholy, of a muddy complexion, apter to spit, ^l sleep, more troubled with
 rheume then the rest, and haue their eyes still fixed on the ground. Such a
 patient had *Hercules de Saxoniâ*, a widdowe in *Venice*, that was fat and very
 sleepe still: *Christophorus à Vega* another affected in the same sort. If it bee
 inveterate or violent, the Symptomes are more euident, they plainly dote &
 are ridiculous to others, in all their gestures, actions, speeches: imagining im-
 possibilities, as hee in *Christophorus à Vega*, that thought hee was a tunne of
 Wine, ^m and that *Siennesis*, that resolved with himselfe not to pisse, for feare
 he should drowne all the towne.

If it proceed from blood adust, or that there bee a mixture of blood in it,
ⁿ such are commonly ruddy of complexion, and high coloured, according to Sa-
 lust. *Saluianus*, and *Hercules de Saxoniâ*. And as *Sauanarola*, *Vittorius Fau-*
stinus Emper. farther adde, ^o the veins of their eyes be red, as well as their faces.
 They are much inclined to laughter, wittie & merry, conceipted in discourse,
 pleasant, if they be not farre gone, much giuen to musicke, dancing, and to be
 in womens company. They meditate wholly on such things, and thinke p
 they see or heare playes, dancing, and such like sports (free from all feare and
 sorrow, as *Hercules de Saxoniâ* supposeth.) If they be more strongly posses-
 sed with this kinde of melancholy, *Arnoldus* addes, *Breuiar.* lib. 1. cap. 18.
 Like him of *Argos* in the Poet, that sate laughing q all day long, as if hee had
 beene at a Theatre. Such another is mentioned by ^r *Aristotle*, liuing at *Abydos*

^p *Ridet patiens si à sanguine putat se videre cho-* eas, musicam audire ludos, &c. * Cap. 2. Tract. de Melan. q *Hor. epist. lib. 2. quidam*
bandignobilis Argis, &c. ^r *Lib. de reb. mir.*

† Cap. 7. & 8.
 Tract. de Mel.
 * Signa melan-
 cholie ex intem-
 perie & agita-
 tione spirituum
 sine materia.
 c T. Bright. cap.
 16. Tract. Mel.

d Cap. 16. in 9.
 Rhias.
 e Bright. c. 16.
 f Tract. maior.
 Somnians. piger,
 frigidus.
 g De anima.
 cap. de humor. si
 à Phlegmate
 semper in aquis
 fere sunt & cir-
 ca flatus. pla-
 rant multum,
 &c.

h *Pigra nasci-*
tur ex colore pal-
lido & albo.
Her. de Saxon.
i Sauanarola.
k Muros cadere
in se, aut sub-
mergi timent;
cum corpore &
signitie, & flu-
uio amant tales
Alexand. cap. 16
lib. 7.
l Semper fere
dormit somnol-
enta. cap. 16.
lib. 7.

m *Laurentius.*
 n Cap. 6. de mel.
 Si à sanguine,
 venit rubedo o-
 culorum & fa-
 ciebus plurimus ri-
 sus.
 o *Vene oculor-*
um sunt rubre
vide an preces-
serit vini & a-
romatum usus
 & frequens bal-
 neum. T. *Allian-*
 lib. 1. 16. an pre-
 cesserit mora
 sub sole.

¶ Cum intercon-
cionandum mu-
lier dormiens e
subellio caderet,
& omnes reli-
qui qui id vide-
rent, viderent, tri-
bus post diebus,
&c.

u Iuuenis & nō
vulgaris erudi-
tionis.

x Si à cholera,
furibundi inter-
ficiunt se & a-
lios, putant se
videre pugnas.
y Urina subtilis
& ignea parum
dormiunt.

z Traſſ. 15. c. 4.

a Adhuc perpe-
tranda furore
rapiti ducuntur,
cruciatu quoſ-
vis tolerant, &
mortem, & fu-
rore exacerbato
audent & ad
ſupplicia plus in-
ruiantur, mirum
eſt quantam ha-
beant in tormen-
tis patientiam.
b Tales plus cæ-
teris timent, &
continue triſtan-
tur, valde ſuſpi-
cioſi, ſolitudinem
diligunt, corrup-
tiſſimas habent
imaginaciones,
&c.

c Si à melan-
cholia aduſta,
triſtes, de ſepul-
chris ſumunt,
timet neſci-
untur, putant
ſe mortuos, ſpici-
nolunt.

a towne of *Aſia maior*, that would ſit after the ſame faſhion, as if hee had been vpon a ſtage, and ſometimes act himſelfe, now clap his hands, and laugh, as if he had beene well pleaſed with the ſight. *Wolſius* relates of a country fel- low called *Brunſellius*, ſubject to this humour, ¹ That being by chance at a ſermon, ſaw a woman fall off from a forme halfe aſleepe, at which object moſt of the company laughed, but hee for his part, was ſo much moued, that for three whole dayes after hee did nothing but laugh, by which meanes hee was much weakned, and worſe a long time following. Such a one was old *Sophocles*, and *Democritus* himſelfe had *hilarē delirium*, much in this vaine. *Laurentius cap. 3. de mela.* thinkes this kinde of melancholy, which is a little aduſt with ſome mixture of blood, to be that which *Ariſtole* meant, when hee ſaid melancholy men of all others are moſt witty, which cauſeth many times a diuine raviſhment, and a kinde of *Enthuſiaſmus*, which ſtirreth them vp to bee excellent Philoſophers, Poets, Prophets, &c. *Mercurialis conſil. 110.* giues in- ſtance in a young man his patient, ſanguine melancholy, ^u of a great wit, and excellently learned.

If it ariſe from choler aduſt, they are bold and impudent, and of a more hairebraine diſpoſition, apt to quarrell, and thinke of ſuch things, battles, combats, and their manhood, furious, impatient in diſcourſe, ſtiſſe, irrefragable and prodigious in their tenets, and if they be moued, moſt violent, outragious, ready to diſgrace, prouoke any, to kill themſelues and others, *Arnoldus* addes, ſtarke mad by fits, they ſleepe little, their urine is ſubtile and fiery. (*Guianerius.*) In their fits you ſhall heare them ſpeake all manner of languages, Hebrew, Greeke and Latine, that neuer were taught or knew them before. *Apponensis in com. in Pro. ſec. 30.* ſpeakes of a mad woman that ſpake excellent good Latine; and *Rafis* knew another, that could prophecy in her fit, and fore- tell things truly to come. ^z *Guianerius* had a patient could make Latine ver- ſes when the moone was combuſt, otherwiſe illiterate. *Avicenna* and ſome of his adherents will haue theſe ſymptomes, when they happen, to proceed from the diuell, and that they are rather *demoniaci*, poſſeſſed, then mad or melancholy, or both together, as *Iaſon Pratenſis* thinkes, *Immiſcent ſe mali genij*, &c. but moſt aſcribe it to the humor, which opinion *Montaltus cap. 21. 8. cap. 10.* holds theſe men of all other fit to be aſſaſinats, bold, hardy, fierce, and aduenturous, to vndertake any thing by reaſon of their choler aduſt. ² This humor, ſaith he, prepares them to endure death it ſelfe, and all manner of torments with invincible courage, and 'tis a wonder to ſee with what alacrity they will vndergoe ſuch tortures, vt ſupranaturam res videatur: hee aſcribes this generoſity, fury, or rather ſtupidity, to this aduſtion of choler and me- lancholy: but I take theſe rather to be mad or deſperate, then properly me- lancholy, for commonly this humor ſo aduſt and hot, degenerats into mad- neſſe.

If it come from melancholy it ſelfe aduſt, thoſe men, ſaith *Avicenna*, ^b are uſually ſad and ſolitary, and that continually, and in exceſſe, more then ordinary ſuſpicious, more fearefull, and haue long, ſore, and moſt corrupt Imaginations; gold and blacke, baſhfull, and ſo ſolitary, that as ^c *Arnoldus* writes, They will endure no company, they dreame of graues ſtill, and dead men, and thinke them- ſelues

selues bewitched or dead: if it bee extreame, they thinke they heare hideous noyes, see and talke ^d with blacke men, and converse familiarly with diuells, and such strange Chimeras and visions, (Gordonius) or that they are possessed by them, that some body talks to them, or within them. *Tales melancholici plerumq. demoniaci*, Montaltus consil. 26. ex Avicenna. *Valefcus de Taranta*, had such a woman in cure; that thought she had to doe with the diuell: and *Gentilis Fulgosus quæst. 55.* writes that hee had a melancholy friend, that had a blacke man in the likenesse of a souldier, still following him whereoeuer hee was. *Laurentius cap. 7.* hath many stories of such as haue thought themselves bewitched by their enemies; and some that would eate no meat as being dead. ^s Anno 1550. an Advocate of *Paris* fell into such a melancholy fit, that he belieued verily he was dead, hee could not be perswaded otherwise, or to eate or drinke, till a kinsman of his, a Scholler of *Bourges* did eate before him, dressed like a corse. The story, saith *Serres*, was acted in a Comedy before *Charles* the ninth. Some thinke they are beasts, wolues, hogges and cry like dogges, foxes, bray like asses, and low like kine, as King *Prætus* daughters. ^h *Hildesheim spicel. 2. de Maniâ*, hath an example of a Dutch Baron so affected, and *Trincavelius lib. 1. consil. 11.* another of a noble man in his country, ⁱ that thought hee was certainly a beast, and would imitate most of their voices, with many such symptomes; which may properly be reduced to this kinde.

If it proceed from the feuerall combinations of these foure humours, or spirits, *Herc. de Saxon.* addes, hot, cold, dry, moist, darke, confused, settled, constrained, as it participates of matter, or is without matter, the symptomes are likewise mixt. One thinkes himselfe a giant, another a dwarfe; one is heavy as lead, another is as light as a feather. *Marcellus Donatus l. 2. cap. 41.* makes mention out of *Seneca*, of one *Senecio* a rich man, ^k that thought himselfe and every thing else he had, great: great wife, great horses, could not abide little things, but would haue great pots to drinke in, great hose, and great shooes bigger then his feet. Like her in ^l *Trallianus*, that supposed shee could shake all the world with her finger, and was afraid to clinch her hand together least shee should crush the world like an apple in peeces: or him in *Galen*, that thought he was ^m *Atlas*, and sustained heauen with his shoulders. Another thinkes himselfe so little, that he can creepe into a mousehole: one feares heauen will fall on his head: a second is a cock, and such a one ⁿ *Guianerius* saith hee saw at *Padua*, that would clap his hands together and crowe. ^o Another thinkes he is a Nightingall, and therefore sings all the night long: another hee is all glasse, a pitcher, and will therefore let no body come neere him, and such a one ^{*} *Laurentius* giues out vpon his credit, that he knew in *France*. *Christophorus à Vega cap. 3. lib. 14.* *Schenkius & Marcellus Donatus lib. 2. cap. 1.* haue many such examples, and one amongst the rest of a Baker in *Farrara*, that thought hee was composed of butter, and durst not sit in the sunne, or come neere the fire for feare of being melted: of another that thought hee was a case of leather, stuffed with winde. Some laugh, weepe, some are mad, some dejected, moped, some by fits, others continuat, &c. Some haue a corrupt eare, they thinke they heare musicke, or some hideous noyse as their phantasie conceaues, corrupt eyes, some smelling: some one sense, some another. ^p *Lewis* the eleuenth had a conceit euery thing did stinke about him, all the

d Videntur sibi videre monachos nigros & demones, & suspensas & mortuos.

e Quævis nocte se cum demone coire putat: & Semper iere vidisse militem nigrum præsentem.

g Anthony de Verdeur.

h Quidam mugitus brum emulantur, & per cora se putant, ut Præti filie.
i Raro quoniam mugitus bouum, & rugitus asinorum, & aliorum animalium voces effingit.

k Omnia magna putabat, uxorem magnam, grandes equos, abhoruit omnia parua, magna pericula & calamamenta pedibus maiora.

l Lib. 1. cap. 16. putauit se uno digito posse totum mundum conterere.

m Sustinet humeris colum ædificatum.

n Cap. 1. Tract. 15. alius se galium putat, alius lucernam.

o Trallianus.

** Cap. 7. de mel.*

p Anthony de Verdeur.

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9 Cap. 7. de mel.

odoriferous perfumes they could get, would not ease him, but still hee smelled a filthy stinke. A melancholy French Poet in 9 *Laurentius*, being sicke of a feuer, and troubled with waking, by his Physitians was appointed to vse *unguentum populeum* to annoint his temples; but hee loathed the smell of it, that for many yeares after, all that came neere him he imagined to sent of it, and would let no man talke with him but aloofe off, or weare any new clothes, because hee thought still they smelled of it; in all other things, wise and discret, he would talke sensibly, saue onely in this. A Gentleman in *Lymosen*, saith *Anthony Verdeur*, was perswaded hee had but one legge, affrighted by a wild boare, that by chance stroke him on the legge: he could not bee satisfied his legge was sound (in all other things well) vntill two *Franciscans* by chance comming that way, fully remoued him from that conceipt. *Sed abundè fabularum audiuimus.*

SUBSECT. 4.

Symptomes from Education, custome, continuance of time, our condition, mixt with other diseases, by fits, inclination, &c.



Nother great occasion of the variety of these symptomes, proceeds from custome, discipline, education, and seuerall inclination, *This humor will imprint in melancholy men the objects most answerable to their condition of life, and ordinary actions, & dispose*

men according to their seuerall studies and callings. If an ambitious man become melancholy, hee forthwith thinkes hee is a King, an Emperour, a Monarch, and walkes alone, pleasing himselfe with a vaine hope of some future preferment, or present as he supposeth, and with all acts a Lords part, takes vpon him to bee some statesman or magnifico, makes congies, giues entertainment, lookes bigge, &c. *Francisco Sansouino* records of a melancholy man in *Cremona*, that would not be induced to belieue, but that he was Pope, gaue pardons, made Cardinals, &c. *Christophorus à Vega* makes mention of another of his acquaintance, that thought he was a King, driuen from his Kingdome, and was very anxious to recouer his estate. A couetous person is still conversant about purchasing of lands and tenements, plotting in his minde how to compasse such & such Mannors, as if he were already Lord of, and able to goe through with it; all he sees is his, *re or spe*, he hath deuoured it in hope, or else in conceipt esteemes it his owne; like him in *Athenaus*, that thought all the ships in the haven to be his owne. A lasciuious *inamorato*, plots all the day long to please his mistresse, acts and struts, and carries himselfe as if she were in preience, still dreaming of her, as *Pamphilus* of his *Glycerium*, or as some doe in their morning sleepe. *Marcellus Donatus* knew such a Gentlewoman in *Mantua*, called *Elionora Meliorina*, that constantly believed shee was married to a King, and *would kneele downe and talke with him, as if he had beene there present with his associats, and if shee had found by chance a peece of glasse in a muck-hill or in the street, she would say that it was a iewel sent from her Lord and husband.* If deuout and religious, hee is all for fasting, prayer, ceremonies, almes, interpretations, visions, prophecies, reuelations,

1 *Laurentius*
cap. 6.

5 *Lib. 3. cap. 14.*
qui se regem putauit regno expulsum.
6 *Dipnosophist. lib. Thrasilaus*
putauit omnes naves in Pireum portum ap. elantes suas, esse.

11 *De hist. Med. mirab. lib. 2. cap. 1.*
12 *Genibus flexis loqui cum illo voluit. & adstruere iam iam putauit, &c.*

lations, y he is inspired by the holy Ghost; full of the spirit: one while hee is
 faued, another while damned, or still troubled in minde for his sinnes, the di-
 uell will surely haue him; &c. more of these in the third Partition of loue
 Melancholy. ^z A Schollers minde is busied about his studies; hee applaudes
 himselfe for that he hath done, or hopes to doe, one while fearing to be out
 in his next exercise, another while contemning all censures, envies one, emu-
 lates another, or else with indefatigable paines and meditation, consumes
 himselfe. So of the rest, all which vary according to the more remisse, and
 violent impression of the object, or as the humor it selfe is intended or re-
 mitted. For some are so gently melancholy; that in all their carriage, and to
 the outward apprehension of others, it can hardly be discerned, yet to them
 an intolerable burden, and not to be endured. ^a *Quedam occulta, quedam ma-*
nifesta, some signes are manifest and obvious to all at all times, some to few,
 or seldome, or hardly perceaued, let them keepe their owne counsell; none
 will take notice or suspect them, *They doe not expresse in outward shew their*
depraued imaginations, as ^{*} Hercules de Saxonia obserues, but conceale them
 wholly to themselves, and are very wise men, as I haue often seene; some feare,
 some doe not feare at all, as such as thinke themselves Kings or dead, some haue
 more signes, some fewer, some great, some lesse, some vex, fret, still feare, grieue;
 lament, suspect, laugh, sing, weepe, chafe, &c. by fits (as I haue said) or more
 during and permanent. Some dote in one thing, are most childish, and ridi-
 culous, and to be wondred at in that; and yet for all other matters, most dis-
 creet and wise. To some it is in disposition, to another in habit; and as they
 write of heat and cold, we may say of this humour, one is *melancholicus ad*
osco, a second two degrees lesse, a third halfe way. 'Tis super particular; *ses-*
qui altera, sesquitercia, and *superbipartiens tertias, quintas*, *Melancholia*, &c.
 all those Geometrical proportions are too little to expresse it. ^b It comes to
 many by fits, and goes; to others it is continueate, many (saith ^c Fauentinus) in
 Spring and fall onely are molested, some once a yeare; as that Roman ^d Galen
 speakes of: ^e one, at the coniunction of the Moone alone, or some vnfortu-
 nate aspects, at such and such set houres and times, like the sea-tides, to some
 women when they be with child as [†] Plater notes; neuer otherwise: to others
 it is settled and fixed: to one led about and variable still by that *ignis fatuus* of
 phantasie, like an *arthritis* or running gout, 'tis heere and there, and in euery
 ioynnt, allwayes molesting some part or other; or if the body be free, in a my-
 riade of formes exercising the minde. A second once peradventure in his life,
 hath a most grievous fit, once in seauen yeares, once in fife yeares, euen to the
 extremity of madnesse, death, or dotage, and that vpon some ferall accident
 or perturbation, terrible object, and that for a time, neuer perhaps so before,
 neuer after. A third is moued vpon all such troublesome objects, crosse for-
 tune, disaster and violent passions, otherwise free, once troubled in three or
 foure yeares. A fourth, if things be to his minde, or he in action, well pleased,
 in good company, is most iocund, and of a good complexion: if idle, or alone
 all amort, or carried away wholly with pleasant dreames and phantasies, but
 if once crossed and displeased,

[†] *Pectore concipiet nil nisi triste suo.*

his countenance is altered on a sudden, his heart heavy, irksome thoughts
 crucifie his soule, and in an instant he is moped or weary of his life, hee will
 kill

y Gordo. iuu.
 quod sit propheta,
 et infans a
 spiritu sancto.
 z Qui forensibus
 causis insudat
 nil nisi arrepta
 cogitat. & sup-
 plices libellus,
 alius non nisi
 verus facit.
 P. Forestus.

a Gordonius.

* Verbo non ex-
 primunt, nec o-
 pere, sed alia
 mente recon-
 dunt, & sunt vi-
 ri prudentissimi,
 quos ego saepe
 vidi, cum multi
 sint sine timore,
 ut qui se reges
 & mortuos pu-
 tant, plura signa
 quidam habent,
 pauciora, maio-
 ra, minora.

b Trallianus
 lib. 1. 16. alii in
 ternalla quidam
 habent, ut etiam
 consuetudine admi-
 nistrant, alii in
 continuo delirio
 sunt, &c.

c Prat. mag.
 Vere tantum &
 autumno.
 † De mentis alie-
 nat. cap. 3.
 d Lib. de huma-
 ribus.

e Guianerius.

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kill himselfe. A fift complaines in his youth, a sixt in his middle age, the last in his old age.

f Levianus Lem-
nius, Iason Pra-
tensis, blanda ab
initio.

Generally thus much we may conclude of melancholy: That it is ^f most pleasant at first, I say, *mentis gratissimus error*, a most delightfome humour, to walke alone, meditate, lye in bed whole daies, dreaming awake as it were; & frame a thousand phantasticall imaginations vnto themselves. They are neuer better pleased then when they are so doing, they are in Paradise for the time, and cannot well endure to be interrupt, with him in the Poet,

g Hor.

----g pol me occidisti amici, non servastis ait!----

you have vndone him, he complaines, if you trouble him: tell him what inconvenience will follow, what will be the event, all is one, *canis ad vomitum*, [†] tis so pleasaut, he cannot refraine. He may thus continue peradventure many years by reason of a strong temperature, or some mixture of businesse, which may divert his cogitations: but at the last *lesa Imaginatio*, his phantasie is crased, & now habituated to such toyes, cannot but worke still like a fate, the Sceane alters vpon a sudden, Feare and Sorrow supplant those pleasing thoughts, suspition, discontent, and perpetuall anxiety succeed in their places, so by little and little, by that shoeing horne of idlenesse, and voluntary solitarinesse, melancholy this ferall fiend is drawne on, & *quantum vertice ad auras Aethereas, tantum radice* ^h in Tartara tendit, it was not so delicious at first, as now it is bitter and harsh: a cankered soule macerated with cares and discontents, *tedium vite*, impatience, inconstancy, irresolution, precipitate them vnto vnspeakable miseries. They cannot endure company, light, or life it selfe some, vnfit for action, and the like. ⁱ Their bodies are leane and dried vp, withered, vgly, their looks harsh, very dull, and their soules tormented, as they are more or lesse intangled, as the humour hath beene intended, or according to the continuance of time they have beene troubled.

h Virg.
i Corpus cada-
verosum.
Psal 67. castiosa
est facies mea
pro egritudine
anime.
k Lib. 9. ad Al-
mansorem.
l Practica ma-
iore.

m Quum ore
loquitur que
corde concepit,
quum subita de
vna re ad aliud
transit, neq; rati-
onem de aliquo
reddidit tunc est
in medio, atqui
incipit operari
qua loquitur, in
summo gradu
est.

n Cap. 19. Par-
tic. 2
Loquitur secum
et ad alios, ac si
vere praesentes.
Aug. cap. 11. lib.
de cura pro mor-
tuis gerenda.

Rhasis.
o Quum res ad
hoc devenit, ut
ea que cogitare
ceperit, ore pro-
met, atq; actus
permisceat, tum
perfecta melan-
cholia est.

To discerne all which symptomesthe better, ^k Rhasis the Arabian makes three degrees of them. The first is, *falsa cogitatio*, false conceipts and idle thoughts: to misconster and amplify, aggravating euery thing they conceaue or feare: the second is, *falso cogitato loqui*, to talke to themselves, or to vse inarticulate, incondite voices, speeches, obsolese gestures, and plainely to vtter their mindes and conceipts of their hearts by their words, and actions, as to laugh, weepe, to be silent, not to sleepe, eat their meat, &c. the third is to put in practise that which they thinke or speake. *Sauanorola Rub. 11. tract. 8. cap. 1. de egritud. cap.* confirmes as much, ^m when hee begins to expresse that in words, which he conceaues in his heart, or talks idly, or goes from one thing to another, which ⁿ Gordonius calls, *nec caput habentia, nec caudam*, he is in the middle way: ^o but when he begins to act it likewise, and to put his fopperies in execution, he is then in the extent of Melancholy or madnesse it selfe.

This progresse of Melancholy you shall easily obserue in them that haue beene so affected, they goe smiling to themselves at first, at length they laugh out; at first solitary, at last they can indure no company: or if they doe, they are now dizards, past sense and shame, quite moped, they care not what they say or doe, all their actions, words, gestures, are furious or ridiculous. At first his minde is troubled, he doth not attend what is said, if you tell him a tale, he cries at last what said you? but in the end he mutters to himselfe, as

old

old women doe many times, or old men when they sit alone; vpon a sudden they laugh, whoop, hollow, or runne away, and sweare they see or heare players, & Divells, Hobgoblins, Ghosts, strike, or strut, &c. grow humorous in the end: Like him in the Poet. *sepe ducentos, sepe decem servos*, he will dresse himselfe, and vndresse, carelesse at last, growes insensible, stupid or mad. q He howles like a wolfe, barks like a dog, and raues like *Ajax* and *Orestes*, heares Musicke and outcries, which no man else hears. As r he did whom *Amatus Lusitanus* mentioneth *cent. 3. cura. 55.* or that woman in f *Springer*, that spake many languages, and said she was possessed: That Farmer in t *Prosper Caleni-* us, that disputed and discoursed learnedly in Philosophy and Astronomy, with *Alexander Achilles* his master, at *Boloigne* in *Italy*. But of these I haue already spoken.

p Melancholici se videre & audire putant de mones. Lavater de spectris part. 3 cap. 2. q Wierus lib. 3. cap 31. r Michael a musian. s Malleo males. t Lib. de atrabile.

Who can sufficiently speake of these symptomes, or prescribe rules to comprehend them? as *Eccho* to the painter in t *Ausonius*, *vane quid affectas* &c. foolish fellow what wilt? if you must needs paint me paint a voice, & *similem si vis pingere, pingere sonum*; if you will describe melancholy, describe a phantasticall conceipt, a corrupt imagination, vaine thoughts and different which who can doe? The foure and twenty letters make no more variety of words in diuers languages, then melancholy conceipts produce diversity of symptomes in seuerall persons. They are irregular, obscure, various so infinite, *Proteus* himselfe is not so diuers, you may as well make the *Moone* a new coat, as a true character of a melancholy man; as soone finde the motion of a bird in the aire, as the heart of man, a melancholy man. They are so confused, I say diuers, intermixt with other diseases. As the species be confounded (which u I haue shewed) so are the symptomes; Sometimes with headache, *Cacexia*, dropisie, stone; as you may perceiue by those seuerall examples and illustrations, collected by x *Hildesheim speciel. 2. Mercurialis consil. 118. cap. 6.* & 11. with headach, Epilepsie, *Priapismus. Trincavelius consil. 12. lib. 1.* consil. 49. with gout: *caninus appetitus. Montanus consil. 26. & c. 23. 234. 249.* with falling sicknesse, headach, *Vertigo. Lycanthropia, & c. I. Caesar Claudinus consult. 4. consult. 89. & 116.* with gout, Agues, Hemrods, stone, &c. who can distinguish these melancholy symptomes so intermixt with others, or apply them to their seuerall kindes, confine them into method? Tis hard I confesse yet I haue disposed of them as I could, & will descend to particularize them according to their species. For hitherto I haue expatiated in more generall lists or termes, speaking promiscuously of such ordinary signes, which occur amongst writers. Not that they are all to be found in one man, for that were to paint a monster or Chimera, not a man; but some in one, some in another, and that successiue or at severall times.

u Part. 1. subf. 2. memb. 2. x De delirio melancholia & mania.

Which I haue beene the more curious to expresse and report, not to vpbraid any miserable man, or by way of derision (I rather pittie them) but the better to discern; to apply remedies vnto them; & to shew that the best and foundest of vs all, is in great danger, how much we ought to feare our owne fickle estates, remember our miseries and vanities, examine and humiliate our selues, seeke to God, and call to him for mercy, that needs not looke for any rods to scourge our selues, since wee carry them in our bowels, and that our soules are in a miserable captiuitie, if the light of grace and heauenly truth, doth not shine continually vpon vs: and by our discretion to moderate

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moderate our selues, to bee more circumspect and wary in the midst of these dangers.

MEMB. 2. SUBSECT. I.

Symptomes of head Melancholy.

y Nicholas Pifo
Si signa circa
ventriculum nō
apparent, nec
sanctus male af-
fectus, & ad sunt
timor & mēsti-
tia, cerebrum ip-
sum existiman-
dum est, &c.

1 Tract. de mel.
cap. 13. & c. Ex-
iamperie spiri-
tuum, & c. re-
bri motu, tene-
brositate.

2 Facie senten-
bente & vesce-
cente, quibus
etiam ali quan-
do adsunt pustu-
le.

a Io. Pantheon
cap de Mel. Si
cerebrum pri-
mario afficitur
ad sunt capitis
grauitas, fixi
oculi, &c.

b Laurent. cap.
3. si à cerebro ex-
siccitate, tum
capitis erit leui-
tas, sitis, vigilia,
paucitas super-
fluatium in o-
culis & naribus.

c Si nulla digna
lesio ventriculo,
quoniam in hac
melancholia ca-
pitis, exigua non
nunquam ven-
triculi pathema-
ta conueniunt, duo
enim hac mem-
bra sibi inuicem
affectionem
transmittunt.

d Postrema ma-
gis flauisca.

e Si minus mo-
lestie circa ven-
triculum aut
ventrem, in
cerebrum primario afficitur, & curare oportet hunc effectum, per cibos status exortes, & bona coctionis &c. raro cerebrum afficitur
(sine ventriculo, & sanguinem adurit caput calidius, & in desummi melancholi adusti, animum exagitant.



FF no Symptomes appeare about the stomacke, nor the blood bee mis-
affected, and feare and sorrow continue, it is to bee thought the Braine
it selfe is troubled, by reason of a melancholy iuyce bred in it, or other-
wayes conuayed into it, and that euill iuyce is from the distemperature
of the part, or left after some inflammation, Thus far Pifo. But this is not al-
wayes true, for blood and hypocondries both are often affected euen in head
melancholy. * Hercules de Saxoniâ differs here from the common currene of
Writers, putting peculiar signes of head melancholy, from the sole distem-
perature of spirits in the Braine, as they are hot, cold, dry, moist, all without
matter, from the motion alone, and tenebrosity of spirits; of melancholy, which
proceedes from humors by adustion, he treates a part, with their seuerall
symptomes and cures. The common signes, if it be by essence in the head,
are ruddinesse of face, high sanguine complexion, most part rubore saturato, & one
calls it, a bleweish, and sometimes full of pumpels, with red eyes. Avicenna
lib. 3. Fen. 2. Tract. 4. cap. 18. Duretus and others out of Galen. de affect. lib. 3.
cap. 6. a Hercules de Saxoniâ to this of rednesse of face, addes heauinesse of the
head, fixed and hollow eyes. b If it proceed from drynesse of the braine, then their
heads will be light, vertiginous, and they most apt to wake, and to continue whole
months together without sleepe. Few excrements in their eyes and nostrils, and
often bald by reason of excesse of drynes. Montaltus addes cap. 17. If it pro-
ceed from moisture, dulnes, droulines, headache followes; and as Salust Sal-
vianus cap. 1. lib. 2. out of his owne experience found, Epilepticall, with a
multitude of humors in the head. They are very bashfull, if ruddy, apt to
blush, and to be red vpon all occasions, præsertim si metus accesserit. But the
chiefeft symptome to discern this species, as I haue said, is this, that there be
no notable signes in the stomack, Hypocôdries, or elsewhere, digna, as c Mon-
taltus tearmes them, or of greater note, because oftentimes the passions of
the stomack concurre with them. Wind is common to all three species, and
is not excluded, onely that of the Hypocondries, is d more windy then the rest,
saith Hollerius. Etius tetrabib. l. 2. sect. 2. cap. 9. & 10. maintaines the same,
e if there bee more signes, and more euident in the head then elsewhere, the
Braine is primarily affected, and prescribes head melancholy to bee cured by
meats amongst the rest, void of winde, and good iuyce, not excluding winde,
or corrupt blood, euen in head melancholy it selfe: but these species are of-
ten confounded, and so are their symptomes, as I haue already proued. The
symptomes of the minde are superfluous, and continuall cogitations: f for
when the head is heated, it scorseth the blood, and from thence proceed melan-
choly fumes, which trouble the minde. Avicenna. They are very cholerick,
and soone hote, solitary, sad, often silent, watchfull, discontent, Montaltus
cap. 24. If any thing trouble them, they cannot sleepe, but fret themselves

still,

still, till another object mitigate; or time weare it out. They haue grieuous passions, and immoderate perturbations of the minde, feare, sorrow &c. yet not so continuat, but that they are sometimes merry, apt to profuse laughter, which is more to be wondred at, and that by the authority, of *Galen* ^{g Lib de loc. af. sect. cap 6.} *prærubri iocosis delectantur & irrisores plerumq; sunt*, if they bee ruddy; they are delighted in jests, and oftentimes scoffers themselues, conceited; and as *Rhodericus à Vega* comments on that place of *Galen*, merry, witty, of a pleasant disposition, and yet grievously melancholy anon after: *omnia discunt sine doctore*, saith *Areteus*, they learne without a teacher: and as *Laurentius* supposeth, those ferall passions and symptomes of such as thinke themselues glasse, pitchers, feathers &c. speake strange languages; proceed à *calore cerebri* (if it be in excesse) from the Braines distempered heart.

S V B S E C T. 2.

Symptomes of windy Hypochondriacall Melancholy.

IN this Hypochondriacall or flatuons melancholy, the symptomes are so ambiguous saith *Crato* in a counsell of his for a Noblewoman, that the most exquisite Physitians cannot determine of the part affected. *Mathew Flaccius* consulted about a Noble matron, confessed as much, that in this malady hee with *Hollerius*, *Fracastrorius*, *Falopius*, and others, being to giue their sentence of a party labouring of Hypochondriacall melancholy, could not finde out by the symptomes, which part was most especially affected; some said the wombe, some heart, some stomach, &c. and therefore *Crato. consil. 24. lib. 1.* boldly averres, that in this diuersity of symptomes, which commonly accompany this disease, ^{k no Physitian} *can truly say what part is affected. Galen. lib. 3. de loc. affect.* reckons vp these ordinary symptomes, which all the Neotericks repeat of *Diocles*; onely this fault hee findes with him, that hee puts not Feare and Sorrow amongst the other signes. *Trincavelius* excuseth *Diocles lib. 3. consil. 35.* because that oftentimes in a strong head and constitution, a generous spirit, and a valiant, these symptomes appeare not, by reason of his valour and courage. * *Hercules de Saxoniâ* (to whom I subscribe) is of the same minde (which I haue before touched) that Feare and Sorrow are not generall Symptomes; some feare, and are not sad; some bee sad and feare not; some neither feare, nor grieve. The rest are these, beside Feare and Sorrow, ^l *Sharpe belchings, full-some crudities, heat in the bowels, winde and rumbling in the guts, vehement gripings, paine in the belly and stomach some times, after meat that is hard of concoction, much watering of the stomacke, and moist spittle, cold sweat, importunus sudor, unseasonable sweate all ouer the body, as Octavius Horatianus lib. 2. cap. 5.* calls it, cold ioynts, indigestion, ^m *they cannot endure their owne full-some belchings, continuall winde about their Hypochondries, heate and griping in their bowels, præcordia furlum convelluntur, midriffe and bowels are pulled up, the veines about their eyes looked red, and swell from vapors and*

ⁱ Hildebrandi
specul. 1. de mel.

^h In Hypochondri-
aca melancholia
adeo ambigua
sunt symptoma-
ta, ut etiam ex-
ercitatissimi me-
dici de loco affe-
cto statuere non
possint.

^k Medici de lo-
co affecto ne-
queunt statuere.

* Traet. posthu-
mo de mel. Pa-
tavi edit. 1620

per Borzettum
Bibliop. cap. 2.

^l Aciditæ ruditate, æstus
in præcordiis,
status, interdum
vericuli dolo-
res vehemens.

sumptoque cibo
concoctum diffi-
cilius huiusmodi
humiditatem multum
sequitur, &c.

^m Hip. lib. de mel.
Galenus, Melan-
cholicus e Rusto
& Aetio. Albu-
marus, Pilo,

Montalium,
Brueel, Wecker,

indigestione laborant, nictus suos in sua res perhorrescunt, viscerum dolores habent.

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n Montanius c.
13. Wecker. Euf-
ebius cap. 13.
Alcomarus c. 7.
Laurentius c. 73
Briuel. Gordon.

o Praet. maior:
dolor in eo &
vix uositas, nau-
sea.

q v: araden-
saq. nubes soli
effusa, radios &
lumen eius in-
tercipit & offu-
scat: sic &c.
x v: fumus e
camino.

winde. Their eares sing now and then, *Vertigo* and giddinesse come by fits, turbulent dreames, drynesse, leannesse, apt they are to sweate vpon all occasi-
ons, of all colours and complexions. Many of them are high coloured espe-
cially after meales, which symptome Cardinall *Cacius* was much troubled
with, and of which he complained to *Prosper Calenus* his Physitian, hee could
not eat, or drinke a cup of wine, but he was as red in the face, as if he had been
at a Maiors feast. That Symptome alone vexeth many. n Some againe are
blacke, pale, ruddy, sometime their shoulders, and shoulder blades ake, there
is a leaping all ouer their bodies, sudden trembling, a palpitation of the hart,
and that *cardiaca passio*, griefe in the mouth of the stomacke, which maketh
the patient thinke his heart it selfe aketh, and sometimes suffocation, *difficul-
tas anhelitus*, short breath, hard winde, strong pulse, fawning. *Montanus con-
sil. 55. Trincavelius lib. 3. consil. 36. & 37. Fernelius cons. 43. Frambesarius
consult. lib. 1. consil. 17. Hildisheim, Claudinus &c.* giue instance of euery par-
ticular. The peculiar symptomes, which properly belong to each part, bee
these. If it proceed from the stomacke, saith o *Sauanarola*, 'tis full of paine,
winde. *Guianerius* addes, *vertigo, nausea*, much spitting, &c. If from the my-
rache, a swelling and winde in the Hypochondries, a lothing, and appetite to
vomit, pulling vpward: If from the heart, aking and trembling of it, much
heauinesse. If from the liuer, there is vsually a paine in the right Hypocon-
dry: If from the splene, hardnesse and griefe in the left Hypochondry, a rum-
bling, much appetite and small digestion, *Avicenna*: If from the Meseraicke
veines and liuer on the other side, little or no appetite, *Herc. de Saxonia*: If
from the Hypochondries, a rumbling, inflation, concoction is hindered, often
belching &c. And from these crudities, windy vapors ascend vp to the brain,
which trouble the Imagination, and cause teare, sorrow, dulnesse, heauinesse,
many terrible conceits and Chimeras, as *Lemnius* well obserues *lib. 1. cap.*
16. as 9 a blacke and thicke cloud couers the Sunne, and intercepts his beames &
light, so doth this melancholy vapor obnubilate the mind, inforce it to many ab-
surd thoughts and imaginations, and compell good, wise, honest, discreet men
(arising to the Braine from the lower parts, & as smoake out of a chimney) to
dote, speake, and doe that which becomes them not, their persons, callings,
wisdomes. One by reason of those ascending vapors and gripings, rumbling
beneath, will not be perswaded but that he hath a serpent in his guts, a viper,
another frogs. *Trallianus* relates a story of a woman, that imagined she had
swallowed an Eele, or a Serpent; and *Felix Platerus obseruat. lib. 1.* hath a
most memorable example of a Countrey man of his, that by chance falling
into a pit where frogs and frogs-spawn was, and a little of that water swal-
lowed, began to suspect that hee had likewise swallowed frogs spawn, and
with that conceit and feare, his phantasie wrought so farre, that hee verily
thought he had young liue frogs in his belly, *qui vivebant ex alimento suo*,
that liued by his nourishment, and was so certainly perswaded of it, that for
many yeares following, he could not be rectified in his conceit: He studied
Physick feuen yeares together to cure himselfe, trauelled into Italy, France
and Germany to conferre with the best Physitians about it, and A^o 1609. al-
ked his counsell amongst the rest, he told him it was winde, his conceit, &c.
but *mordicus contradicere, & ore, & scriptis probare nitebatur*: no saying
would serue, it was no winde, but reall frogges: and doe you not heare them
croake

croake: *Platerus* would have deceived him, by putting liue frogs into his excrements: but he being a Physitian himselfe, would not be deceived, *vir prudens alias, & doctus*, a wise and learned man otherwise, a Doctor of Physick, and after seuen yeares dotage in this kinde, à *Phantasia liberatus est*, hee was cured. *Laurentius* and *Goulart* haue many such examples, if you bee desirous to read them. One commodity about the rest which are melancholy, these windie flatuous haue, *lucida intervalla*, their symptomes and paines are not vsually so continuare as the rest, but come by fits, feare and sorrow, and the rest: yet in another they exceed all others; and that is, *they are luxurious, incontinent, and prone to Venerie*, by reason of winde, & *facile amant, & quam libet ferè amant.* (*Iason Pratensis*) *Rhasis* is of opinion, that *Venus* doth many of them much good; the other symptomes of the minde be common with the rest.

*Hypocor triaci maxime affe-
stant coire, &
multiplicatur
coitus in ipso, et
quid venositas
tes multiplican-
tur in hypoco-
ndriis, & coitus
sepe adlevat huius
venositates.
Cont. lib. 1.
tract. 9.*

SUBJECT. 3.

Symptomes of Melancholy abounding in the whole body.



Heir Bodies that are affected with this vniuersall melancholy, are most part blacke, *the melancholy iuice is redundant all ouer*, hirsute they are, and leane, they haue broad veines, their blood is grosse and thicke. *Their Spleene is weake*, and a Liuer apt to ingender the humour; they haue kept bad diet, or haue had some evacuation stopped, as hæmrods, or moneths in women, which *Trallianus* in the cure, would haue carefully to bee inquired, and withall to obserue of what complexion the party is of, black or red. For as *Forrestus* and *Hollerius* contend, if they be blacke, it proceeds from abundance of naturall melancholy; if it proceed from cares, discontents, diet, exercise, &c. they may be as well of any other colour: red, yellow, pale, as blacke, and yet their whole blood corrupt: *præ rubra colore sæpe sunt tales, sæpe flavi* (saith *Montaltus* cap. 22.) The best way to discern this species, is to let them bleed, if the blood be corrupt, thick and black, and they withall free from those Hypochondriacall Symptomes, & not so grievously troubled with them, or those of the head, it argues they are melancholy à *toto corpore*. The fumes which arise from this corrupt blood, disturbe the minde, and make them fearefull and sorrowfull, heavy hearted, as the rest, dejected, discontented, solitary, silent, weary of their liues, dull & heauie, or merry, &c. and if farre gone, that which *Apuleius* wished to his enemy, by way of imprecation, is true in them; *Dead mens bones, hobgoblins, ghosts, are euer in their mindes, and meet them still in euery turne: all the bugbeares of the night, and terrors, fairybabes of tombes and graues are before their eyes, and in their thoughts, as to women and children, if they be in the darke alone.* If they heare, or read, or see any tragicall object, it sticks by them, they are afraid of death, and yet weary of their liues, in their discontented humours they quarrell with all the world, bitterly inveigh, taxe satyrically, & because they cannot otherwise vent their passions, or redresse what is amisse, as they meane, they will by death at last be reuenged on themselves.

*urcker. Melancholicus succus toto corpore redundans.
x Spleen natua imbecillior. Montaltus, cap. 22.
y Lib. 1. cap. 16.
Interrogare conuenit, an aliqui evacuationis re-
tentis obvenit, viri in hemor-
mulierum me-
struis, & vide faciem similiter an sit rubicunda.
z Naturales nigri acquisiti à toto corpore, sæpe rubicundi.
a Montaltus cap. 22. Piso. Ex colore sanguinis si minuas venas si fluat, niger, &c.
b Apul. lib. 1. super obvie species mortuorum quicquid umbrarum est visum, quicquid leturum*

et luctuorum oculis suis aggerunt, sibi fingunt omnia nocturnum occuracula, omnia bustorum formidamina, cernia sepulchrorum terri-

Symptomes of Maides, Nunnes, and Widowes melancholy,



Ecause Lodovicus Mercatus in his second booke de mulier. affect. cap. 4. and Rodericus à Castro de morbis mulier: cap. 3. lib. 2. two famous Physitians in Spaine, Daniel Sennertus of Wittenberge lib. 1. part. 2. cap. 13. with others, haue vouchsafed in their workes not long since published to write two iust Treatises de Melancholiâ Virginum, Monialium & viduarum, as a peculiar Species of Melancholy (which I haue already specified) distinct from the rest: (a for it much differs from that which commonly befalls men and other women, as hauing one onely cause proper to women alone) I may not omit in this generall Suruey of Melancholy Symptomes, to set downe the particular signes of such parties so misaffected.

a Differt enim ab ea que viris & reliquis feminis communitur contingit, propriam habens causam.

b Ex mensurâ sanguinis tetra ad cor & cerebrum exhalatione, vitiatum semina mentem perturbant, &c. non per essentiam sed per consensum.

Animus merens & anxius inie malum trahit, & spiritus cerebrum obfuscatur, quæ cuncta augentur, &c. Cum casito delirio ac dolore alienius partis internæ, dorsi, hypocondrii, cordis regionem & uniuersam matrem interdum occupant &c. Cuius aliquando squallida, aspera, rugosa, præcæque cubitis, genibus, & digitorum articulis, præcordia ingenti sepe terrore tremant & pullant, cumque vapor excitatus sursum evolat, cor palpitat aut premitur. animus deficit, &c.

The causes are assigned out of Hippocrates, Cleopatra, Moschion, and those old Gyneciorum Scriptores, of this ferall maladie, in more ancient Maides, Widowes, and barren Women, ob septum transversum violatum, saith Mercatus, by reason of the midriffe or Diaphragma, heart and braine offended with those vitious vapours which come from menstruous blood, inflammationem arteriæ circa dorsum, Rodericus addes, an inflammation of the backe, which with the rest is offended by b that fuliginous exhalation of corrupt seed, troubling the Braine, heart and minde; the braine I say, not in essence, but by consent, Vniuersa enim huius affectus causa ab utero pendet, & a sanguinis menstrui malitia, for in a word, the whole maladie proceeds from that inflammation, putredity, black smoakie vapours, &c. from thence comes care, sorrow, & anxiety, obfuscation of spirits, desperation, and the like, which are intended or remitted, si amatorius accesserit ardor, or any other violent object or perturbation of minde. This melancholy may happen to Widowes, with much care and sorrow, as frequently it doth, by reason of a sudden alteration of their accustomed course of life, &c. To such as lie in child-bed ob suppressionem purgationem; but to Nunnes and more ancient Maids, and some barren Women for the causes aboue said, 'tis more familiar, crebrius his quam reliquis accidit inquit Rodericus, the rest are not altogether excluded.

Out of these causes, Rodericus defines it with Aretius, to bee angorem animi, a vexation of the minde, a sudden sorrow from a small, light, or no occasion, c with a kinde of still dotage & griefe of some part or other, head, heart, breasts, sides, backe, belly, &c. with much solitarinesse, weeping, distraction, &c. from which they are sometimes suddenly deliuered, because it comes & goes by fits, and is not so permanent as other melancholy.

But to leaue this briefe description, the most ordinary symptomes be these pulsatio iuxta dorsum, a beating about the backe which is almost perpetuall, the skin is many times rough, fqualid, especially as Aretius obserues, about the armes, knees, and knuckles. The midriffe and heart-strings doe burne and beat very fearefully, & whē this vapour or fume is stirred, Ayeth vpward, the heart is selfe beats, is sore griued, and faints, fauces siccate præcluduntur, ut difficulter possit ab uteri strangulatione decerni, like fits of the mother. Aluus plerisque

plerisque, nil reddit, alijs exiguum, acre, biliosum, lotium flavum. They complain many times, saith *Mercatus*, of a great paine in their heads, about their hearts, and hypocondries, and so likewise in their breasts, which are often fore, sometimes ready to sowne, their faces are inflamed, and red, they are dry, thirsty, suddenly hott, much troubled with winde; cannot sleep, &c. And from hence proceed *serina deliramenta*, a brutish kinde of dotage, troublesome sleepe, terrible dreames in the night, *subrusticus pudor & verecundia ignava*, a foolish kinde of bashfulness to some, perverse conceits and opinions, a dejection of minde, much discontent, preposterous judgement. They are apt to loath, dislike, disdain, to be weary of every object, &c. each thing almost is tedious to them, they pine away, void of councell, apt to weep, and tremble, timorous, fearefull, sad, and out of all hope of better fortunes. They take delight in nothing for the time, but loue to bee alone and solitary, though that doe them more harme; And thus they are affected so long as this vapour lasteth; but by and by as pleasant and merry as euer they were in their liues, they sing, discourse and laugh in any good company, vpon all occasions, and so by fits it takes then now and then, except the malady be inveterate; & then 'tis more frequent, vehement and continue. Many of them cannot tell how to expresse themselves in wordes, or how it holds them, what ailes them, you cannot vnderstand them, or well tell what to make of their sayings; so farre gone sometimes, so stupified and distracted, they think themselves bewitched, they are in despaire, apte *ad fletum, desperationem, dolores mammis & hypocondrys*, *Mercatus* therefore addes, now their breasts, now their hypocondries, belly and sides, then their heart and head akes, now heate then wind, now this now that offends, they are weary of all, * and yet will not, cannot againe tell how, where or what offends them, though they be in great paine, and frequently complaine, greeuing, sighing, weeping and discontented still, *sine causa marcescunt*, most part, yet I say they will complaine, grudge, lament, and not be persuaded, but that they are troubled with an evill spirit, which is frequent in *Germany*, saith *Rodericus*, amongst the common sort: and to such as are most grievously affected, (for he makes the degrees of this disease in women) they are in despaire, surely foretold or bewitched, and in extremity of their dotage, (weary of their liues) some of them will attempt to make away themselves. Some thinke they see visions, conferre with spirits and diuells, they shall surely be damned, are afraid of some trechery, imminent danger, and the like, they will not speake, make answer to any question, but are almost distracted, madde, or stupid for the time, and by fits: and thus it holds them, as they are more or lesse affected, and as the inner humour is intended or remitted, or by outward objects and perturbations aggrauated, solitarinesse, idleness, &c.

Many other maladies there are incident to young women, out of that one and only cause aboue specified, many ferall diseases. I will not so much as mention their names, melancholy alone is the subiect of my present discourse from which I will not swaue. The severall cures of this infirmitie, concerning Diet, which must be very sparing, Phlebotomy, Phisick, internall, externall remedies, are at large in great variety in *Rodericus à Castro, Sennertus, and Mercatus*, which who so will, as occasion serues, may make vse of. But the best and surest remedy of all, is to see them well placed, and married to

Id est, maledictio, serena, reverentia, exultatio, prosperum iudicium. Fastidiosa languores, id est, opes, technicis, timentes, maste, cum summo rerum meliorum desperatione, nullas delectantur, solitudine amant, &c.

Nolunt aperire molestiam quam patientur, sed conquiescunt tamen de capite cordis, mammis, &c.

In putos fere mamaci profligere, & strangulati cupiunt, nulla orationis (u. uis) tate ad speciem salutis recuperandam erigi, &c. Familiare non curant, non loquuntur, non respondent, &c. & hec graviora sunt.

† Clisteres & Helloberismu Mathioli sunt meliora.

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good husbands in due time, *hinc ille lachryma*, thats the primary cause, & this the ready cure, to giue them content to their desires. I write not this to patronize any wanton, idle flurt, lasciuious or light huswines, which are too forward many times, vnruely, and apt to cast away themselves on him that comes next, without all care, counsell, circumspection, and judgement. If religion, good discipline, honest education, wholesome exhortation, faire promises, fame and losse of good name, cannot inhibit and deterre such, (which to chaste and sober maids cannot chuse but auaille much) labour and exercise, strict diet, rigor and threats may more opportunely be vsed, and are able of themselves to qualifie and diuert an ill disposed temperament. For seldome shall you see an hired seruant, a poore handmaid, though ancient that is kept hard to her worke, and bodily labour, a course country wench troubled in this kinde, but noble virgins, nice gentlewomen, such as are solitary and idle, liue at ease, lead a life out of action and imployment, that fare well in great houses and Iouiall companies, ill disposed peraduenture of themselves, and not willing to make any resistance, discontented otherwise, of weake judgement, able bodies, and subject to passions (*grandiores Virgines, saith Mercatus, steriles & viduae plerumq; melancholica*) such for the most part are misaffected, and prone to this disease. I doe not so much pittie them that may otherwise be eased, but those alone that out of a strong temperament, innate constitution, are violently carried away with this torrent of inward humours, & though very modest of themselves, sober, religious, vertuous, and well giuen (as many so distressed, maides are) yet cannot make resistance, these griuances will appeare, this malady will take place, and now manifestly shewes it selfe, and may not otherwise be helped. But where am I? Into what subject haue I rushed? What haue I to doe with Nunnes, Maids, Virgins, Widowes? I am a bachelor my selfe, and lead a Monasticke life in a College, *na ego sane ineptus qui hac dixerim*, I confesse 'tis an *indecorum*, and as *Pallas* a Virgin blushed, when *Iupiter* by chance spake of Loue matters in her presence, and turn'd away her face; *me reprimam*, though my subject necessarily require it, I will say no more.

And yet I must and will say something more, adde a word or two *in gratiam Virginum & Viduarum*, in fauour of all such distressed parties, in commiseration of their present estate. And as I cannot chuse but condole their mishap that labour of this infirmitie, and are destitute of helpe in this case, so must I needs inueigh against them that are in fault, more then manifest causes, and as bitterly taxe those tyrannizing Pseudopolititians, superstitious orders, rash vowes, hard-hearted parents, gardians, vnnaturall friends, allies (call them how you will) those carelesse and stupid ouerseers, that out of worldly respects, couetousnesse, supine negligence, their owne priuate ends, (*cum sibi sit interim bene*) can so seuerely reject, stubbornly neglect, & impiously contemne, without all remorse and pittie, the teares, sighes, groanes, and griuous miseries of such poore Soules committed to their charge. How odious and abominable are those superstitious and rash vowes of Popish Monasteries, so to binde and enforce men and women to vowe virginity, to lead a single life against the lawes of nature, opposite to religion, pollicy, and humanity, so to starue, to offer violence, to suppress the vigor of youth, by rigorous statutes, seuerer lawes, vaine perswasions, to debarre them of that, to which by their innate

innate temperature they are so furiously inclined, vrgently carried, & sometimes precipitated, euen irresistably led, to the preiudice of their souls health, and good estate of body and minde. And all for base and priuate respects, to maintaine their grosse superstition, to enrich themselues and their territories as they fallcely suppose, by hindering some marriages, that the world be not full of beggers, and their parishes pestered with Orphanes. Stupid politicians; hæccine fieri flagitia? ought these things so to be carried? better marry then burne, saith the Apostle, but they are otherwise perswaded. They will by all meanes quench their neighbours house if it bee a fire, but that fire of lust which breakes out into such lamentable flames, they will not take notice of, their owne bowels often times, flesh and blood shall so rage and burne, and they will not see it: *miserum est*, saith *Austin*, *seipsum non miserescere*, & they are miserable in the meane time, that cannot pittie themselues, the common good of all, and *per consequens* their owne estates. For let them but consider what fearefull maladies, ferall diseases, grosse inconveniencies come to both sexes by this enforced temperance, it troubles me to thinke of, much more to relate those frequent aborts & murdering of infants in their Nunneries, read *Kemnitius* and others, their notorious fornications, those *Spiatrias*, *Tribad-*
das, *Ambubeias*, &c. those rapes, incests, adulteries, masturbations, Sodomies, buggeries of Monkes and Friers. See *Bales* visitation of Abbies, * *Mer-*
curialis, *Rodericus à Castro*, *Peter Forestus*, and divers Physitians; I know their ordinary Apologies and excuses for these things, sed viderint Politici, Medici, Theologi, I shall more opportunely meet with them! elsewhere.

† *Examen conc.*
Tridentinæ de
libris sacerdot.
* *Cap. de Suij.*
& *Priapif.*

† *Part. 3. sect. 2*
Memb. 5. Sub. 5

Illius viduæ, aut patronum Virginis huius,

Ne me forte putes, verbum non ampliùs addam.

MEMB. 3. SUBSECT. I.

Immediate cause of these precedent Symptomes.



O giue some satisfaction to melancholy men, that are troubled with these Symptomes, a better meanes in my iudgement cannot be taken, then to shew them the causes whence they proceed, not from Diuels, as they suppose, or that they are bewitched or forsaken of God, heare or see, &c. as many of them thinke, but from naturall and inward causes, that so knowing them, they may better avoid the effects, or at least endure them with more patience. The most grievous and common symptomes are Feare and Sorrow, and that without a cause, to the wisest & discreetest men, in this malady not to be avoided. The reason why they are so, *Etius* discussieth at large. *Tetrabib.* 2. 2. in his first probleme out of *Galen*. *lib. 2. de causis sympt.* 1. For *Galen* imputeth all to the cold that is blacke, and thinks that the spirits being darkned, and the substance of the Braine cloudy and darke, all the objects thereof appeare terrible, and the minde it selfe, by those darke obscure, grosse fumes, ascending from black humours, is in continuall darknesse, feare & sorrow, diuers terrible monstrous fictions in a thousand shapes & apparitions occurre, with violent passions, by which the braine and Phantasie are troubled and eclipsed. *Fracastrorius lib. 2. de Intellect.* will have cold to be the cause of Feare and Sorrow, for such as are cold, are ill disposed

cVapores crassi
& nigri, à ventriculo in cerebrum exhalant.
Fel. Platerus.
d Calidi bilares,
frigidi indispositi ad letitiam,
& ideo solitarii,
taciturni, non obteuebras intermas, ut medici volunt, sed obfrigus: multi melancholici, nocte ambulantes inuicidi.

sed

sed to mirth, dull and heavy, by nature solitary, silent, and not for any inward darknesse (as Physitians thinke) for many melancholy men dare boldly bee, continue, and walke in the darke, and delight in it: *solum frigidi timidi*: if they be hot, they are merry; and the more hot, the more furious, and void of feare, as we see in mad-men: but this reason holds not, for then no melancholy, proceeding from choler adust, should feare. *Averroes* scoffes at *Galen* for his reasons, and brings five arguments to refell them, so doth *Herc. de Saxonia*: *Tract. de melanch. cap. 3.* assigning other causes, which are copiously censured and confuted by *Alianus Montaltus, cap. 5. & 6. Iod. Mercatus de Inter: morb. cur. lib. 1. cap. 17. Altomarus cap. 7. de mel. Guianerius tract. 15. cap. 1: Bright cap. 17. Laurentius cap. 5. Valesius med. contr. lib. 5. cont. 1.* ^e Distemperature they conclude, makes black iuice, blacknesse obscures the spirits, the spirits obscured, cause feare and sorrow. *Laurentius cap. 13.* supposeth these black fumes offend especially the *Diaphragma* or Midriffe, and so per consequens the mind, which is obscured as ^f the Sun by a cloud. To this opinion of *Galen*, almost all the Greekes and Arabians subscribe, the Latines new and old *interna tenebrae offuscant animum, ut externa nocent pueris*, as children are affrighted in the darke, so are melancholy men at all times, & as hauing the inward cause with them, & still carying it about. Which blacke vapors, whether they proceed from the blacke blood about the heart, as *T.W. Ies.* thinkes in his Treatise of the passions of the minde, or stomacke, spleene, midriffe, or all the misaffected parts together, it boots not, they keep the minde in a perpetuall dungeon, and oppresse it with continuall feares, anxieties, sorrowes, &c. It is an ordinary thing for such as are found, to laugh at this dejected pusillanimity, & those other symptomes of melancholy, to make themselves merry with them, & to wonder at such, as toys and trifles, which may bee resisted and withstood, if they will themselves: but let him that so wonders, consider with himselfe, that if a man should tell him on a sudden, some of his especiall friends were dead, could he choose but grieue: or set him vpon a steepe rocke, where he should be in danger to be percipitated, could hee be secure? his heart would tremble for feare, and his head be giddy. *P. Byarus Tract. de Pest.* giues instance (as I haue said) ^h and put case (saith hee) in one that walkes vpon a planke, if it lye on the ground, hee can safely doe it: but if the same planke be laid ouer some deepe water, in steed of a bridge, hee is vehemently moued, and 'tis nothing but his imagination, forma cadendi impressa, to which his other members and faculties obey. Yea, but you inferre, that such men haue a just cause to feare, a true object of feare, so haue melancholy men an inward cause, a perpetuall fume and darknesse, causing feare, griefe, suspition, which they carry with them, an object which cannot bee remoued; but stickes as close, and is as inseparable as a shadow to a body, & who can expell, or ouer-run his shadow? remoue heat of the Liuer, a cold stomack, weak spleene: remoue those adust humours and vapours arising from them, blacke blood from the heart, all outward perturbations, take away the cause, and then bid them not grieue nor feare, or be heavy, dull, lumpish, otherwise counsell can doe little good; you may as well bid him that is sicke of an ague, not to bee a dry; or him that is wounded, not to feele paine.

Suspition followes Feare and Sorrow at heeles, arising out of the same fountaine, so thinks ⁱ *Fracastrorius*, that Feare is the cause of Suspition, and still they

* Vapores melancholici, spiritibus misti, cerebrum causa sunt, cap. 1.
e Intemperie facit succum nigrum, nigrities obscurat spiritus, obscuratio spiritus, facit metum & tristitiam.
f Vt nubecula Solem offuscet.
Co. sicut nos lib. de melanch.
g Altomarus cap. 7
Causam timoris circumfert atque humor passionis materia, & atque spiritus perpetuam animae dominationem effundunt nobis.

h Pone exemplum, quod quis potest ambulare super trabem que est in via: sed si sit super aquam profundam, loco pontis, non ambulabit super eam, eo quod imaginetur in animo, & timet vehementer, forma cadendi impressa, cui obediunt membra omnia, & facultates reliquae.
i Lib. 2. de Intellectione: Suspitioni ob timorem & obliquum discursum, & semper inde putant sibi fieri iniurias. *Lauren. 5*

they suspect some trechery, or some secret machination to be framed against the, still they distrust. Restlesnesse proceeds from the same spring, variety of fumes makes them like and dislike. Solitarinesse, avoiding of light, that they are weary of their liues, hate the world, arise from the same causes, for their spirits and humours are opposite to light, feare makes them avoide company, and absent themselves, least they should be misvsed, hissed at, or overshoot themselves, which still they suspect. They are prone to Venerie, by reason of winde. Angry, waspish, and fretting still, out of abundance of choler, which causeth fearefull dreames, and violent perturbations to them, both sleeping and waking: That they suppose they haue no heads, Aye, sinke, they are pots, glasses, &c. is wind in their heads. * *Herc. de Saxonia* doth ascribe this to the severall motions in the animall spirits, *their dilation, contraction, confusion, alteration, tenebrosity, hot or cold distemperature*, excluding all materiall humors.^k *Fracastorius* accountts it a thing worthy of inquisition, why they should entertaine such false conceipts, as that they haue hornes, great noses, that they are Birds, Beasts, &c. Why they should thinke themselves Kings, Lords, Cardinals. For the first, ^l *Fracastorius* giues two reasons: One is the disposition of the body: the other, the occasion of the phantase, as if their eyes be purblind, their cares sing, by reason of some cold, and rume, &c. To the second, *Laurentius* answeres, the Imagination inwardly or outwardly moued, represents to the vnderstanding, not inticements only; to favour the passion, or dislike, but a very intensiue pleasure followes the passion, or displeasure, and the will and reason are captivated by delighting in it.

Why Students and Louers are so often Melancholy, and mad, the Philosophers of ^m *Conimbra* assignes this reason, because by a vehement & continual meditation of that, wherewith they are affected, they fetch vp the spirits into the Braine, and with the heat brought with them, they incend it beyond measure: and the cells of the inner senses, dissolue their temperature, which being dissolued, they cannot performe their offices, as they ought.

Why melancholy men are witty, which *Aristotle* hath long since maintained in his Problems: and that ⁿ all learned men, famous Philosophers, and Law-giuers, *ad unum fere omnes Melancholici*, haue still beene Melancholy; is a Probleme much controverted. *Iason Pratensis* will haue it vnderstood of naturall melancholy, which opinion *Melancthon* inclines to, in his booke of *Anima*, and *Marcius Ficinus de san. tuend. lib. 1. cap. 5.* but not simple, for that makes men stupid, heavy, dull, being cold and dry, fearefull, fooles, and solitary, but mixt with the other humours, fleagme only excepted: & they not adust,^o but so mixt, as that blood be halfe, with little or no adustion, that they be neither too hot nor too cold. *Aponensis* cited by *Melancthon*, thinks it proceeds from melancholy adust, excluding all naturall melancholy, as too cold. *Laurentius* condemnes his Tenent, because adustion of humours makes men mad, as Lime burnes, when water is cast on it. It must bee mixt with blood, and somewhat adust, and so that old Aphorisme of *Aristotle* may be verified, *Nullum magnum ingenium sine mixtura dementie*, no excellent wit without a mixture of madnesse. *Fracastorius* shall decide the controversie, ^p *P* Phlegmaticke are dull: Sanguine liuely, pleasant, acceptable and merry, but not witty: Cholericke are two swift in motion, and furious, impatient of contemplation, deceitfull wits: Melancholy men haue the most excellent wits, but

* T. 1. c. 7. de mel.
cap. 7. Ex dil-
tione, contratti-
one, confusione,
tenebrositate
spirituum, calida
frigida, in tem-
perie &c.

k Illud in quisi-
tione dignum,
cur tam fabulose
cipiunt, habere
se cornua, esse
mortuos, nasu-
tos, esse aves, &c.
l 1. Dispositio
corporis. 2. Oc-
casio Imagina-
tionis.

m In proli-
de color: l' che-
mens & assidua
cogitatio rei er-
ga quam affec-
tur, spiritus in
cerebrum evo-
cat.

n Melancholici
Iogeni si omnes,
summi viri in
artibus & dis-
ciplinis, sue cir-
cum imperato-
riam aut reipub-
disciplinam om-
nes fere melan-
cholici. Aristot.
o Adeo miscen-
tur, vt sit dupli-
sanguinis ad re-
ligia duo.

p Lib. 2. de In-
tellectione. Pra-
gmatistae Minu-
va phlegmatici
sanguinei ama-
biles, grati, bila-
res, et non inge-
niosi; cholerici
celeres motu, &
ob id contempti-
ui sunt impatien-
tes. Melancholi-
ci solum excel-
lentis, &c.

but not all, this humour may be hot or cold, thicke or thinne; if too hot, they are furious and mad: if too cold, dull, stupid, timorous, and sad: if temperate, excellent, rather inclining to that extreame of heat, then cold. This sentence of his will agree with that of *Heraclitus*, a dry light makes a wise minde, temperate heat and drynesse, are the chiefe causes of a good wit; therefore, saith *Ælian* an Elephant is the wisest of all brute beasts, because his braine is dryest, & ob *atra bilis copiam*: this reason *Cardan* approues *subtil. l. 12. Io. Baptista Silvaticus*, a Physitian of Millan, in his first controversie, hath copiously handled this question: *Rulandus* in his problemes, *Calius Rhodiginus lib. 17. Valleriola 6^{to} narrat. med. Herc. de Saxoniâ, Tract. posth. de mel. cap. 3. Lodovicus Mercatus de inter. morb. cur. lib. cap. 17. Baptista Porta Physiog. lib. 1. cap. 13.* and many others.

Weeping, Sighing, Laughing, Itching, Trembling, Sweating, Blushing, hearing and seeing, strange noyses, visions, winde, crudity, are motions of the Body, depending vpon these precedent motions of the minde: Neither are teares, affections, but actions (as *Scaliger* holds) & the voice of such as are afraid, trembles, because the heart is shaken (*Conimb. prob. 6. sec. 3. de som.*) why they stutte or falter in their speech, *Mercurialis* and *Montaltus cap. 17.* giue like reasons out of *Hippocrates*, & drynes, which makes the nerues of the tongue torpid. Fast speaking, (which is a symptome of some few) *Ætius* will haue caused from abundance of winde, and swiftnesse of Imagination: & baldnesse comes from excesse of drynesse, hirsutenesse from a dry temperature. The cause of much waking, in a dry braine, continuall meditation, discontent, feares and cares, that suffer not the minde to be at rest, Incontinency is from winde, and an hot Liuer, *Montanus consil. 26.* Rumbling in the guts, is caused from winde, and winde from ill concoction, weaknesse of naturall heat, or a distempered heate and cold, & Palpitation of the heart from vapors, heaviness, and aking from the same cause. That the belly is hard, winde is a cause, and of that leaping in many parts. Rednesse of the face, and itching, as if they were flea-bitten, or stung with pis-mires, from a sharpe subtile winde. & Cold sweat, from vapors arising from the Hypochondries, which pitch vpon the skinne, leanenesse for want of good nourishment. Why their appetite is so great, *Ætius* answeres: *Os ventris frigescit*, colde in those inner parts, colde belly, and hote Liuer, causeth crudity, and intention proceedes from perturbations, & our soule for want of spirits, cannot attend exactly to so many in-tentive operations, being exhaust, and ouer-sway'd by passion, shee cannot consider the reasons, which may dissuade her from such affections.

a Bashfulness and blushing, is a passion proper to men alone, and is not only caused for b some shame and ignominy, or that they are guilty vnto themselves of some fowle fact committed, but as c *Fracastorius* well determines, ob defectum proprium, & timorem, from feare, and a conceit of our defects; The face labours and is troubled at his presence that sees our defects, and nature willing to helpe, sends thither heat, heat drawes the subtilest blood, and so we blush. They that are bold, arrogant and carelesse, seldome or neuer blush, but such as are fearefull. *Anthonijs Lodovicus*, in his booke de pudore, will haue this subtile blood to arise in the face, not so much for the reuerence of our betters in presence, d but for ioy and pleasure, or if any thing at vnawares shall passe from vs, a sudden accident, occurse, or meeting: (which *Disarius* in *Macrobius*

q Trepidandum
vox tremula,
quia cor quatit-
tur.

r Ob ariditatem
que reddit ner-
vos lingue tor-
pidos.

s Incontinentia
lingua ex copia
flaum, & ve-
locitate imagi-
nationis.

t Caluities ob
siccatia excessu
u *Ætius*.

x *Laurent. c. 13*

y *Teirab. 2. ser.*
2. cap. 10.

z *Ant. Ludovicus*
prob. lib. 1.
sect. 5. de astr-
bilis.

a Subnisticus
pudor, visiosus
pudor.

b Ob ignominia
aut turpidinem
faci, &c.

c De symp. &
Antip. cap. 12.

laborat facies ob
presentiam eius
qui defectum
nostrum videt,

& natura quasi
opem natura, ca-
lorem illuc mit-

tit. calor sangui-
nis irabit. unde
rubor audaces
non rubent, &c.

d Ob gaudium
& voluptatem

foras exit sangui-
nis aut ob meli-
oris reueren-

tiam, aut ob sub-
bitum occursum
aut si quid in-
cautum excide-

rit.

† *Macrobius* confirms) any object heard or seene, for blind men neuer blush, as *Dandinus* obserues, the night and darknesse make men impudent. Or that wee bee staid before our betters, or in company wee like not, or if any thing molest and offend vs, *erubescencia* turnes to *rubor*, blushing, to a continuat rednesse. * Sometimes the extremity of the eares tingle, and are red, sometimes the whole face, *Etsi nihil vitiosum commiseris*, as *Lodovicus* holds: though *Aristotle* is of opinion, *omnis pudor ex vitio commisso*, All shame for some offence. But we finde otherwise, it may as well proceed ^f from feare, from force and inexperience, (so * *Dandinus* holds) as vice; a hot Liver, saith *Duretus* (not in *Hollerium*) From a hot braine, from winde, the lungs heated, or after drinking of wine, strong drinke, perturbations, &c.

Laughter what it is, saith *Sully*, how caused, where, and so suddenly breaks out, that desirous to stay it we cannot, how it comes to possesse and stirre our face, veines, eyes, countenance, mouth, sides, let *Democritus* determine. The cause that it often affects melancholy men so much, is giuen by *Gomesius* lib. 3. de sale genial. cap. 18. abundance of pleasant vapours, which in sanguine melancholy especially, breake from the heart, ^h and tickle the midriffe, because it is transuerse and full of nerues: by which titillation the sense being moued, & arteries distended, or pulled, the spirits from thence moue and possesse the sides, veines, countenance, eyes, See more in *Iosius de risu & fletu*. *Vives* 3 de Anima. Teares, as *Scaliger* defines, proceed from griefe and pittie, i or from the heating of a moist braine, for a dry cannot weepe.

That they see and heare so many phantasies, Chimeras, noyses, visions, &c. as *Fienus* hath discoursed at large in his booke of Imagination, and ^k *Latuer de spectris* part. 1. cap. 2. 3. 4. their corrupt phantasie makes them see and heare that which indeed is neither heard nor seene, *Qui multum ieiunant aut noctes ducunt insomnes*, they that much fast, or want sleepe, as melancholy or sicke men commonly doe, see visions, or such as are weake sighted; very timorous by nature, madde, distracted, or earnestly seeke, *Sabini quod volunt somniant*, as the saying is, they dreame of that they desire. Or as * *Lod. Mercatus* proues, by reason of inward vapors, and humors from blood, choller &c. diuersly mixt, they apprehend and see, outwardly as they suppose diuerse images, which indeede are not. As they that drinke wine thinke all runns round, when it is in their owne braine; so is it with these men; the fault and cause is inward, as *Galen* affirms, ^l mad men and such as are neere death, *quas extra se videre putant Imagines intra oculos habent*, 'tis in their braine, which seemes to be before them, the braine as a concaue glasse reflects solid bodies. *Senes etiam decrepiti cerebrum habent concavum & aridum, ut imaginantur se videre* (saith *Boissardus*) *qui non sunt*, old men are too frequently mistaken and dote in like case: or as hee that looketh through a peece of red glasse, iudgeth euery thing he sees to be red; corrupt vapours mounting from the body to the head, and distilling againe from thence to the eyes, when they haue mingled themselues with the watery Cristall, which receiueth the shadowes of things to be seene, make all things appeare of the same colour, which remaines in the humour that ouerspreads our sight, as to melancholy men all is black, to phlegmaticke all white, &c. Or else as before

Cum in Arist. de anima eorum et plurimum immoderantes, non facit impudentes.

e Alexandr. Aphrodisiensis, makes all bassitunelle a vertue, eamq. se refert in seipso experiri solitum est: et admodum senex.

t Sepe post cibum apti ad ruborem ex potu vini, ex timore sepe & ab hepate calido & rebro calida, &c.

** Com in Arist. de anim. iam a vi & in experi. enia quam a viuo.*

g 2. De oratore quid ipse ritus, quo pacto concitatur, ubi sit, &c.

h Diaphragma titillat, quia transuersum & nervosum quia titillatione, motu sensu atq. arteriis distentis spiritus inde latera, venas os, oculos occupant.

i Ex calefactione, humidi cerebri: nam ex siccio lachryma non fluunt.

k Res mirandas imaginantur: & putant se videre quas nec vident, nec audiunt.

† Lib. 1. cap. 17.

*cap. de mel. l Jansen, & qui morti vicini sunt, res quas extra se videre putant intra oculos habent. * Cap. 10. de Spiritu apparitione. Seneca.*

the Organs corrupt by a corrupt phantasie, as *Lemnius lib. 1. cap. 16.* well quotes. *m* cause a great agitation of spirits, and humors, which wander to and fro in all the creekes of the braine, and cause such apparitions before their eyes. One thinkes he reads something written in the moone, as *Pythagoras* is said to haue done of old, another smells brimstone, heares *Cerberus* barke. *Orestes* now mad supposed he saw the furies tormenting him, and his mother still ready to runne vpon him.

O mater obsecro noli me persequi.

His furiis, aspectu anguineis, horribilibus,

Ecce ecce me me invadunt, in me iam ruunt.

but *Electra* told him thus raving in his mad fit he saw no such sights at all, it was but his crazed imagination.

Quiesce quiesce miser in lenteis tuis,

Non cernis etenim quæ videre te putas.

So *Pentheus* (in *Bacchis Euripidis*) saw two sunns, two *Thebes*, his braine alone was troubled. Sicknesse is an ordinary cause of such sights. *Cardan subtil. lib. 8. Mens agra laboribus & ieiuniis fracta, facit eos videre audire &c.* *And.* *Osiander* beheld strange visions, and *Alexander ab Alexandro* both in their sicknesse, which he relates, *de rerum varietat. lib. 8. cap. 44.* *Albategnius* that noble *Arabian* on his death bed, saw a ship ascending and descending, which *Fracastorius* records of his friend *Baptista Terrianus*. Weake sight and a vaine perswasion withall, may effect as much, and second causes concurring, as an oare in water makes a refraction, and seemes bigger, bended double, &c. The thicknesse of the aire may cause such effects, or any object not well discerned in the darke, feare & phantasie will suspect to be a Ghost, a diuell, &c. *Quod nimis miseri timent, hoc facile credunt*, wee are apt to beleieve, and mistake in such cases. *Marcellus Donatus lib. 2. cap. 1.* brings in a story out of *Aristotle*, of one *Antepheron* which likely saw werefocuer hee was, his owne Image in the aire, as in a glasse. *Vitellio lib. 10. perspect.* hath such another instance of a familiar acquaintance of his, that after the want of three or foure nights sleepe, as he was riding by a riuers side, saw another riding with him, and vsing all such gestures as he did, but when more light appeared, it vanished. *Eremites* and *Anachorites* haue frequently such absurd visions, revelations by reason of much fasting, and bad diet, many are deceaved by legerdemaine, as *Scot* hath well shewed in his booke of the discouery of witchcraft, and *Cardan subtil. 18.* suffites, perfumes, suffumigations, mixt candles, perspectiue glasses, and such naturall causes, make men looke as if they were dead, or with horseheads, bulls hornes, & such like brutish shapes, the room full of snakes, adders, darke, light, Greene, red, of all colours, as you may perceave in *Baptista Porta*, *Alexis*, *Albertus* and others, Glow-wormes, Fire-drakes, Meteors, *Ignis fatuus* which *Plinius lib. 2. cap. 37* calls *Castor* and *Pollux*, with many such that appeare in moorish grounds, about Chur-yards, moist vallies, or where battails haue beene fought, the causes of which read in *Goclenius*, *Velcurius*, *Finkius*, &c. such teates are often done, to frighten children with squibs, rotten wood, &c. to make folkes looke as if they were dead † *solito maiores*, bigger, lesser, fairer, fowler, &c. to see strange vncouth the sights by Catoptricks; who knowes not that if in a darke roome, the light be admitted at one onely little hole, and a paper or glasse put vpon it,

o Seneca Quod
metuum: nimis,
nunquam amo-
viri posse, nec
colli putant.

† Sanguis vbu-
pecum melle
compositus &
centaurea, &c.
Albertus.

it, the sunne shining, will represent on the opposite wall, all such obiects as are illuminated by his rayes, with Concaue and Cylinder glasses wee may reflect any shape of men, diuells, anticks, (as magicians most part doe to gull a silly spectator in a darke roome) we will our selues, & that hanging in the aire, when tis nothing but such an horrible image as † *Agrippa* demonstrates, placed in another roome. *Roger Bacon* of old is said to haue represented his owne Image walking in the aire by this art, though no such thing appeare in his perispectiues. But most part it is in the braine that deceiues them, although I may not deny, but that oftentimes the diuell deludes them, takes his opportunity to suggest, and represent vaine obiects to melancholy men, and such as are ill affected. To these you may adde the knauish Impostures of Iuglers, Exorcists, Masse Priests, and Mountebanks, of whom *Roger Bacon* speaks, &c. *de miraculis nature & artis, cap. 1.* * they can counterfeit the voices of all birds and brute beasts almost, all tones and tunes of men, and speake within their throates as if they spoke a farre off, that they make their auditors beleue they heare spirits, and are thence much astonished and affrighted with it.

So that the hearing is as frequently deluded as the sight, from the same causes almost, as he that hears bells, will make them sound what he list. As the foole thinketh, so the bell clinketh. *Theophilus* in *Galen*, thought he heard musicke, from vapours which made his eares sound, &c. Some are deceiued by *Eccho's*, some by roaring of waters, or concaues and reverberation of aire in the ground, hollow places and walls. † At *Cadurcum* in *Aquitany*, words and sentences are repeated by a strange *Eccho* to the full, or whatsoever you shall play vpon a muscical instrument, more distinctly and louder, then they are spoken at first. Some *Ecchoes* repeat a thing spoken seauen times, as at *Olympus* in *Macedonia*, as *Pliny* relates *lib. 36. cap. 15.* some twelue times as at *Charenton* a village neere *Paris* in *France*. At *Delphos* in *Greece* heretofore was a miraculous *Eccho*, and so in many other places. *Cardan subtil. l. 18.* p At hath wonderfull stories of such as haue beene deluded by these *Ecchos*. p At *Barrey* an Isle in the *Senerne* mouth they seeme to heare a smiths forge: so at *Lypara* and those sulphurious Isles, and many such like which *Olaus* speaks of in the continent of *Scandia*, and those Northerne countries. *Cardan de re- rum var. lib. 15. cap. 84.* mentioneth a woman, that still supposed she heard the diuell call her, and speaking to her, she was a painters wife in *Millan*: and many such illusions and voices, which proceede most part from a corrupt Imagination.

Whence it comes to passe, that they prophecy, speake seuerall languages, talke of Astronomy, and other vnknowne sciences to them: (of which they haue beene euer ignorant,) ¶ I haue in brieft touched, onely this I will here adde, that *Arculanus*, *Bodin lib. 3. cap. 6. demon.* and some others, hold as a manifest token that such persons are possessed with the diuell: so doth *Her- cules de Saxonia*, and *Apponensis*, and fit onely to be cured by a priest. But † *Guianerius*, † *Montaltus*, *Pomponatus* of *Fadua*, and *Lemnius lib. 2. cap. 2.* referre it wholly to the ill disposition of the humor, and that out of the authority of *Aristotle prob. 30. 1.* because such symptomes are cured by purging, and as by the striking of a flint fire is inforced, so by the vehement motions of spirits, they doe elixere voces inauditas, compell strange speeches to be spoken: another argument he hath from *Platoe's reminiscencia*, which

† *Lib. 1. occult. philosoph. imperiti homines demonum & umbrarum imagines videre se putant quum nihil sit aliud, quam simulachra anime expertia.*

* *Pythonsis vocum variatorem in ventre & guttore singentes formant voces humanas a longe vel prope prout volunt ac si spiritus cum homine loqueretur & sonos brutorum fungunt, &c.*

† *Tam clare & articulate audies repetitum, ut perfectior sit. Ecco quam ipsa dixeris.*

p *Blowing of Bellowes and knocking of Hammers, if they apply their eare to the cliffe.*

q *Memb. 1. Subst. 3. of this partition cap. 16. in 9 Rhasis.*

r *Signa demonis uulsa sunt nisi quod loquantur ea que ante nesciebant, ut Teutonicum aut aliud Idioma, &c.*

i *Cap. 12. tract. de melan.*

f *Tract. 15. c. 4. t Cap. 9.*

u *Mira vis concitat humores ardore, uehemens mentem exagitat, quum, &c.*

all out as likely as that which * *Marsilius Ficinus* speaks of his friend *Pierleonus*; by a divine kind of infusion he vnderstood the secrets of nature, and tenets of *Gracian* and *Barbarian* philosophers, before euer he heard of, saw, or read their workes: but in this I should rather hold with *Avicenna* and his associats, that such symptomes proceede from evill spirits, which take all opportunities of humors decayed, or otherwise to pervert the soule of man; and besides the humour it selfe, is *Balneum Diaboli*, the Divells bath, and as *Agrippa* proues; doth intice him to seize vpon them.

SECT. 4.

MEMB. I. SVBSEC. I.

Prognosticks of Melancholy.



Rognosticks, or signes of things to come, are either good or bad. If this malady be not hereditary, and taken at the beginning there is good hope of cure, *recens curationem non habet difficilem*, saith *Avicenna lib. 3. Fen. 1. Tract. 4. cap. 18.* That which is with laughter, of all others is most secure gentle, and remisse, *Hercules de Saxonia*. * If that evacuation of hamrods, or varices which they call the water betweene the skinne, shall happen to a melancholy man, his misery is ended, *Hippocrates Aphor. 6. 11. Galen. lib. 6. de moribus vulgar. com. 8.* confirms the same, and to this Aphorisme of Hippocrates all the Arabians, new and old Latines subscribe; *Montaltus cap. 25. Hercules de Saxonia, Mercurialis, Vittorius Faventinus, &c. Skenkins lib. 1. observat. med. cap. de Mania*, illustrates this Aphorisme, with an example of one *Daniel Federer* a Copperfinith, that was long melancholy, and in the end mad about the 27 yeare of his age, these varices or water beganne to arise in his thighes, and he was freed from his madnesse. *Marius* the Roman was so cured some say, though with great paine. *Skenkins* hath some other instances of Women that haue beene helped by flowing of their monthes, which before were stopped. That the opening of the hamrods, will doe as much for men, all Phisitians ioyntly signifie, so they be voluntary some say, and not by compulsion. All melancholy men are better after a quartaney *Loubertus* saith scarce any man hath that ague twice: But whether it free him from this malady, 'tis a question; for many Phisitians ascribe all long Agues for especiall causes, and a quartane Ague amongst the rest. *Rhasis cont. lib. 1. tract. 9.* When melancholy gets out at the superficies of the skinne, or settles breaking out in scabbes, leprosie, morpew, or is purged by stooles, or by the Urine, or that the spleene is enlarged, and those varices appeare, the disease is dissolved. *Guianerius, cap. 5. tract. 15.* addes Dropisie, landise, Dysentery, Leprosy, as good signes, to these Scabbes, Morpewes, and breaking out, and proues it, out of the 6. of *Hippocrates* Aphorismes.

Evill Prognosticks on the other part. *Inveterata melancholia incurabilis* if it be inueterate, it is a incurable, a common axiome, *aut difficulter curabilis* as they say that make the best, hardly cured. This *Galen* witnesseth, *lib. 3. de*

* Si melancholici hamoroides superuenerint varices vel ut quibusdam placet aqua inter cutem, soluitur malum.

y Cap. 10. de quartana
z Cum sa. quis exit per superficiem & refidet melancholia per scabiem, morpheam nigram, vel expurgatur per inferiores partes, vel urinam. &c. non erit &c. splen magni ficatior & varices apparent.
a Quia iam conversa in naturam.

de loc. affect. cap. 6. ^b be it in whom it will, or from what cause soever, it is ever long, wayward, tedious, and hard to be cured, if once it be habituated. As Lucian said of the gout, she was the ^c *Queene of diseases*, and inexorable, may we say of melancholy. Yet Paracelsus will haue all diseases whatsoeuer curable, & laughs at them which thinke otherwise, as T. Erastus part. 3. objects to him. Although in another place, hereditary diseases he accounts incurable, and by no art to be remoued. ^d Hildesheim spicel. 2. de mel. holds it lesse dangerous if onely ^e *Imagination be hurt*, & not reason, ^f the gentlest is from blood. Worse from choler adust, but the worst of all from Melancholy putrified. ^g Bruel esteemes hypocondriacall least dangerous, and the other two species (opposite to Galen) hardest to be cured. ^h The cure is hard in man, but much more difficult in women. And both men & women must take notice of that saying of Montanus consil. 230. pro Abbate Italo, ⁱ *This malady doth commonly accompany them to their graue, Physicians may ease, and it may lye hid for a time, but they cannot quite cure it, but it will returne againe more violent and sharper then at first, and that vpon euery small occasion or error: as in Mercuries weather-beaten statue, that was once all ouer gilt, the open parts were cleane, yet there was in sinbris aurum*, in the chinckes a remnant of gold: there will be some reliques of melancholy left, in the purest bodies (if once tainted) not so easily to be rooted out. ^k Oftentimes it degenerates into Epilepsy, Apoplexy, Convulsions, and blindnesse: by the authority of Hippocrates and Galen, ^l all auerre, if once it possesse the ventricles of the braine, Frambesarius, and Salust. ^m *Salvianus* addes, if it get into the optick nerues, blindnesse. *Mercurialis consil. 20.* had a woman to his patient, that from Melancholy became Epilepticke and blinde. ⁿ If it come from a cold cause or so continue cold, or increase, Epilepsy, Convulsions follow, and blindnesse, or else in the end they are moped, sottish, and in all their actions, speeches, gestures, ridiculous. ^o If it come from an hot cause, they are more furious, and boisterous, and in conclusion mad. *Calescentem melancholiam sepius sequitur mania*, ^p if it heat and increase, that is the common euent, ^q *per circuitus, aut semper insanit*, he is mad by fits, or altogether. For as ^r *Sennertus* contends out of Crato, there is *seminarius ignis* in this humor, the very seedes of fire. If it come from Melancholy natural adust, and in excessse, they are often dæmoniack, *Montanus*.

^q Seldome this malady procures death, except (which is the greatest, most grievous calamity, and the misery of all miseries) they make away themselves, which is a frequent thing, and familiar amongst them. 'Tis ^r *Hippocrates* observation, *Galens* sentence, *Et si mortem timent, tamen plerumq. sibi ipsi mortem consciscunt*, lib. 3. de locis affect. cap. 7. the doome of all Physicians. 'Tis ^s *Rabbi Moses*. Aphorisme, the prognosticon of *Avicenna*, *Rhasis*, *Ætius*, *Gordonius*, *Valescus*, *Altomarus*, *Salust. Salvianus*, *Capivaccius*, *Mercurialis*, *Hercules de Saxonia*, *Piso*, *Bruel*, *Fuchsius*, all, &c.

^t *Et sepe usq. adeo mortis formidine vitæ*

Percipit infelix odium, lucisq. videndæ,

Vt sibi consciscat merenti pectore lethum

And so farre forth deaths terror doth affright,

^b In quacung.
sit a quacung.
causa Hypocon.
praesentia, semper
est longa mor-
rosa nec facile
curari potest.

^c Regna vror-
borum & inex-
crabilis.

^d Omne deliri-
um quod oritur
a paucitate ce-
rebri, incurabile
Hildesheim. spi-
cel 2. de mania.
^e Si sola imagi-
natio laedatur,
& non ratio.

^f Mala a san-
guine feruen-
te, deterior a bi-
le effusa pessima
ab atra bile pu-
trifacata.

^g Difficilior cu-
ra eius quæ fit
vitio corporis
totiusq. cerebri.

^h Difficilis cu-
ratus in viris,
multo difficilior
in feminis.

ⁱ Ad interitum
plerumq. homi-
nis comitatur,
licet medici le-

^j vent plerumq.
tamen non tol-
lunt unquam,
sed recidet acer-

^k bior quam antea
minima occasio-
ne, aut errore.

^l Periculum est
ne degeneret in
Epilepsiam, A-
poplexiam, Con-
vulsionem, cecita-
tatem.

^m Montalt. c. 25.
Laurentius Nic.
Piso.

ⁿ Her. de Sax-
onia, Aristotle,
Capivaccius,

^o Favent humor
frigidus sola
delirij causa,

^p furoris vero humor calidus. * Lib. 1. part. 2 cap. 11. ^o Heurnius calls madnesse sobolem melancholie. ^p Alexander l. 1. cap. 18.
^q Montalt. 2. 15. Raro mori, aut nunquam, nisi sibi ipsis inferant. ^r Lib. de Insania, Fabio Caluo interprete. Nonnulli violentas manus
sibi inferunt. ^s Lucret. lib. 3.

Hemakes away himselfe, and hates the light:
To make an end of feare and griefe of heart,
He voluntary dies to ease his smart.

u Lib. 2. de in-
tell. sepe mor-
tem sibi confis-
cunt ob timorem
& tristitiam,
tedio vite affec-
ti ob furorem &
desperationem.
Est enim infera
Ergo sic per
petuo afflicti
vitam odierunt,
se precipitant,
his malis cari-
turi aut interfi-
cium se aut tale
quid commit-
tunt.

x V. 10. Ps. 107.

y Job. 33.

z Job. 6. 8.

* Vi doloris &
tristitie ad insa-
niam bene re-
dactus.

a Seneca.

b In salutis sue

desperatione

proponunt sibi

mortis desiderium.

om Orl. Horat.

lib. 2. cap. 5.

c Lib. de insania

Sic se inuat ire

per umbras.

d Cap. 3. de men-

tis alienat. Vassi

deguni, dum

tandem mortem

quam timent,

suspensio aut

submersio, aut

aliqua alia vi,

ut inueta tristitia

exempla vidi-

mas.

e Arcuarius in

9 Rhafis cap. 16

cavendum ne ex

alio se precipi-

tent aut alias

ledant.

g O omnium o-

pinionibus inco-

gnitabile malum.

Lucian mortisq;

mille, mille dum

vivis, necesse ge-

rit perire. Hein-

sius Austriaco.

In such sort doth the torture and extremity of his misery torment him, that he can take no pleasure in his life, but is in a manner enforced to offer violence vnto himselfe, to bee freed from his present insufferable paines. So some (saith ^u *Fracastorius*) in fury, but most in despaire, sorrow, feare, and out of the anguish and vexation of their soules, offer violence to themselves: for their life is unhappy and miserable. They can take no rest in the night, nor sleepe, or if they doe slumber, fearefull dreames astonish them. In the day time they are affrighted still by some terrible obiect, and torne in pieces with sus- pition, feare, sorrow, discontents, cares, shames, anguish, &c. as so many wild horses, that they cannot be quiet an houre, a minute of time, but euen against their wills they are intent, and still thinking of it, they cannot forget it, it grindes their soules day and night, they are perpetually tormented, a bur- den to themselves as * *Iob* was, they can neither eat, drinke or sleepe. *Psal.* 107. 18. *their soule abhorreth all meat, and they are brought to deaths doore, * being bound in misery and iron: they curse their starres with Iob, and day of their birth, and wish for death:* for as *Pineda* and most interpreters hold, *Iob* was euen melancholy to despaire, and almost * madnesse it selfe; they murmur many times against the world, friends, allies, all mankind, euen against God himselfe in the bitternesse of their passion, ^a *vivere nolunt, mori nesciunt*, liue they will not, dye they cannot. And in the midst of these squalid, vgly, and such irksome daies, they seeke at last, finding no comfort, ^b no remedy in this wretched life, to be eased of all by death. *Omnia appetunt bonum*, All creatures seeke the best, and for their good as they hope, ^{sub spe-} cie in shew at least, *vel quia mori pulchrum putant* (saith ^c *Hippocrates*) *vel quia putant inde se maioribus malis liberari*, too be freed as they wish. Though many times as *Æsopes* fishes, they leap from the frying-pan into the fire it selfe, yet they hope to be eased by this meanes; and therefore (saith *Felix* ^d *Platerus*) after many tedious daies at last, either by drowning, hanging, or some such fearefull end, they precipitate or make away themselves: many lamentable examples are daily seene amongst vs: *alius ante fores se laqueo suspendit*, (as *Seneca* notes) *alius se precipitavit a tecto ne dominum stomachan- tem audiret, alius ne reduceretur a fuga ferrum redegit in viscera*, so many causes there are --- *His amor exitio est, furor his* --- loue, griefe, angor, madnesse, shame, &c. 'Tis a common calamity, ^e a fatall end to this disease. they are condemned to a violent death, by a fury of Physitians, furiously dis- posed, carried headlong by their tyrannizing wils, enforced by miseries, and there remaines no more to such persons, if that heavenly Physician, ^f by his assisting grace and mercy alone, doe not preuent, (for no humane perswasion, or art can helpe) to be their owne butchers, & execute themselves. *Socrates* his *cicuta*, *Lucretia's* dagger, *Timons* halter, are yet to bee had; *Catoes* knife, & *Neroes* sword are left behind them, as so many fatall engines, bequeathed to posterity, & wil be vsed to the worlds end, by such distressed soules: so intolerable, vn-sufferable, grievous and violent is their paine, & so vnspakable, and continueate. One day of griefe is an hundred yeares, as *Cardan* obserues: 'Tis *carnificina hominum, angor animi*, as well saith *Arcteus*, a plague of the soule, the

the Crampe and Convulsion of the Soule, an epitome of hell; and if there be an hell vpon earth, it is to be found in a melancholy mans heart.

For that deepe torture may be call'd an hell.

When more is felt, then one hath power to tell.

Yea, that which scoffing *Lucian* said of the gout in iest, I may truely affirme of melancholy in earnest.

O triste nomen! o dys odibile

* *Melancholia lachrymosa, Cocyti filia,*

Tu Tartari specubus opacis ædita

Erinnys, vtero quàm Megera suo tulit,

Et ab uberibus aluit, cuique paruula,

Amarulentum in os lac Alecto dedit,

Omnes abominabilem te demones

Produxere in lucem, exitio mortalium,

Non Iupiter ferit tale telum fulminis,

Non vlla sic procella sauit æquoris,

Non impetuosi tanta vis est turbinis.

An asperos sustineo morsus Cerberi?

Num virus Echidne membra mea depascitur?

Aut tunica sanietincta Nessi sanguinis?

Il lachrymabile & immedicabile malum hoc.

No torture of body like vnto it, *Siculi non inueneret tyranni maius tormentum.*

no strappado's, hot irons, *Phalaris* bulls

* *Nec ira deum tantum, nec tela, nec hostis,*

Quantum sola noces animis illapsa,

Ioues wrath, nor diuells can,

Doe so much harme to th' Soule of man.

All feares, griefes, suspitions, discontents, imbonities, insauities are swallowed vp, and drowned in this *Euripus*, this Irish Sea, this Ocean of misery, as so many small brookes; 'tis *coagulum omnium ærumnarum*: which * *Ammia-*

nus applyed to his distressed *Palladius*, I say of our Melancholy man, hee is the cream of humane aduersity, the quintessence, and vpshot; all other diseases whatsoeuer, are but flea-bitings to Melancholy in extent: 'Tis the pith of them all, † *Hospitium est calamitatis, quid verbis opus est,*

Quamcunq̃ malam rem queres, illic reperies:

What need more words, 'tis calamities Inne;

Where seeke for any mischief, 'tis within;

and a melancholy man is that true *Prometheus*, which is bound to *Caucasus*, the true *Titius*, whose bowels are still by a vulture deuoured (as Poets faine) for so doth * *Lilius Geraldus* interpret it, of anxieties, and those griping cares, and so ought it to be vnderstood. In all other maladies, we seeke for helpe, if a legge or an arme ake, through any distemperature or wound, or that wee haue an ordinary disease, aboue all things whatsoeuer, wee desire help and health, a present recouery, if by any meanes possible it may be procured. Wee will freely part with all our other fortunes, substance, endure any misery, drinke bitter potions, swallow those distastful pills, suffer our joints to be seared, to bee cut off, any thing for future health; so sweete, so deare, so pretious aboue all other things in this world is life, 'tis that wee chiefly desire, long

Ee

and

* *Regina morborum cui famulantur omnes & obediunt, Carda.*

Et paulo post.

† *Eheu quis in-
tus Scorpio etc.
Seneca Att. 4.
Herc. et.
* Silius Italicus*

* Lib. 29.

i *Hic omnis im-
bonitas, & in-
suauitas consi-
stunt, in Tertullia-
ni verbis utar,
orat. ad martyr.
† Plautus.*

k *Vita Herculis*

216

* Persius.

1 *Quid est miserius in vita, quam velle mori.* Seneca.

m Tom. 2.
Libello an. graviores passionibus.
n Ter.

and happy dayes, * *multos da Iupiter annos*, increase of yeares all men wish; but to a melancholy man, nothing so tedious, nothing so odious; that which they so carefully seeke to preferue, ¹ he abhorres, he alone, so intollerable are his paines. Some make a question, *graviores morbi corporis an animi*, whether the diseases of the body or minde be more grievous; but there is no comparison, no doubt to bee made of it, *multo enim seuior, longeq. atrocior est animi, quam corporis cruciatus* (Lem. lib. 1. cap. 12.) the diseases of the minde are farre more grievous, ----- *Totum hic pro vulnere corpus*, body and soule, all is misaffected here, but the soule especially. So Cardante-
stifies, *de rerum var. lib. 8. 40.* ^m Maximus Tyrius a Platonist and Plutarch, haue made just volumes to proue it. ⁿ *Dies adimit agritudinem hominibus*, in other diseases there is some hope likely, but these vnhappy men are borne to misery, past all hope of recouery, incurably sicke, the longer they liue the worse they are, and death alone must ease them.

o *Pater exitus, si pugnare non vultus, licet fugere, quis vos tenet inuitos?* De provida cap. 8.

* *Agamus Deo gratias, quod ne moi inuitus in vitam teneri potest.*

† *Epist. 26.*

Seneca & de sa-
cra. 3. cap. 15.

& *Epist. 70.*

12.

Lib. 2. cap. 83.

Terra mater nostri inserta.

Another doubt is made by some Philosophers, whether it bee lawfull for a man in such extremity of paine and griefe, to make away himselfe: and how these men that so doe, are to be censured. The Platonists approue of it, that it is lawfull in such cases, and vpon a necessity, *Plotinus lib. de beatitud. cap. 7.* & Socrates himselfe defends it, in Plato's *Phedon*, if any man labour of an incurable disease, he may dispatch himselfe, if it be to his good. Epicurus and his followers, The Cynickes and Stoicks in generall affirme it, *Epietetus* and *Seneca* amongst the rest, *quamcumq. veram esse viam ad libertatem*, any way is allowable, that leads to liberty, * *let vs giue God thanks, that no man is compelled to liue against his wil; quid ad hominem claustra, carcer, custodia, liberum ostium habet*, death is alwayes ready and at hand. *Vides illum precipitem locum, illud flumen*, doest see that steepe place, that riuer, that pit, that tree, there's liberty at hand, *effugia seruitutis & doloris sunt*, as that Laconian lad cast himselfe headlonge (*non seruiam aiebat puer*) to bee freed of his misery, euery veine in thy body, if these be *nimis operosi exitus*, will set thee free, *quid tu refert finem facias an accipias?* ther's no necessity for a man to liue in misery. *Malum est necessitate viuere, sed in necessitate viuere necessitas nulla est.* Ignorant *quis sine causa moritur, & stultus qui cum dolore viuit.* Idem *epist. 58.* Wherefore hath our Mother the earth brought out poysons saith Pliny, in so great a quantity, but that men in distresse might make away themselves? which Kings of old had euer in a readinesse, *ad incerta fortune venenum sub custode promptum*, *Livy* writes, and executioners euer at hand. *Spenisippus* being sicke was met by *Diogenes*, & carried on his slaues shoulders, hee made his moan to the Philosopher, but I pittie thee not quoth *Diogenes*, *qui cum talis viuere sustines*, thou mayest be freed when thou wilt, meaning by death. * *Seneca* therefore commends *Cato*, *Dido*, and *Lucretia*, for their generous courage in so doing, and others that voluntarily dye, to auoid a greater mischief, to free themselves from misery, to saue their honour, or vindicate their good name, as *Cleopatra* did, as *Sophonisba*, *Syphax* wife did, *Hannibal* did, as *Iunius Brutus*, as *Vibius Virius*, & those Campanian Senators in *Livy* (Dec. 3. lib. 6.) to escape the Roman tyranny that poysoned themselves. * *Themistocles* dranke Bulls blood, rather then hee would fight against his country, and *Demosthenes* chose rather to drinke poyson, *Publius Craſſi filius*, *Censorius* and *Plaucus*, those heroicall Romans to make away themselves then to fall into their

* *Epist. 24. 71.*

32.

their enemies hands. How many myriads besides in all ages, might I remember, *qui sibi lethum insontes peperere manu.* &c. p Rhasis in the *Machabees* is magnified for it, *Sampsons* death approued. † *Titus Pomponius Atticus*, that wife, discreet, renowned *Roman* Senator, *Tullius* deare friend, when hee had beene long sick, as he supposed of an incurable disease, *vitamque produceret, ad augendos dolores, sine spe salutis*, was resolved voluntarily by famine to dispatch himselfe, to be rid of his paine, and when as *Agrippa*, & the rest of his weeping friends, earnestly besought him, *osculantes obsecrarent ne id quod natura cogeret, ipse acceleraret*, not to offer violence to himselfe, with a settled resolution hee desired againe, they would approue of his good intent, and not seeke to dehort him from it: And so constantly died, *precesque eorum taciturnâ sua obstinatione depreßit*. Euen so did *Corellius Rufus* another graue Senator, by the relation of *Plinius Secundus* *epist. lib. 1. epist. 12.* famish himselfe to death *pedibus correptus cum incredibiles cruciatus & indignissima tormëta pateretur a cibis omnino abstinuit*; neither he nor *Hispilla* his wife could diuert him, but *destinatus mori obstinatè magis*, &c. dye he would, and dy hee did. So did *Lycurgus*, *Aristotle*, *Zeno*, *Crisippus*, *Empedockes* with miriades, &c. In warres for a man to run rashly vpon imminent danger, and present death is accounted valour and magnanimity, * to be the cause of his own, and many a thousands ruine besides, to commit wilfull murder in a manner, of himselfe and others, is a glorious thing, and he shall be crowned for it. The ¶ *Massegate* in former times, † *Barbiccians*, & I knowe not what nation besides, did stifle their old men, after 70. years, to free them from those * grieuances, incident to that age. So did the † inhabitants of the Iland of *Choa*, because their ayre was pure and good, and the people generally long liued, *antevertēbant fatum suum*, with poppy or hem lock they prevented death. St. *Thomas Moore* in his *Utopia* commends voluntary death, if he be *sibi aut alijs molestus*, troublesome to himself or others, (especially if to liue be a torment to him) let him free himselfe with his own hands from this tedious life, as from a prison, or suffer himselfe to be freed by others. And 'tis the same tenent which *Laertes* relates of *Zeno* of old, *Iuste sapiens sibi mortem consciscit, si in acerbis doloribus venissetur, membrorum mutilatione aut morbis agre curâdis*, & which *Plato* 9. *de legibus* approues, if old age, pouerty, ignominy, &c. oppresse, & which *Fabius* expresseth in effect (¶ *Præfat. 7. Institut.*) *Nemo nisi suâ culpâ diu dolet.* * It is an ordinary thing in *China* (saith *Mat. Riccius* the Iesuite) if they be in despaire of better fortunes, or tired and tortured with misery, to bereaue themselves of life, and many times to spite their enemies the more, to hang at their doore. *Tacitus* the historian, *Plutarch* the Philosopher, much approues a voluntary departure, and *Austin* *de ciu. Dei, l. 1. cap. 29.* defends a violent death, so that it be undertaken in a good cause, *nemo sic mortuus, qui non fuerat aliquando mortuus, quid autem interest, quo mortis genere, vita ista fineatur, quando ille cui finitur, iterum mori non cogitur?* &c. no man so voluntarily dies, but volens, nolens, he must dy at last, & our life is subject to innumerable casualties, who knows when they may happen, *utrū satius est vnam perpeti moriendo, an omnes timere vivendo*, "rathe suffer one then feare all. Death is better then a bitter life *Eccl. 30. 17.* * And a harder choice to liue in feare, then by once dying, to be freed from all. *Theomprotus Ambraciotes*, perswaded, I know not how many hundreths of his auditors, by a luculent oration he made of

Mac. 14. 42.
As amongst
Turkes and
others.

q Bohemus de
m vrbis gentiū.
† Alian. lib. 4.
cap. 1. omnes 70
annum egressos
interficiunt.

r De ponte dei
cere.

f Lib. 2. P. Prefer
tim quon ter
mentum ei vite
fit, bona spe fre
tus acerba vita
velut à carcere
ali eximat, vel ab
se eximit sua
voluntate patia
tur.

* Nam quis am
phorem exsecās
fecem exorberet
(Seneca ep. 58.)
quis in panis &
risum viveret.
Stulti est manere
in vita cum sit
miser.

† Expedi: ad
Sinas lib. 1. c. 9.

Vel bonorum
desperatione,
vel malum,
perpessione fra
cti & fatigati,
vel manus vi
lentias sibi in
ferunt, vel ut ini
mici suis agre
saoiant, &c.

u So did An
thony, Galba,
Vitellius, Otho
Aristotle him
selfe, &c. diu
in despaire
Cleopatra to
saue her ho
nour.

x Fuertius deli
giur diu vivere
quam in timore
tot morborum
semel moriendo,
nullam deinceps
formidare.

the miseries of this, and happinesse of that other life, to precipitate themselves. And hauing read *Platoes* diuine tract *de anima*, for examples sake led the way first. That neat Epigram of *Calimachus* will tell you as much,

*Iamq̃, vale Soli cum diceret Ambrociotes,
In Stygios fertur desiluisse lacus,
Morte nihil dignum passus: sed forte Platonis
Diuini exitium de nece legit opus.*

* *Curtius* l. 16.

y *Laqueus* præ-

cisus, cont. l. 1. 5.

quidam naufragio

fado, amissis

tribus liberis, &

uxores, suspendit

se, præcidit illi

quidam ex præ-

tereuntibus la-

queum, a libe-

rato reus sit ma-

lesit. *Seneca*.

See *Lipsius* M. 2.

nuduc: ad *Stoi-*

cam *Philosophia*

lib. 3. differt. 22.

D. *Kings* 14.

Leet, on *Ionas*,

D. *Abbot*, 6

Leet, on the

same Prophet.

z *Plantin*.

b As to be bu-

ried out of

Christian bu-

rial with a

stake. *Idem* *Pla-*

to 9. de legibus,

vult separatis

sepeliri, qui sibi

ipsis mortem co-

locunt, &c.

lose their

goods, &c.

c *Navis* destituta

naufrago, in

terribili ali-

quæ: sepulchrum

impunit.

d *Obseru*.

e *Seneca* tract.

1. l. 8. c. 4. Lex:

homicida in se

insepulchrum abi-

ciatur, contradi-

citur. Eo quod

asserre sibi ma-

nus coactus sit

affidui malis,

summam insati-

ritatem quam in

hoc remouit,

quod existima-

bat licere mise-

ro mori.

† *Buchanan*. E.

leg. lib.

* *Calenus* and his *Indians*, hated of old, to dye a naturall death: the *Circumcel-*
lians and *Donatists*, loathing life, compelled others to make them away, with
many such: but these are false and Pagan positions, prophane Stoicall Para-
doxes, wicked examples, it bootes not what Heathen Philosophers deter-
mine in this kinde, they are impious, abominable, & vpon a wroung ground
No euill is to be done, that good may come of it, reclaims *Christus*, reclaims *Sci-*
ptura, God, and all good men are y against it. He that stabbs another can kill
his body, but he that stabbs him selfe, killes his owne Soule. z Male meretur,
qui dat mendico quod edat, nam & illud quod dat, perit, & illi producit, vitam
ad miseriam: hee that giues a beggar an almes (as that Comickall Poet said)
doth ill, because he doth but a prolong his miseries. But *Lactantius* lib. 6. c.
7. de vero cultu, calls it a detestable opinion, & fully confutes it. lib. 3. de sap.
cap. 18. and *S. Austin* epist. 52. ad *Macedonium*, cap. 61. ad *Dulcitium* *Tribu-*
num: so doth *Hierom* to *Marcella* of *Elesillas* death, Non recipioteles animas
&c. hee calls such men, martyres stultæ *Philosophiæ*: so doth *Cyprian* de du-
plici martyrio, Si qui sic moriantur, aut infirmitas, aut ambitio, aut dementia
cogit eos. To this effect writes *Arist.* 3. *Ethic.* *Lipsius* *Manuduc: ad Stoicam*
Philosophiam lib. 3. differtat. 23. but it needs no confutation. This onely let
me adde, that in some cases, those b hard censures of such as offer violence to
their own persons, or in some desperate fit to others, which sometimes they
doe, by stabbing, flashing, &c. are to be mitigated, as in such as are mad, beside
themselves for the time, or founde to haue beene long melancholy, and that
in extremity, they knowe not what they doe, depriued of reason, judgement,
all, c as a ship that is void of a Pilot, must needs impinge vpon the next rocke
or sands, and suffer shipwrack. d *P. Forestus* hath a story of two melancholy
brethren, that made away themselves, and for so foule a fact, were according-
ly censured, to bee infamously buried, as in such cases they vse: to terrifie
others, as it did the *Milesian* Virgins of old, but vpon farther examination of
their misery and madnesse, the censure was e revoked and they were solemn-
ly interred, as *Saul* was by *David* 2. *Sam.* 2. 4. and † *Seneca* therefore well ad-
viseth, Irascere interfectori, sed miserere interfecti; bee justly offended with
him as hee was a murderer, but pittie him now as a dead man. Thus of their
goods and bodies, we can dispose, but what shall become of their soules, God
alone can tell, his mercy may come inter pontem & fontem, inter gladium &
iugulum, betwixt the bridge and the brooke, the knife and the throte. Quod
cuiquam contigit, cuius potest: Who knowes how he may be tempted? It is
his case, it may be thine? † *Quæ sua sors hodie est, cras fore vestra potest*; wee
ought not to bee so rash and rigorous in our censures, as some are, charity
will iudge and hope the best; God be mercifull to vs all.

THE SYNOPSIS OF THE SECOND PARTITION.

Cure of melan- choly is either	Sec. I. Gene- rall to all which con- taines or	Vnlaw- ful means forbidde. or Lawfull meanes which are	Memb. 1. From the Diuel, Magicians, Witches, &c. by charmes, spells incantations, Images, &c. Quest. 1. Whether they can cure this, or other such like diseases? Quest. 2. Whether if they can so cure, it be lawfull to leeke to them for helpe? 2. Immediately from God, <i>a loue principium</i> , by prayer, &c. 3. Quest. 1. Whether Saints and their Reliques can helpe this infirmity? Quest. 2. Whether it bee lawfull in this case to sue to them for aide? or Subject. 1. <i>Physitian</i> , in whom is required science, con- fidence, honesty, &c. 2. <i>Patient</i> , in whom is required obedience, constancy, willingnesse, patience, confidence, bounty, &c. nor to practise on himselfe. 3. <i>Physicke</i> , which con- sists of Dieteticall 7 Pharmaceuticall 8 Chirurgicall 9 4. Medi- atly by Nature, which co- cernes & works by	Particular to the three distinct species of a

Diet re- ctified 1. Memb. or 2. Quan- tity 3. Rectification of Retention and Evacuation, as costiueneffe, Venery, bleeding at nose, months stopped, bathes, &c. 4. Aire recti- fied, with a Digression of the Aire. 5. Rectification of waking, and terrible dreames, &c. 6. Rectification of passions and perturbations of the minde.	Matter & quali- ty. 1. Subf. or 2. Quan- tity	Such meats as are easie of digestion, well dressed, hot, fod, &c. young, moist, of good nourishment, &c. Bread of pure wheat, well baked. Water cleere from the fountaine. Wine and drinke not too strong, &c. Flesh { Mountaine birds, partridg, pheasant, quailles, &c. Hen, capon, mutton, veale, kid, rabbet, &c. Fish { That liue in gravelly waters, as pike, perch, trowt, Sea-fish, solid, white, &c. Hearbs { Borage, buglosse, bawme, succory, endiue, vio- lets, in broath, not raw, &c. Fruits { Rayns of the Sunne, apples corrected for & roots { winde, oranges, &c. parsnips, potatoes, &c. At seasonable & vsuall times of repast, in good order, not before the first be concocted, sparing not over- much of one dish.	r Sect. 2. Dieteti- cal which consists in refor- ming those fix non natu- ral things as in

Synopsis to the second partition.

From himselfe	or	Subject. 1. By vsing all good meanes of helpe, confessing to a friend. &c. 2. Avoiding all occasions of his infirmity. 3. Not giuing way to passions, but resisting to his utmost. 4. By faire and foule meanes, counsell, comfort, good perswasion, witty devices, fictions, and if it be possible to satisfie his mind. 5. Musicke of all sorts aptly applyed. 6. Mirth, and merry company.
		Memb. 6 Passions and per- turbati- ons of the mind rectified.
from his friends	or	Subject. 1. By vsing all good meanes of helpe, confessing to a friend. &c. 2. Avoiding all occasions of his infirmity. 3. Not giuing way to passions, but resisting to his utmost. 4. By faire and foule meanes, counsell, comfort, good perswasion, witty devices, fictions, and if it be possible to satisfie his mind. 5. Musicke of all sorts aptly applyed. 6. Mirth, and merry company.
		Memb. 6 Passions and per- turbati- ons of the mind rectified.
General to all	or	Subject. 1. By vsing all good meanes of helpe, confessing to a friend. &c. 2. Avoiding all occasions of his infirmity. 3. Not giuing way to passions, but resisting to his utmost. 4. By faire and foule meanes, counsell, comfort, good perswasion, witty devices, fictions, and if it be possible to satisfie his mind. 5. Musicke of all sorts aptly applyed. 6. Mirth, and merry company.
		Memb. 6 Passions and per- turbati- ons of the mind rectified.
8 Sect. 4. Pharma- ceutice, or Phy- sicke, which cureth with me- dicines, with a digressio of this kinde of Physicke, is either	or	Subject. 1. By vsing all good meanes of helpe, confessing to a friend. &c. 2. Avoiding all occasions of his infirmity. 3. Not giuing way to passions, but resisting to his utmost. 4. By faire and foule meanes, counsell, comfort, good perswasion, witty devices, fictions, and if it be possible to satisfie his mind. 5. Musicke of all sorts aptly applyed. 6. Mirth, and merry company.
		Memb. 6 Passions and per- turbati- ons of the mind rectified.
Memb. 1 Subject. 1	or	Subject. 1. By vsing all good meanes of helpe, confessing to a friend. &c. 2. Avoiding all occasions of his infirmity. 3. Not giuing way to passions, but resisting to his utmost. 4. By faire and foule meanes, counsell, comfort, good perswasion, witty devices, fictions, and if it be possible to satisfie his mind. 5. Musicke of all sorts aptly applyed. 6. Mirth, and merry company.
		Memb. 6 Passions and per- turbati- ons of the mind rectified.

Synopsis of the second Partition.

Medicines purging melancholy, are either	Mem. 2	or	Superior parts	Mouth	swallowed or	1. Subf. { Afrabacca, Lawrell, white Hellebor, Scylla, or Seaony- Vpward } on, Antimony, Tobacco. as vomits
						or { More gentle; as Sena, Epithime, Polipodie, Mirobala- Downe- } nes, Fumitory, &c. ward. { Stronger, aloes, lapis Armenus, lapis lazuli, black Hel- 2. Subf. } lebor.
						Liquid, as potions, Iulips, Syrups, wine of Hellebor, buglosse, &c. Solid, as lapis Armenus, and lazuli, pills of Indie, pills of Fumitory, &c. Electuaries, Diasena; confection of Ha- mech, Hierologladium, &c. Not swallowed, as gargarismes, masticato- ries &c.
						or { Nostrils; sneezing powders, odoraments, perfumes, &c. Inferiour parts; as Clifters strong and weake, and suppositories of Castilian sope, hony boiled, &c.
Chirurgicall Phy- sicke, which con- sists of	Mem. 3.	or	Superior parts	Mouth	swallowed or	3. Subf. { Phlebotomy, to all parts almost, and all the distinct Species. Com- } With knife, horseleeches. pounds } Cupping-glasses. purging } Cauteries, and seering with hot irons, boaring. melan- } Dropax and Synapismus. choly. } Issues to severall parts, and vpon severall occasions.

1. Subject.

Moderate diet, meat of good iuyce, moistning, easie of digestion.
Good Ayre.

Sleepe more then ordinary.

Excrements daily to be avoided by Art or Nature.

Exercise of body and mind not too violent, or too remisse, passions of the mind, and perturbations to be avoided.

2. Blood-letting if there be need, or that the blood be corru, in the arme, fore-head, &c. or with Cupping-glasses.

Preparatiues; as Syrupe of borage, buglosse, Epithime, hoppes, with their distilled waters, &c.

3. Preparatiues and purgers { Purgers; as Montanus, and Mathiolus Helleborismus, Querce-
tanus Syrup of Hellebor, Extract of Hellebor, Pulvis Hali,
Antimony prepared, *Rulandi aqua mirabilis*: which are vsed,
if gentler medicines will not take place, with Arnoldus *vinu*
buglossatum, Sena, cassia, mirobalanes, *aurum potable*, or be-
fore Hamech, Pil, Indæ, Hiera, Pil. de lap. Armeno, lazuli.

4. Averters. { Cardans nettles, frictions, clifters, suppositories, sneezings, masti-
catories, nasals, cupping-glasses.

To open the Hæmrods with horseleeches, to apply horseleeches
to the forehead without scarificatiō. to the shoulders, thighs,
Issues; boaring, cauteries, hot irons in the future of the crowne.

A cup of wine, or strong drinke.

Bezars stone, amber, spice.

5. Cordials, resoluers, hinderers. { Conferues of borage, buglosse, Roses, Fumitory.

Confection of Alchermes.

Electuarium laticans Galeni & Rhafis &c.

Diamargaritum frig. diaboraginatum &c.

Synopsis of the second Partition.

		Odoraments of Roses, Violets.	
		Irrigations of the head, with the decoctions of nymphaea, lettuce, mallowes, &c.	
		Epithemes, oynments, bagges to the heart.	
		Fomentations of oyle for the belly.	
		Bathes of sweet water, in which were sod mallowes, Violets, roses, Waterlillies, Borage flowres, rammes heads, &c.	
6. Correctors of acidets, as	To procure sleepe and are	Inwardly taken	Simpler { Poppy, Nymphaea, lettuce, roses, purslane, henbane, mandrake, night shade, opium &c or { Liquid as Syrupes of Poppy, Verbasco, Violets, Roses. Compounds. { solid as requies Nicholai, Philonium Romanum, Landanum Paracelsi, Oyles of Nymphaea, Poppy, Violets, Roses, Mandrake, Nutmegs. Odoraments of vinegar, rosewater, opium. Frontals of rose-cake, rose-vineger, nutmeg. Ointments, alabastrum, vnguentum populeum, simple or mixt with opium. Irrigations of the head, feet: sponges, Musicke, murmure and noise of Waters. Frictions of the head, and outward parts, sacculi of Henbane, wormewood at his pillow, &c.
		or	
		outwardly vsed, as	
			Against terrible dreames; not to sup late, or eat pease, cabbage, venison, meats heavy of digestion; vse bawme, hearts tongue, &c. Against ruddinesse and blushing, inward and outward remedies.
2. Mem. Cure of melancholy over the body.		Diet, preparatiues, purgers, averters, cordials, correctors as before.	
		Phlebotomy in this kinde more necessary and more frequent.	
		To correct and cleanse the blood with fumitory, sene, Succory, Dandelion, Endiue, &c.	
3. Mem. Cure of Hypochondriacall or windie melancholy.	2 To expell wind	Subsect. I.	
		Phlebotomy if need require.	
		Diet, preparatiues, averters, cordials, purgers as before, sauing that they must not be so vehement.	
		Vse of penny royall, wormewood, centaury sod, which alone hath cured many.	
		To provoke vrine with anniseed, daucus, asarum &c. and stooles if need be by clisters and suppositories.	
		To respect the spleene, stomack, liuer, hypocondries.	
3. Mem. Cure of Hypochondriacall or windie melancholy.	2 To expell wind	To vse Treacle now and then in winter.	
		To vomit after meales sometimes if it be inveterate.	
		Inwardly taken	Simples { Galanga, gentian: Enula, Angelica, calamus Aromaticus, Zedoary, China, condite ginger, &c or { Peniroyall, rue, calamint, bay leaues, & berries, Scordium, Bettany, Lavander, camomile, centaury, wormwood, cumin, broom, orange pills. Compounds. { Saffron, cynamome, mace, nutmeg, pepper, musk, zedoary with wine, &c. Anniseed, fenneiseed, ammi, cary, cumin, nettle, bayes, parslly, grana paradisi. Dianisum, Diagalanga, Diaciminu, diacalaminthes, Electuarium de baccis Lauri, Benedicta laxativa, &c. pulvis Carminativus, & pulvis descrip. Antidotario Florentino, aromaticu, rosatu, Mithridat, Outwardly vsed, as Cupping-glasses to the Hypocondries without scarification, oyle of camomile, rue, anniseed, their decoctions, &c.
		or	



THE SECOND PARTITION THE CVRE OF MELANCHOLIE,

SECTION.
THE FIRST MEMBER.
SUBSECTION.

Unlawfull Cures reiected.



Nveterate Melancholy, howloeu^r it may seeme to be a continuat, inexorable disease, hard to bee cured; accompanying them to their graues most part; as ^a *Montanus* obserues, yet many times it may be helped, euen that which is most violent, or at least, according to the same ^b Author, *it may be mitigated and much eased. Nil desperandum.* It may be hart to cure, but not impossible, for him that is most grievously affected, if he be but willing to be

^a *Consil. 235. pro Abbate Ita-*

^b *Consil. 23. aut curabitur aut certe minus afficietur, si vult.*

helped.

Vpon this good hope I will proceede, vsing the same method in the Cure; which I haue formerly vsed in the rehearsing of the causes; first *Generall*, then *Particular*, and those according to their severall species. Of these cures some be *Lawfull*, some againe *Unlawfull*, which though frequent, familiar, and often vsed, yet iustly censured, and to be controuerted. As first; whether by these diabolicall meanes, which are commonly practised by the Divell & his Ministers, Sorcerers, Witches, Magitians, &c. by spells, cabalisticall words, Charms, Characters, Images, Amulets, Ligatures, Philters, Incatations, &c. this disease and the like may be cured: and if they may, whether it be lawfull to make vse of them, those magneticall cures, or for our good to seeke after such meanes in any case. The first whether they can doe any such cures, is questioned amongst many writers, some affirming, some denying. *Valesius cont. med. lib. 5. cap. 6. Malleus Malificar, Heurnius, lib. 3. pract. med. cap. 28.*

Celius lib. 16. cap. 16. Delria Tom. 3. Wierus lib. 2. de prestig. dem. Libanius, Lavater de spect. part. 2. cap. 7. Holbrenner the Lutheran in Pistorium, Polydor Virg. lib. 1. de prodig. Tandlerus, Lemnius, (Hippocrates, & Avicenna amongst the rest) deny that spirits or diuells haue any power ouer vs, and referre all with Pomponatius of Padua to naturall causes and humours. Of the other opinion are Bodinus Demonomantie, lib. 3. cap. 2. Arnoldus, Marcellus Empyricus, I. Pistorius, Paracelsus Apodix. Magic. Agrippa lib. 2. de occult. Philos. c. 36. 69. 71. 72. & lib. 3. cap. 23. & 10. Marsilius Ficinus de vit. cœlit. compar. cap. 13. 15. 18. 21. & c. Galeottus de promiscua doct. cap. 24. Iovianus Pontanus Tom. 2. Plin. lib. 28. cap. 2. Strabo, lib. 15. Geog. Leo Suavius: Goclenius de vng. armar. Oswoldus Crollius, Ernestus Burgravius, Dr Flud, & c. Cardan de subtil. brings many proofes out of Aro. Wotoria, and Solomons decayed workes, old Hermes, Artesius, Costaben Luca, Picatrix, & c. that such cures may be done. They can make fier it shall not burne, fetch backe theeues or stolne goods,

* Vide Renati Morey Animad. in scholam Salernit cap. 38 si ad 40. annos possent producere vitam cur non ad centum si ad centum cur non ad mille * Hist. Chinese. c. Alii dubitant an demon possit morbos curare quos non fecit, alii negant: sed quotidiana experientia confirmat, magos magno multorum stupore morbos curare, singulas corporis partes circa impedimentum permeare, & mediis nobis ignotis curare. d Agentia cum patientibus coniungunt. * Cap 11. de Seruat. c Hec alii vident, sed vereor ne diu nolumus esse creduli vitium non effugiamus incredulitatis. f Refert Solomonem mentis morbos curasse, & demones abegisse ipsos carminibus, quod & coram Vespasiano fecit Eleazar.

*shew their absent faces in a glasse, make serpents ly still, stanch blood, salue gouts, Epilepsies, biting of mad dogs, tooth-ach, Melancholy, & omnia mundi mala, make men immortall, young againe as the * Spanish Marquesse is said to haue done * by one of his slaues, & some which iuglers in China maintain still (as Tragaltius writes) that they can doe by their extraordinary skill in phisick, & some of our moderne Chymistes by their strange limbeckes, by their spells & charmes, c Many doubt, saith Nicholas Taurellus, whether the Diuell can cure such diseases he hath not made, and some flatly deny it, howsoeuer common experience confirmes to our astonishment, that Magitians can worke such feats, and that the Diuell without impediment can penetrate through all the parts of our bodies, and cure such maladies by meanes to vs vnknowne. Dancus in his tract de Sortiarijs subscribes to this of Taurellus, Erastus de lamys, maintaineth as much, and so doe most diuines, that out of their excellent knowledge and long experience they can commit d agentes cum patientibus, colligere semina rerum, eaq; materia applicare, as Austin inferres de Civ. Dei & de Trinit. lib. 3. cap. 7. & 8. they can worke stupend and admirable conclusions; wee see the effects onely, but not the causes of them. Nothing so familiar as to heare of such cures, Sorcerers are too common, Cunning men, Wizards, and White-witches, as they call them, in euery village, which if they be sought vnto, will help almost all infirmities of body & mind, Seruatores in latine, & they haue commonly St Catherines wheele, printed in the roofo of their mouth or in some other part about them, resistunt incantatorum prestigijs (* Boissardus writes) morbos a sagis motos propulsant, & c. that to doubt of it any longer, e or not to beleene, were to runne into that other Scepticall extreame of incredulity, saith Taurellus. Leo Suavius in his Comment vpon Paracelsus, seemes to make it an art, which ought to bee approued: Pistorius and others stiffly maintaine the vse of charmes, words, characters, & c. Ars vera est, sed pauci artifices reperiuntur; The art is true, but there be but a few that haue skill in it. Marcellus Donatus lib. 2. de hist. mir. cap. 1. proues out of Iosephus eight bookes of antiquities, that f Solomon so cured all the diseases of the minde by spells, charmes, and drone away Diuells, and that Eleazar did as much before Vespasian. Langius in his med. epist. holds Iupiter Menecrates, that did so many stupend cures in his time, to haue vsed this art, and that he was no other then a Magitian. Many famous cures are daily done in this kinde, the Diuell is an*

is an expert Physitian, as *Godelman* calls him, *lib. 1. cap. 18.* and God permits oftentimes these Witches and Magitians to produce such effects, as *Lauater cap. 3. lib. 8. part. 3. cap. 1. Polid. Virg. lib. 1. de prodigijs, Delrio* and others admit. Such cures may be done; and as *Paracels. Tom. 4. de morb. ament.* It fly maintaines, & they cannot otherwise bee cured but by spells, seales, and spirituall physicke. *Arnoldus lib. de sigillis* sets downe the making of them, so doth *Ru-*

g Spiritu. l. s
morbis spirituali-
ter curari de-
bent

h Sigillum ex
auro peculiari
ad Melancholiam
etc.

i Lib. 1. de oc-
cultis. Philof. mi-
hil refert an deus
an diabolus, an-
geli an immundi

spiritus agio opē
ferant, modo
morbis curantur.

k Magus mini-
ster & Vicarius
Dei.

l Vt forte f. f.
maginatione &
experientia effe-

ctum, dicant: in
aduersum quic-
quid volunt
Theologi.

m Idem Plinius
condidit quos-
dam esse morbos
qui incantatio-
nibus solum cu-
rentur.

n Qui talibus
credunt, aut ad
eorum domos
euntes, aut suis

domibus intro-
ducunt, aut in-
terrogant, sciant

se fidem Christi-
anam & baptis-
mum preuari-

casse, & Apo-
statis esse. Au-
stin de luperst.

obseru. hoc pacto
a Deo desiciunt
ad diabolum. P.

Mar.

o Mori prestat
quam superstiti-
se sanari. disquis.

mag l. 2. cap.
2. sect. 1. quest.
1. Tom 3.

p P. Lombard.
q Suffitus eia-
diorum iclur
etc.

Hoc posito, they can effect such cures, the maine question is whether it bee lawfull in a desperate case, to craue their helpe, or aske a Wisards aduice? Tis a common practise of some men to goe first to a Witch, and then to a Physitian, if one cannot the other shall, *Flectere si nequeant superos Acheronta mo- uebunt.* ⁱ It matters not, saith *Paracelsus*, whether it bee God or the Diuell, Angels or vncleane spirits cure him, so that he be eased. if a man fall into a ditch, as he proseques it, what matter is it whether a friend or an enemy helpe him out, and if I be troubled with such a malady, what care I whether the diuell himselfe, or any of his ministers by Gods permission redeeme me? He calls a Magitian Gods Minister and his Vicar, applying that of *vos estis dij* properly to them, for which he is lashed by *T. Erasmus part. 1 fol. 45.* And elsewhere he encourageth his patiēts to haue a good faith, ¹ a strong imagination, and they shall finde the effects; let Diuines say to the contrary what they will. Hee proues and contends that many diseases cannot otherwise be cured; *Incantatione orti, incantatione curari debent*; if they bee caused by Incantation, ^m they must be cured by incantation. *Constantinus lib. 4. approues* of such remedies: *Bartolus* the Lawyer, *Peter Atradius rerum Indic. lib. 3. tit. 7. Salicetus, Godefridus*, with others of that sect, allow of them; *modo sint ad sanitatem, quæ a magis fiunt, secus non*, so they be for the parties good, or not at all. But thei men are confuted by *Remigius, Bodinus, dem. lib. 3. cap. 2. Godelmannus lib. 1. cap. 8. Wierus, Delrio lib. 6. quest. 2. Tom. 3. mag. inquis. Erasmus de La- mijs*; all our ⁿ Diuines, Schoolemen, and such as write cases of conscience, are against it, the Scripture it selfe absolutely forbids it as a mortall sinne, *Leuit. cap. 18. 19. 20. Deut. 18. & c. Rom. 8. 19.* Enill is not to be done, that good may come of it. Much better it were for such patients that are so troubled, to endure a little misery in this life, then to hazard their soules health for euer, & as *Delrio* counselleth, *o much better dye, then be so cured*, Some take vpon the to expell Diuells by naturall remedies, and magicall exorcismes, which they seeme to approue out of the practise of the primitive Church, as that about cited of *Iosephus, Eleazar, Irenæus, Tertullian, Austin.* *Eusebius* makes mention of such, and Magicke it selfe hath beene publicly professed in some Vniuersities, as of old in *Salamanca* in *Spaine*, and *Cracovia* in *Poland*: but condemned Anno 1318. by the Chancellor and Vniuersity of *Paris*. Our Pontificaliall Writers retaine many of these adjurations, and forme of exorcismes still in the Church, besides those in Baptisme vsed, they exorcise meats, and such as are possessed, as they hold, in Christs name. Read *Hieron. Mengus c. 3. Pet. Tyrens. part. 3. cap. 8.* what exorcismes they prescribe, besides those ordinary meanes of *q fier, suffumigations lightes, cutting the ayre with swords, cap. 57. hearbs, odours*: Of which *Tostatus* treats. 2. *Reg. cap. 16. quest. 43.* you shall finde many vaine and frivolous superstitious formes of exorcismes among them, nor to be tolerated, or endured.

Lawfull cures first from God.

The Lord
hath created
medicines of
the earth, and
he that is wise
will not ab-
horre them.

Eccle[38.4.

My son faile
not in thy
sicknesse, but
pray vnto the
Lord and hee
will make
thee whole.

Eccle[38.9.

Huc omne prin-
cipium huc refer
exitum. Hor.3.
carm. Od.6.

Being so clearely evinced, as it is, all vnlawfull cures are to bee re-
fused, it remaines to treat of such as are to be admitted, and those
are commonly such which God hath appointed, by vertue of
stones, hearbs, plants, mettels, &c. and the like, which are pre-
pared and applied to our vse, by art and industry of Physitians, who are the
dispensers of such treasures for our good, and to be ^f honoured for necessi-
ties sake, Gods intermediat ministers, to whom in our infirmities wee are
to seeke for helpe. Yet not so that we rely to much, or wholly vpon them,
A Ioue principium, we must first beginne with prayer, and then vse Physicke,
not one without the other, but both together. To pray alone, and reiect or-
dinary meanes, is to doe like him in *Æsop*e, that when his cart was stalled,
lay flat on his backe, and cryed aloud, helpe *Hercules*, but that was to little
purpose, except as his friend aduised him, *rotis tute ipse annitaris*, hee whipt
his horses withall, and put his shoulder to the wheele. God workes by
meanes, as *Christ* cured the blind man with clay and spittle:

Orandum est vt sit mens sana in corpore sano.

As we must pray for health of body and minde, so wee must vse our vtmost
indeauours to preferue and continue it. Some kinde of diuels are not cast out,
but by fasting and prayer, and both necessarily required, not one without the
other. For all the Physicke we can vse, art, excellent industry, is to no purpose
without calling vpon God, *Niliuvat immensos Cratero promittere montes*:
It is in vaine to seeke for helpe, runne, ride, except God blesse vs.

-----non Siculi dapes

u Musick and
fine fare, can
doe no good

x Hor. l. i. ep. 2.

y Sini Crasi &

Crassi licet, non

bos Patibulus au-

reas undas a-

gens eripiet va-

quam e miseris.

z Scientia de

Deo bebet in me-

dico infixa esse.

Me[3]ue Arabi.

lanat omnes

languores deus.

For you shall

pray to your

Lord that hee

would prosper

that which is

giuen for ease,

and then vse

physick for the

prolonging

of life. Eccle. 38.14

atq[ue] agros similiter ad ardentem

vocationem excitent.

u *Dulcem elaborabunt saporem,*

Non animum cythera[rum] aut cantus.

x *Non domus & fundus, non aris acervus & auri*

Ægroto possunt domino deducere febres.

y With house, with land, with mony, and with gold,

The masters fever will not be control'd.

We must vse prayer and Physicke both together: and so no doubt but our
prayers will be availe able, and our Physicke take effect. 'Tis that *Ezechiah*
practized. 2. *King*. 20. *Luke* the Evangelist; and which wee are enioyned *Co-*
loss. 4. not the Patient only, but the Physitian himselfe. *Hippocrates* an *Hea-*
then, required this in a good Practitioner, and so did *Galen*. *lib. de Plat.* &
Hipp. dog. lib. 9. cap. 15. and in that tract of his, *an mores sequantur temp.* cor.
cap. 11. 'tis a thing which he doth inculcate, z and many others. *Hyperius* in
his first booke *de sacr. script. lec.* speaking of that happinesse and good suc-
cesse, which all Physitians desire, and hope for in their cures, ^atells them that
it is not to be expected, except with a true faith they call vpon God, and teach
their patients to doe the like. The councell of *Laterane*. *Canone 22.* decreed
they should doe so; the Fathers of the Church haue still aduised as much,

a *Omnes optant quandam in medicina felicitatem, sed hanc non est quod expectent, nisi deum vera fide invocent,*
atq[ue] agros similiter ad ardentem vocationem excitent.

what

whatsoever thou takest in hand (saith ^b Gregory) let God be of thy counsell, consult with him. That healeth those that are broken in heart (Psal. 147. 3. & bindeth up their sores. Otherwise as the Prophet *Jeremy*, cap. 46. 11. denounced to *Egypt*, in vaine shalt thou use many medicines, for thou shalt have no health. It is the same counsell which ^c *Comineus* that politick Historiographer giues to all Christian princes, vpon occasion of that vnhappy ouerthrow of *Charles Duke of Burgundy*, by meanes of which he was extreamely melancholy & sick to death: In so much that neither Physicke, nor perswasion could doe him any good, perceiuing his prepostrous error belike, adviseth all great men in such cases, to pray first to God, with all submission & penitency, to confesse their sinnes, and then to use Physicke. The very same fault it was, which the Prophet reprehends in *Asa* king of *Juda*, that hee relyed more on Physicke then on God, and by all meanes would haue him to amend it. And tis a fit caution to be obserued of all other sorts of men. The Prophet *David* was so observant of this precept, that in his greatest misery and vexation of minde, he put this rule first in practile. Psal. 77. 3. When I am in heavinesse, I will thinke on God, Psal. 86. 4. Comfort the soule of thy servant, for unto thee I lift up my soule, and we. 7. In the day of trouble will I call vpon thee, for thou hearest me, Psal. 54. 1. Save me O God, by thy name. &c. Psal. 82. Psal. 20. And tis the common practile of all good men Psal. 107. 13. when their heart was humbled with heavinesse, they cryed to the Lord in their trouble, and hee deliuered them from their distresse. And they haue found good successe in so doing as *David* confesseth Psal. 30. 12. Thou hast turned my mourning into ioy, thou hast loosed my sacke-cloth, and girded me with gladnesse. Therefore he adviseth all others to doe the like, Psal. 31. 24. All ye that trust in the Lord, be strong, and he shall establish your heart. It is reported by ^e *Suidas*, speaking of *Ezechiah*, that there was a great booke of old, of King *Solomons* writing, which contained medicines for all manner of diseases, and lay open still as they came into the Temple: but *Ezechiah* king of *Ierusalem*, caused it to be taken away, because it made the people secure, to neglect their duty in calling and relying vpon God, out of a confidence on those remedies. ^f *Minutius* that worthy Confull of *Rome* in an oration he made to his souldiers, was much offended with them, and taxed their ignorance, that in their misery, called more on him, then vpon God. A generall fault it is all ouer the world, and *Minutius* his speech concernes vs all, wee rely more on Physicke, and seeke oftner to Physitians, then to God himselfe. As much faulty are they that prescribe, as they that aske, respecting wholly their gaine, and trusting more to their ordinary receipts and medicines many times, then to him that made them. I would wish all Patients in this behalfe, in the midst of their melancholy, to remember that of *Siracides*, Ecc. 1. 12. and 12. The feare of the Lord is glory and gladnesse, and reioycing. The feare of the Lord maketh a merry hart, and giueth gladnesse, and ioy, and long life: And all such as prescribe Physicke, to beginne in nozine Dei, as *Mesue* did; to imitate *Laelius* à *Fonte Eugubinus*, that in all his consultations, still concludes with a prayer for the good successe of his businasse, and to remember that of *Crato* one of their predeceffors, fuge avaritiam, & sine oratione, & invocatione Dei nihil facias, avoide couetousnesse, and doe nothing without invocation vpon God.

^b L. m. m. d. e.
Gregor. xlv. a.
ad v. tam opt.
in l. i. cap. 48.
^c Quicquid medi-
caris aggredi
aut persequi
deum n. e. n. p.
um ad m. m. a.
^e Comineus. a. c.
lib. 7. ubi m. p. b.
cen. p. m. m.
confr. t. m. m.
agritudinem in-
cidit. m. m. m.
med. c. m. m. m.
non possit.
^d In his animi
malis princeps
imprimis ad de-
um precetur, &
peccatis veniam
exoret. inde ad
medicinam, &c.

^e Greg. Tholoff.
To. 2. lib. 28. c. 7
Syntax. In ve-
stibulo templi
Solomon. liber
remediorum cu-
iusq. morbi suit.
quem revulsi
Ezechias, quid
populus neglecto
deo nec invoca-
to, sanita: em
inde peteret.
Livius Lib. 23.
Strepunt aures
clamoribus plu-
rantiam socio-
rum, sepius nos
quam deorum
invocantium
opem.
^g Rulandus ad-
iungit optimam
orationem ad
finem Emperic
rum Mercuria-
lis consil. 25. ita
concludit. Mon-
tanius passim
&c. & plures
alii &c.

Whether it be lawfull to seeke to Saints for aide in this disease.



Hat we must pray to God, no man doubts; but whether we should pray to Saints in such cases, or whether they can doe vs any good, it may be lawfully controuerted. Whether their Images, Shrines, Reliques, consecrated things, holy water, medalls, benedictions, those diuine amulets, holy exorcismes, and the signe of the Crosse be available in this disease. The Papiſts on the one ſide ſtiſly maintaine, how many melancholy, mad, dæmoniackall perſons are dayly cured at *Saint Anthonies Church in Padua*, at *S^t Vinus in Germany*, by our Lady of *Lauretta in Italy*, our Lady of *Sichem in the Low Countries*? *h. Quæ & cæcis lumen, ægris salutem, mortuis vitam, claudis gressum reddit, omnes morbos corporis, animi, curat, & in ipsos demones imperium exercet*, ſhe cures halt, lame, blind, all diſeaſes of body and minde, and commands the diuell himſelfe, ſaith *Lipſius*. 25000 in a day come thither; *quis niſi numen in illum locum ſic induxit?* who brought them? *in auribus, in oculis omnium geſta, noua nouitia*, New newes lately done, our eyes and eares are full of her cures, and who can relate them all? They haue a proper Saint almoſt for euery peculiar infirmity, for poyſon, gouts, agues, *Petronella: S^t Romanus* for ſuch as are poſſeſſed: *Valentine* for the falling ſickeſſe; *S^t Vitus* for madmen &c. And as of old *k Pliny* reckons vp gods for all diſeaſes, (*Febri ſanum dicatum eſt*) *Lilius Giralduſ* repeates many of her ceremonies: all affections of the minde were heretofore accounted Gods, *l Loue*, and *Sorrow*, *Vertue*, *Honour*, *Liberty*, *Contumely*, *Impudency*, had their Temples, Tempeſts, Seaſons, *Crepitus Ventrīs*, *dea Vacuna*, *dea Cloacina*, there was a Goddeſſe of idleneſſe, a Goddeſſe of the draught, or lakes, *Prema*, *Premunda*, *Priapus*, bawdy gods, and Gods for all ^m offices. *Varro* reckons vp 30000 Gods; *Lucian* makes *Podagra* the gout a Goddeſſe, and affignes her Priests and Miniſters: and Melancholy comes not behind, for as *Auſtin* mentioneth *lib. 4. de Ciuit. Dei cap. 9.* there was of old *Angerona dea*, and ſhe had her Chappell and Feaſts, to whom (ſaith ⁿ *Macrobius*) they did offer ſacrifice yearely, that ſhe might be paciſed as well as the reſt. Tⁱs no new thing, you ſee, this of Papiſts, and in my iudgement, that old doting *Lipſius*, might haue fitter dedicated his ^o pen after all his labours, to this our Goddeſſe of Melancholy, then to his *Virgo Halenſis*, and been her Chaplain, it would haue becommed him better: But he, poore man, thought no harme in that which he did, and will not be perſwaded but that hee doth well, hee hath ſo many Patrons, and honourable precedents in the like kinde, that iuſtifie as much, as eagerly, and more then hee there ſaith of his Lady and Miſtris: read but ſuperſtitious *Cofter* and *Gretſers Tract de Cruce. Laur. Arcturus Fantens de Inuoc. Sanct. Bellarmine, Delrio diſ. mag. Tom. 3. lib. 6. quaſt. 2. ſect. 3. Greg. Tolofanus Tom. 2. lib. 8. cap. 24. Syntax. Strozius Cicogna lib. 4. cap. 9. Tyreus, Hieronymus Mengus*, and you ſhall finde infinite examples of cures done in this kinde, by holy waters, reliques, croſſes, exorcismes, amulets, Images, consecrated beads, &c. *Barradius* the Ieſuite, boldly giues it out, that *Chriſts* countenance, and the Virgin *Maries*, would cure Melancholy, if one

h Lipſius.

i Cap. 16.

k Lib. 2. cap. 7.
de Deo Morbiſq;
in genera deſcri-
ptis deos reperi-
mus.

l Selden prolog.
cap. 3. de diis Sy-
ris. Roſſianus.
m See Lilly Gi-
valdi ſynagoga
de diis &c.

n 12. Cal. Ianua-
rii ſerias cele-
brant, ut ango-
res, & animi ſol-
licitudines pro-
pitia depellat.
o Hanc diuæ
penam conſe-
crabit. Lipſius.

one had looked steadfastly on them. *P. Morales* the Spaniard in his booke *de pulch. Ies. & Mar.* confirms the same out of *Carthusianus*, and I knowe not whom, that it was a common proverbe in those daies, for such as were troubled in minde, to say *Eamus ad videndum filium Mariae*, let vs see the sonne of *Mary*, as they doe now possit to *S^t Antonies* in *Padua*, or to *S^t Hillaries* at *Poitiers* in *France*. In a closet of that Church, there is at this day *S^t Hillaries* bed to be seene, to which they bring all the madmen in the Countrey, and after some prayers, and other ceremonies, they lay them downe there to sleepe, and so they recover. It is an ordinary thing in those parts, to send all their madmen to *S^t Hillaries* Cradle. They say the like of *S. Tubery* in another place *Giraldus Cambrensis Itin. Camb. cap. 1.* tells strange stories of *S. Ciricius* staffe that would cure this, and all other diseases. Others say as much (as * *Hospini-* an obserues) of the three Kings of *Colen*, their names written in Parchment, and hung about a Patients necke, with the signe of the Crosse, will produce like effects. Read *Lipomannus*, or that golden Legend of *Iacobus de Voragine*, you shall haue infinite stories, or those new relations of our *Iesuits* in *Iapona* and *China*, of *Mat. Riccius*, *Acosta*, *Loiola*, *Xaverius* life, &c. *Iasper Belga* a *Iesuite*, cured a mad woman, by hanging *S. Johns* Gospell about her necke, and many such. Holy-water did as much in *Iapona* &c. Nothing so familiar in their workes, as such examples.

But we on the other side, seeke to God alone. Wee say with *David Psalm. 46. 1.* *God is our hope and strength, and helpe in trouble, ready to bee found.* For their Catalogue of examples, wee make no other answer, but that they are false fictions, or Diabolicall illusions, counterfeited miracles. We cannot deny but that it is an ordinary thing on *S. Antonies* day in *Padua*, to bring diuers mad men and demoniacall persons to be cured: yet we make a doubt whether such parties be so affected indeed, but prepared by their Priests, by certaine oyntments and drammes, to cosen the commonalty, as *Hildesheim* wel saith, the like is commonly practised in *Bohemia* as *Mathiolus* giues vs to vnderstand in his preface to his Comment vpon *Dioscorides*; But we need not run so farre for examples in this kinde, wee haue a iust volume published at home to this purpose. * *A Declaration of Pyergious popish Impostures, to withdrawe the hearts of religious men, vnder pretence of casting out of Diuels, practised by Father Edmunds alias Weston a Iesuit, and diuers Romish Priests his wicked associates*, with the seuerall parties names, confessions, examinations, &c. which were pretended to be possessed. But these are ordinary tricks onely to get opinion and mony, meere impostures. *Aesculapius* of old, that counterfeited God, did as many famous cures; his Temple (as * *Strabo* relates) was daily full of patients, and as many seuerall tables, inscriptions, pendants, donaries, &c. to be seene in his Church, as at this day at our *Lady of Loretta's* in *Italy*. It was a custome long since.

suspendisse potenti

Vestimenta maris deo. (Hor. Od. 1. lib. 5. Od.)

To doe the like, in former times they were seduced and deluded as they are now. 'Tis the same Diuell still, called heretofore *Apollo*, *Mars*, *Neptune*, *Venus*, *Aesculapius*, &c. as * *Lactantius lib. 2. de orig. erroris, cap. 17.* obserues. The same *Iupiter*, and those bad Angells, are now worshipped and adored by the name of *S. Sebastian*, *Barbara*, &c. *Christopher* & *George* are come in their places

p *Idolocus Sin-*
cerus *in Gallia*
1617. Huc men-

te capros deduc-
unt, & statim
orationibus, fa-
crisq; peractis,
in illum lectum
dormitum pon-
unt, &c.

q *In Gallia*
Harbunensi.

** Lib. de orig.*
Festorum. Culto
suspecta, & per-
gameno inscrip-
ta, cum signo
crucis, &c.

r *Em. Acosta*
com. rerum in
Oriente gest, a
societ. Ies. anno
1568.

Epist. Gonfalvi
Fernandis, An-
no 1560. c. Iapo-
nia.

l *Spicel. de mor-*
bis demoniacis,
sic a sacrificulis
parati unguentis
Magis corpora
illius, ut statim
plebecula per-
suadeant tales
curari a Sancto
Antonio.

Printed at

London 4to by
I. Roberts. 1605

r *Greeg. lib. 8,*

Cuius sanum e-
grosantium mul-
titudine refer-
tum, undiquaq;
& tabellis pen-
dentibus, in qui-
bus sanati lan-
guores erant in-
scripti.

u *Adali angeli*
sumpserunt olim
nomen Iouis, Lu-
nomis, Apollinis.
&c quos Genti-
les deas crede-
bant, nunc S.
Sebastiani, Bar-
barae, &c. nomen
habent, & alio-
rum.

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places. Our Lady succeeds *Venus* (as they use her in many offices) the rest are otherwise supplied, as *Lavater* writes, and so they are deluded. *And God often winks at these impostures, because they forsake his word, and betake themselves to the diuell, as they doe that seeke after Holy water, crosses &c.* Hieron. lib. 4. cap. 3. What can these men plead for themselves more then those heathen Gods, the same cures done by both, the same spirit that seduceth: or put case they could helpe, why should wee rather seeke to them, then to Christ himselfe, since that he so kindly invites vs to him, *come vnto mee all ye that are heavy laden, and I will ease you*, Mat. 11. and wee knowe that there is one God, one Mediator betwixt God and man *Iesus Christ* (Tim. 2. 5.) who gave himselfe a rancome for all men. We knowe that we haue an Advocate with the Father, *Iesus Christ* (1. Ioh. 2. 1.) that there is no other name vnder Heaven, by which we can be saued, but by his, who is alwaies ready to heare vs, and sits at the right hand of God, and from^a whom we can haue no repulse, *solus vult, solus potest, curat universos tanquam singulos, & b unumquemq; nostrum vt solum*, we are all as one to him, he cares for vs all as one, and why should wee then seeke to any other but to him?

MEMB. 4. SUBSECT. I.

Physitian, Patient, Physicke.



^c Eccles 38. In the sight of great men hee shall bee in admiration.

^d Tom. 4. Tract. 1. de morbis amentium horum multi non nisi a Magis curandi & Astrologis, quoniam origo eius a calis petenda est. ^e Lib. de Podagra. ^f Sect. 5.

Of those diuers gifts which our Apostle *Paul* saith, God hath bestowed on man, this of Physicke is not the least, but most necessary, and especially conducing to the good of mankind. Next therefore to God in all our extremities (for of the most high cometh healing, Eccles 38. 2. we must seeke to, & rely vpon the Physitian, who is *Manus Dei*, saith *Hierophilus*, and to whom he hath giuen knowledge, that he might be glorified in his wonderous workes. *With such doth he heale men, and taketh away their paines*, Eccles 38. 6. 7. *when thou hast need of him, let him not goe from thee. The houre may come that their enterprises may haue good success*, ver. 13. It is not therefore to be doubted, that if we seeke a Physitian as we ought, we may be eased of our infirmities, such a one I meane as is sufficient, and worthily so called; for there be many Mountebanks, Quacksaluers, Empericks, in euery street almost, and in every village, that take vpon them this name, make this noble and profitable Art to be euill spoken of and condemned, by reason of these base and illiterate Artificers: but such a Physitian I speake of, as is approoued, learned, skilfull, honest, &c. of whose duty *Wecker Antid. cap. 2. & Syntax. med. Crato. Iulius Alexandrinus medic. Hernius prax. med. lib. 3. cap. 1. & c.* treat at large. For this particular disease, him that shall take vpon him to cure it, ^d *Paracelsus* will haue to be a Magitian, a Chymist, a Philosopher, an Astrologer; *Thurnefferus*, *Severinus* the Dane, and some other of his followers, require as much: many of them cannot bee cured but by Magicke. ^e *Paracelsus* is so stiffe for those Chemicall medicines, that in his cures he will admit almost of no other Physicke, deriding in the meane time *Hippocrates*, *Galen*, and all their followers: but Magicke, and all such remedies I haue already censured, and shall speake of Chymistry *selewhere*. Astrology is required by many famous Physitians, by *Ficinus*, *Crato*, *Fernelius*

nelius, & doubted of, and exploded by others: I will not take vpon me to decide the controversie my selfe, *Iohannes Hasfurtus*, *Thomas Boderius*, and *Maginus* in the preface to his Mathematicall physicke shall determine for me. Many Physitians explode Astrology in Physicke (saith he) there is no vse of it, *vanam artem ac quasi temerariam insectantur*, ac gloriam sibi ab eius imperitia aucupantur, but I will reprove Physitians by physitians, that defend & professe it, *Hippocrates*, *Galen*, *Avicen*. &c. that count the butchers without it, *homicidas medicos Astrologia ignaros*, &c. *Paracelsus* goes farther, and will haue his Physitian^h predestinated to this mans cure, this malady; and time of cure, the skeame of each geniture inspected, gathering of hearbs, of administering, Astrologically observed; in which *Thurnesserus*, and some *Iatro-mathematicall* professors, are too superstitious in my iudgement. *i Hellebor* will helpe, but not alway, not giuen by euery Physitian, &c. but these men are too peremptory, and selfe-conceited as I thinke. But what doe I doe, interposing in that which is beyond my reach? a blind man cannot iudge of colours, nor I peradventure of these things. Only thus much I would require, Honesty in every Physitian, that he be not ouer carelesse or couetous, *Harpy* like to make a prey of his patient, *Carnificis namq; est* (as **Wecker* notes) *inter ipsos cruciatus inrens precium exposcere*, as an hungry Chirurgion often produce and wiew-draw his cure, so long as there is any hope of pay,

Non misura cutem, nisi plena cruoris hirudo.

Many of them to get a fee, will giue Physicke to euery one that comes, when there is no cause, and they doe so *irritare silentem morbum*: as *k Heurnius* complaines, stirre vp a silent disease, as it often falls out; which by good counsell, good advise alone, might haue beene happily composed, or by rectification of those six nonnaturall things, otherwile cured. This is *Natura bellum inferre*, to oppugne nature, and to make a strong body weake. *Arnoldus* in his 8. and 11. Aphorismes giues cautions against, and expressely forbids it. *1 A wise Physitian will not giue Physicke, but vpon necessity, and first try medicinall diet, before hee proceede to medicinall cure.* In another place he laughst those men to scorn, that thinke *longu syrupis expugnare demones*, & *animi phantasmata*, they can purge fantasticall Imaginations, & the diuell by Physicke. Another caution is, that they proceede vpon good grounds, if so be there be need of Physick, and not mistake the disease, they are often deceived by the^m similitude of Symptomes, saith *Heurnius*; and I could giue instance in many Consultations, wherein they haue prescribed opposite Physick. Sometimes they goe too perfunctorily to worke, in not prescribing a iust course of Physicke, to stirre vp the humor and not to purge it, doth often more harme then good. *Montanus consil. 30.* inueighs against such perturbations, *that purge to the halfe, tire nature, and molest the body to no purpose.* Tis a crabbed humor to purge, and as *Laurentius* calls this disease the reproach of Physitians, *Bessardus*, *flagellum medicorum*, their lash; & for that cause, more carefully to be respected. Though the patient be averse, saith *Laurentius*, desire helpe, & refuse it againe, though he neglect his own health, it behooues a good Physitian, not to leaue him helpelesse. But most part they offend in that other extreame, they prescribe too much Physick, and tire out their bodies with continuall potions, to no purpose, *Ætius tetrabib. 2. ser. 2. cap. 90.* will haue them by all meanes therefore to giue some re-

g Languis.
i Cesar Claudius consil.

h Prædestinatio ad hunc curandum.
i Helleborus curat, sed quod ab omni datu medico, vanum est.
** Antid. gen. 3. cap. 2.*

k Quid sepe d-venit lib. 3. cap. 1. cum non sit necessitas.

Frustra fatigant remedia aegros, qui viciu ratione curari possunt. *Heurnius.*

l Modelus & sapiens medicus, nunquam properat ad phar-macum nisi cogente necessitate.

q. Aphor. prudens & pius medicus cibis prius medicinali, quâ medicinis puris morbum expellere sagitat.

m Brev. l. c. 18. n Similitudo.

sepe bonis medicis imponit.

o Qui melancholicis præbent remedia non satia valida.

Longiores morbi imprimis solentiam medici perturbant, & fidetatem, qui enim tumultuaria hos trahant vires absq; commodo le-dunt & frangunt, &c.

p Naturæ remissionem daret oportet.

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p Pleriq. hoc
morbo medicina
nihil profecisse
uisi sunt, & sibi
demissi inualue-
runt.

spit to nature, to leaue off now and then, and *Lalins à Fonte Egubinus* in his consultations, found it (as he there witnesseth) often verified by experience, & that after a deale of Physicke to no purpose, left to themselves, they haue re- couered. 'Tis that which *Nic. Piso*, *Donatus Altomarus*, still inculcate, dare *requiem Natura*, to giue nature rest.

SVBSECT. 2.

Concerning the Patient.



Abderitanie-
pist. Hippoc.
r Quicquid au-
ri apud nos est,
libenter persol-
uemus, etiamsi
tota urbs nostra
aurum esset.

When these precedent cautions are accurately kept, and that wee haue now got a skilfull, an honest Physitian to our minde, if his patient will not be conformable, and content to be ruled by him, all his endeavours will come to no good end. Many things are necessarily to be observed & continued on the patients behalfe; First that he be not too niggardly miserable of his purse, or thinke it too much hee bestowes vpon himselfe, & to saue charges, endanger his health. The *Abderites*, when they sent for *Hippocrates*, promised him what reward he would, & all the gold they had, if all the citty were gold he should haue it. *Naaman* the Syrian, when he went into *Israel* to *Elisha*, to be cured of his Leprosie, tooke with him ten talents of siluer, six thousand peeces of gold, and ten change of rayments (2. Kings 5. 5.) Another thing is, that out of bashfulnesse, hee doe not conceale his griefe if ought trouble his mind, let him freely disclose it, *Stultorum incurata pudor malus ulcera celat.*

by that meanes, he procures to himselfe much mischief, and runs into a greater inconvenience: He must be willing to be cured, and earnestly desire it. *Pars sanitatis velle sanari fuit.* (*Seneca*) 'Tis a part of his cure to wish his owne health; and not to deferre it too long.

f Seneca.

* Per. 3. Sat.

Qui blandiendo dulce nutrit vitium,
Serò recusat ferre quod subijt iugum. Et
Helleborum frustra quum iam cutis agra tumebit,
Poscentes videas, venienti occurrere morbo.
He that by cherishing, a mischief doth prouoke
Too late at last refuseth to cast off his yoke,
When the skinned swells, to seeke it to appease,
With Hellebor is vaine, meet your disease.

u De anima.
Barbara tamen
immanitate, &
deploranda in-
scitia contem-
nunt praecepta
sanitatis moriē
& morbos ultra
accersunt.

by this meanes many times, or through their ignorance in not taking notice of their grievance and danger of it, contempt, supine negligence, extenuation, wretchednesse and peeuishnesse; they vndoe themselves. The Cittizens I know not of what Citty now, when rumor was, brought their enemies were Comming, could not abide to heare it; and when the plague beginnes in many places and they certainly know it, they commaund silence and hush it vp, but after they see their foes now marching to their gates and ready to surprize them, they beginne to fortify and resist when 'tis too late: when the sicknesse breakes out and can be no longer concealed, then they lament their supine negligence: 'tis no otherwise with these men. And often out of a preiudice, a loathing, and distast of Physick, they had rather dye, or doe worfe, then take any of it. *Barbarous immanity* (*u Melancthon* termes it) and folly

folly to be deplored, so to contemne the precepts of health, good remedies, and voluntarily to pull death, and many maladies vpon their owne heads. Though many againe are in that other extreame too profuse, suspicious, & ieaious of their health, too apt to take Physicke on euery small occasion, to aggrauate every slender passion, imperfection, impediment: if their finger doe but ake, run, ride, send for a Physitian, as many Gentlewomen doe, that are sicke without a cause, euen when they will themselues, vpon every toy or small discontent, and when he comes, they make it worle then it is, by amplifying that which is not. * Hier. Capiuacius sets it downe as a common fault of all melancholy persons, to say their symptomes are greater then they are, to helpe themselves. And which Mercurialis notes consil. 53. to be more y troublesome to their Physitians, then other ordinary patients, that they may haue change of Physicke.

A third thing to be required in a Patient, is confidence to bee of good cheare, and haue sure hope that his Physitian can helpe him. ² Damascen the Arabian requires likewise in the Physitian himselfe, that he be confident he can cure him; otherwise his Physick will not be effectuell, and promise withall, that he will certainly helpe him, make him beleue so at least. ^a Galeotus giues this reason, because the forme of health is contained in the Physitians minde; and as Galen holds, ^b confidence and hope doe more good then Physicke; he cures most, in whom most are confident. Axiocus sicke almost to death, at the very sight of Socrates recouered his former health, Paracelsus assignes it for an only cause, why Hippocrates was so fortunate in his cures, not for any extraordinary skill he had; ^c but because the common people had a most strong concept of his worth. To this of confidence, wee may adde perseuerance, obedience and constancy, not to change his Phhyitian, or dislike him vpon euery toy, for he that so doth (saith ^d Ianus Damascen) or consults with many, falls into many errors; or that vseth many medicines. It was a chiefe caveat of ^e Seneca to his friend Lucilius, that he should not alter his Physitian, or prescribed Physicke; Nothing hinders health more; a wound can neuer be cured that hath severall plasters. Crato consil. 186. taxeth all melancholy persons of this fault: ^f Tis proper to the, if things fall not out to their mind, & that they haue not present ease, to seeke another, and another; (as they doe commonly that haue sore eyes) twenty one after another, and they still promise all to cure them, try a thousand remedies; and by this meanes they increaseth their malady, make it most dangerous and difficill to be cured. They try many (saith Montanus) and profit by none: and for this cause consil. 24. hee inioynes his Patient before he take him in hand, perseuerance and sufferance, for in such a small time, no great matter can be effected, and vpon that condition hee will administer Physicke, otherwise all his endeavour and counsell would bee to small purpose. And in his 31. counsell for a notable marron, hee tells her ⁱ if shee will be cured, shee must be of a most abiding patience, saith full obedience, and singular perseuerance, if shee remit or despair, shee can expect or hope for no good successe. Consil. 230. for an Italian Abbot, hee makes it one of the greatest reasons, why this disease is so incurable.

* Consil. 173.
e Scolio.
Melanch l coru
hoc fere propri
um est, ut graui
ora dicant esse
symptomata,
quam reuera
sunt.

y Melancholici
pleruq, medicis
sunt molesti, et
alia aliis adun-
gant.

z Operer in fir-
mo imprimere
salutem viciq,
promittere, etsi
ipse desperet.

Nullum medi-
camentum effi-
cax, nisi medicus
etiam fuerit
soris imagina-
tionis.

a De promiss.
doct. cap. 15.

Quoniam (ani-
tatis formam a-
nimi medici
continet,

b Spes & confi-
dentia, plus va-
lent quam me-
dicina.

c Felicio in
medicina ab fi-
dem Ethonico.

d Aphoril. 89.

Eger qui pluri-
mos consulit me-
dicos, plerumq,
in errorem sin-
gularum cadit.

e Nihil ita (ani-
tatem impedit,
ac remediorum
crebra mutatio,

nec venit vul-
nus ad cicatri-
cem in quo di-
uersa medica-
menta tentan-
tur.

f Melancholicorum proprium, quum ex eorum arbitrio non sit (subita mutatio in melius, alterare medicos qui quidvis, & c. g. Consil. 31. Dum
ad varia e confusio, nullo usque in finem hinc statuere oportet requiri perseverantiam & tolerantiam. Exiguo enim tempore nihil ex-
spectari vult, opus est pertinaci perseverantia, fidei obedientia, & patientia singulari, si cades aut desperet, nullum habebit effectum.

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k Aegritudine
amittunt pati-
entiam, & inde
morbi incurabi-
les.

l Non ad men-
sem aut annum,
sed oportet toto
vite curricula
curationi opera
dare.

* Camerarius
emb. 55. cent. 2.
m Prefat de
nar. med. In li-
bellis que vulgo
versantur apud
literatos incau-
tiores, multa le-
gunt, a quibus
decipiuntur, ex-
imia illis, sed
portentosum
hauriunt vene-
num.

n Operari ex li-
bris, absq; cogni-
tione & solerti
ingenio pericu-
losum est. Unde
monemur, quam
inspidum scrip-
tis authoribus
credere, quod
hic suo didici-
t periculo.

o Consil. 23. hec
omnia si quo or-
dine decet egerit
vel curabitur,
vel certe minus
afficietur.

ble, ^k because the parties are so restlesse, and impatient, and will therefore haue him that intendes to bee eased, ^l to take Physicke, not for a moneth, a yeare, but to apply himselfe to their prescriptions, all the daies of his life. Last of all, it is required that the Patient be not too bold to practise vpon himselfe, without an approued Physitians consent, or to try conclusions, if he read a receipt in a booke; for so, many grossely mistake, and doe them- selues more harme then good. That which is conducing to one man, in one case, the same time, is opposite to another. * An Asse and a Mule went laden ouer a brooke, the one with salt, the other with wooll: the Mules packe was wet by chance, the salt melted, his burden the lighter, and hee thereby much eased. He told the Asse, who thinking to speed as well, wet his packe like- wise at the next water, but it was much the heauier, hee quite tired. So one thing may be good, and bad to severall parties, vpon diuers occasions. Many things (saith ^m Penottus) are written in our bookes, which seeme to the Reader to be excellent remedies, but they that make vse of them, are often deceaued, and take for Physicke, poyson. I remember in Valleriolas obseruations, a story of one Iohn Baptist a Neopolitan, that finding by chance a pamphlet in Italian, written in praise of Hellebor, would needs adventure on himselfe, and tooke 3j for ʒj: and had not hee beene sent for, the poore fellowe had poysoned himselfe. From whence he concludes out of Damascenus 2. & 3. Aphorif. ⁿ that without exquisite knowledge, to worke out of bookes is most dangerous: how unsauory a thing it is to beleue Writers, and take vpon trust, as this Pati- ent perceaued by his owne perill. I could recite such another example of mine owne knowledge, of a friend of mine, that finding a receipt in Brassavola, would needs take Hellebor in substance, and try it on his owne person; but had not some of his familiars come to visite him by chance, hee had by his indiscretion hazarded himselfe; many such I haue obserued. These are those ordinary cautions, which I should thinke fit to be noted, & he that shall keep them, as ^o Montanus saith, shal surely be much eased, if not thoroughly cured.

SUBSECT. 3.

Concerning Physicke.



Physicke it selfe in the last place is to be considered; for the Lord hath created medicines of the earth, and hee that is wise will not abhorre them, Ecclus 38. 4. ver. 8. of such doth the Apothecary make a confection, &c. Of these medicines there bee diuers and infinite kindes, Plants, Mettals, Animals, &c. & those of seuerall natures, some good for one, hurtfull to another: some noxious in themselves, corrected by art, very wholsome and good, simples, mixt, &c. and therefore left to bee managed by discret and skilfull Physitians, and thence applied to mans vse. To this purpose they haue inuented method, & seuerall rules of art, to put these remedies in order, for their particular ends. Physicke (as Hippocrates defines it) is naught else but ^p addition and subtraction; and as it is required in all other diseases, so in this of melancholy it ought to be most accurate, it being (as ^q Mercurialis acknowledgeth) so common an affection in these our times and therefore fit to be vnderstood. Severall prescripts and methods I finde in

p Fuchsius cap.
2. lib. 1.

q In pract. med.
hec affectio no-
stris temporibus
frequentissima,
ergo maxime
pertinet ad nos
huius curatione
intelligere.

in severall men, some take vpon them to cure all maladies with one medicine, severally applied, as that *Panacea*, *Aurum potabile*, so much controuerted in these daies, *herba solis*, &c. *Paracelsus* reduceth all diseases to foure principall heads, to whom *Severinus*, *Ravelascus*, *Leo Savius*, and others adhere & imitate: those are *Leprosie*, *Gout*, *Dropsie*, *Falling-sicknesse*. To which they reduce the rest, as to *Leprosie*, *Vlcers*, *Itches*, *Furfures*, *Scabbes*, &c. To *Gout*, *Stone*, *Cholicke*, *tooth-ache*, *head-ache*, &c. To *Dropsie*, *Agues*, *Iaundies*, *Cacexia*, &c. To the *Falling-sicknesse*, belong *Palsie*, *Vertigo*, *Cramps*, *Convulsions*, *Incubus*, *Apoplexie*, &c. ^r *If any of these foure principall be cured* (saith *Ravelascus*) *all the inferiour be cured*, and the same remedies commonly serue: but this is too generall, and by some contradicted: for this peculiar disease of *Melancholy*, of which I am now to speake, I finde severall cures, severall methods, and prescripts. They that intend the practicke cure of *Melancholy*, saith *Duretus* in his notes to *Hollerius*, set downe nine peculiar scopes or ends, *Savanarola* prescribes seauen especiall Canons. *Alianus Montaltus* cap. 26. *Faventinus* in his *Empericks*, *Hercules de Saxonia*, &c. haue their severall iniunctions and rules, all tending to one end. The ordinary is threefold, which I meane to follow. *Diæta*, *Pharmaceutica*, and *Chirurgica*; Diet or Living, Apothecary, Chirurgery, which *Wecker*, *Crato*, *Guianerius*, &c. and most prescribe, of which I will insist, and speake in their order.

^r Si aliquis horum morborum summus sanatur, sanantur omnes inferiores

SECT. 2.

MEMB. I. SUBSEC. I.

Diet rectified in substance.

DIET, *Diæta*, *Victus* or Living, according to ^r *Fuchsius* and others, comprehend those six non-naturall things, which I haue before specified, are especiall causes, and being rectified, a sole or chiefe part of the cure. ^r *Io. Arculanus*. cap. 16. in 9. *Rhasis*, accompts the rectifying of these six, a sufficient cure. *Guianerius* Tract. 15. cap. 9. calls them, *propriam & primam curam*, the principall cure: so doth *Montanus*, *Crato*, *Mercurialis*, *Altomarus*, &c. first to be tried, *Lemnius* instit. cap. 22. names them the hinges of our health, ^u no hope of recovery without them. *Reinerus Solenander* in his seauenth consultation for a Spanish young Gentlewoman, that was so melancholy, she abhorred all company, and would not sit at table with her familiar friends, prescribes this physicke about the rest, ^x no good to be done without it. ^y *Areteus* l. 1. cap. 7. an old Physitian, is of opinion, that this is enough of it selfe, if the partie be not too farre gone in sicknesse. ^z *Crato* in a consultation of his for a noble patient, tells him plainly, that if his Highnesse will keepe but a good diet, he will warrant him his former health. ^a *Montanus* consil. 27. for a Nobleman of *France*, admonisheth his Lordship to bee most circum-

^r Institut. cap. 8. ^{est} i. *Victus* nomine non tam cibis & potus, sed aer, exercitatio, somnus, vigilia, & reliqua res (ex non-naturales continentur. ^t Sufficit plerūq; regimen verum (ex non-naturalium. ^u Et in his potissima sanitas consistit. ^x Nihil hic agendum sine exquisita viuendi ratione, &c. ^y Si recens malum sit ad piffimum habitum

recuperandum, alia medela non est opus. ^z Consil. 99 lib. 2. *seculitudo tua, rectam victus rationem, &c.* ^a *Aloneo* Domine, ut si prudem ad victum, sine quo, cetera remedia frustra doibentur.

b Omnia remedia irrita & vana sunc his.

Novistis me ple-
rosq; ita labo-
rantes videri po-
tius, quam me-
dicamentis cu-
rari.

c Modo non
multum elon-
gentur.

d Lib. 1. de me-
lan. cap. 7.

Calidus & hu-
midus cibum co-
coctum facilius, fla-
tus exortes, e-
tixi non affi, neq;
cibi fixi sint.

e Si interna ta-
tum palpa devo-
retur, non super-
ficies torrida ab
igne.

f Bene nutriendes
cibi, senella aetas
multum valet,
carnes non vi-
roscne pingues.

g Hædoper. pe-
rigr. Hierosol.

h Inimica sto-
macho.

i Not fryed
or buttered,
but potched.

* Consil. 16. Nō
improbatur bu-
tyrum & oleum
si tamen plus
quam par sit, nō
profundatur.

j Sacchari & mel-
lis usus, utiliter
ad ciborum con-
dimenta com-
probatur.

k Mercurialis
consil. 88. acerbā
omnia evitentur

spect in his diet, or else all his other Physicke will be to small purpose. The same iniunction I finde *verbatim* in *I. Caesar Claudinus*, Respon. 34. *Scoltzj consil. 183. Trallianus cap. 16. lib. 1. Lelius à Fonte Agubinus* often brags, that he hath done more cures in this kinde by rectification of Diet, then all other Physicke besides. So that in a word I may say to most melancholy men, as the Fox said to the Wefell, that could not get out of the garner, *Macra canum repetes, quem macra subisti*, the six non-naturall things caused it, & they must cure it. Which howsoever I treat of, as proper to the Meridian of melancholy, yet neuertheless, that which is here said, will generally serve c most other diseases, and helpe them likewise, if it be obserued.

Of these six non-naturall things, the first is Diet, properly so called, which consists in meat and drinke, in which wee must consider Substance, Quantity, Quality, and that, opposite to the precedent. In Substance, such meats are generally commended, which are d moist, easie of digestion, and not apt to ingender winde, not fryed, nor roasted, but sod, (saith *Valescus, Altomarius, Piso, &c.*) hot and moist, and of good nourishment; *Crato consil. 21. lib. 2.* admits royst meat, if the burned and scorched superficies, the browne wee call it, be pared off. *Saluianus lib. 2, cap. 1.* cries out on cold and dry meats, f young flesh and tender is approued, as of a Kid, Rabbits, Chickens, Veale, mutton, Capons, Hens, Partridge, Pheasant, Quails, and all mountaine birds, which are so familiar in some parts of *Africa*, and in *Italy*, and as * *Dublinius* reports, the common food of Boores and Clownes in *Palestina*. *Galen* takes exception at mutton, but without question, he meanes that rammy mutton, which is in *Turkie*, and *Asia minor*, which haue those great fleshie tails, of 48 pound weight, as *Vertomannus* witnesseth, *navig. lib. 2. cap. 5.* The leane of fat meat is best, and all manner of brothes, and pottage, with borage, lettuce, and such wholesome hearbes are excellent good, especially of a Cocke boyled, all spoone meat. *Arabians* commend braines, but g *Laurentius cap. 8* excepts against them, and so doe many others; h Egges are iustified as a nutritiue wholesome meat, Butter and oyle may passe, but with some limitation, so * *Crato* confines it, and to some men sparingly at set times, or in sauce, and so sugar and hony are approued. i All sharpe and sowre sauces must be avoided, and spices, or at least seldome vsed: and so saffron sometimes in broth may be tolerated; but these things may bee more freely vsed, as the temperature of the partie is hot or cold, or as hee shall finde inconuenience by them. The thinnest, whitest, smallest wine is best, not thicke, nor strong; and so of Beare, the midling is fittest. Bread of good wheat, pure, well purged from the bran is preferred; *Laurentius cap. 8.* would haue it kneaded with raine water, if it may be had.

Water.

Pure, thinne, light water by all meanes vse, of good smell and tast, if at least it may be had. Raine water is purest, so that it fall not in great drops, and be vsed forthwith, for it quickly putrifies. Next to it fountaine water that riseth in the East, and runnes Eastward, from a quicke running spring, from flinty, chalky, grauelly grounds: and the longer a riuer runnes tis commonly the purest, though many springs yeelds best water at their fountains. The waters in hotter countries as in *Turkie, Persia, India*, within the *Tropicks* are frequently purer then ours in the North, more subtile, thinne, and lighter as our Merchants obserue by foure ounces in a pound, pleasanter to drink

as good as our Beare, & some of them as *Chospis* in *Persia*, preferred by the *Persian* Kings, before wine it selfe. Many Riwers I deny not are muddy still, white, thicke, likethole in *China*, *Nilus* in *Aegypt*, *Tibris* at *Rome*, but after they be letted two or three daies, defecate and cleare, very commodious, vsfull and good. Many make vse of deepe wells, lakes, Cesternes, when they cannot be better provided, and tis not amisse. Howsoeuer pure water is best, and which (as *Pindarus* holds) is better then gold, an especiall ornament it is, and very commodious to a citty (according to * *Vegetius*) when fresh springs are included within the walls, as at *Corinth*, in the midst of the towne almost there was *arx altissima scatens fontibus*, a goodly Mount full of freshwater springs: if Nature afford them not, they must be had by Art. It is a wonder to read of those stupend Aqueducts, and infinite cost hath beene bestowed in *Rome* of old, *Constantinople*, *Carthage*, *Alexandria*, and such populous cities, to conveigh good and wholesome waters: read *Frontinus*, *Lipsius de admir. n Plinius lib. 3. cap. 11*. *Strabo* in his Geogr. That Aqueduct of *Claudius* was most eminent, fetched vpon Arches 15. miles, every Arch 109. foot high: they had 14 such other Aqueducts, besides lakes and cisternes, 700 as I take it; every house had private pipes and channels to serue them for their vse. *Peter Gillius* in his accurate description of *Constantinople*, speaks of an old cisterne, which he went downe to see, 336 foot long, 180 foot broad, built of marble, couered ouer with Arch-worke, and sustained by 336 pillars, twelue foot asunder, and in 11 rowes, to containe sweet water. Infinite cost in channells and cisternes, from *Nilus* to *Alexandria*, hath beene formerly bestowed, to the admiration of these times, & their cisternes so curiously cemented & composed, that a beholder would take them to be all of one stone: when the foundation is laid, and cisterne made, their house is halfe built. That *Segonian* Aqueduct in *Spaine*, is much wondred at in these daies, & vpon three rowes of pillars, one aboue another, conveying sweet water to every house: but each Citty almost is full of such Aqueducts. Amongst the rest she is eternally to bee commended, that brought that new streame to the North side of *London* at his owne charge: and *M^r Otho Nicholson*, founder of our water works and elegant Conduit in *Oxford*. So much haue all times attributed to this Element, to be conveniently provided of it: Although *Galen* hath taken exceptions at such waters, which run through leaden pipes, *ob ceruissam que in ijs generatur*, for that vntuous ceruse, which causeth dysenteries and fluxes; * yet as *Alsarius Crucius* of *Genua* well answers, it is opposite to common experience. If that were true, most of our *Italian* Citties, *Montpelier* in *France*, with infinite others, would finde this inconvenience, but there is no such matter. For private families, in what sort they should furnish themselues, let them consult with *P. Crescentius de Agricult. lib. 1. cap. 4*. *Pamphilus Hirelacus*, and the rest.

Amongst Fishes, those are most allowed of, that liue in gravelly or sandy waters, pikes, pearch, trout, gudgeon, smelts, flounders, &c. *Hyppolitus Saluianus* takes exception at Carp; but I dare boldly say with *Dubravins*, it is an excellent meat if it come not from muddy pooles, that it retaine not an vnfavorable taste. *Erinatus Marinus* is much commended by *Oribasius*, *Et*

and most of our late writers.

* *Crato consil. 21. lib. 2*. censures all manner of fruits, as subiect to putrefaction

* *Lib. 4. cap. 10*.
Magna urbis utilitas cum perennes fontes muris includuntur, quod si natura non prestat, effundend. &c.
Opera gigantis dicitur al. quod.
m De aqueduct. n Curius font. a quadragessimo lapide in urbem opere arcuato perductus Plin. lib. 36. 15.
o Quaeq. domus Romae fistulas habebat & canales, &c.
p Lib. 2. cap. 20.
q Id. a Meggen. cap. 15 peregr.
Hierof. Belsaius r Cyprian. Echo vius delict. Hipp. Aqua profluent inde in omnes fere demus ducitur in puteis quosq. estuotempore frigidissima conservatur.
f Sr Hugh Middleton Baronet.
o De quifilio med. cent. fol. 354.
f De piscibus lib. habent omnes in lauitiis, modo non sint & cenosoloco.
t De pisc. cap. 2. lib. 7. Plurimum prestat. ad villitatem & incundiat. m Idem
Trallianus lib. 1. cap. 16. pisces petrosi, & molles carne.
u Esi omnes putredidi sunt obnoxii, ubi secundis mensis, incepto iam priore, deuocentur, comodi succi pro sunt, qui dulcedine sunt praediti.
Vt dulcia cerasa, poma, &c.

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x Lib. 2. cap. 1.
 y Montanus
 consil. 24.
 z Pyra quæ gra-
 to sunt sapore,
 coctâ mala, po-
 mata tosta & sac-
 charo, uel a nisi
 feruine consper-
 sa, utiliter statim
 à prandio uel à
 cena sumi pos-
 sunt, eo quod
 ventriculorum ro-
 borent & vapo-
 rescant peten-
 tes reprimant.
 Mont.
 a Punica mala
 aurantia com-
 mode permit-
 tuntur modo.
 non sunt austera
 & acida.
 b Olera omnia
 præter boragi-
 nem, buglossum,
 intybum, fenicu-
 lum, anisum, me-
 lissum vitari de-
 bent.
 c Mercurialis
 præst. Aded.

tion, yet tolerable at sometimes, after meales, at second course, they keepe downe vapors, and haue their vse. Sweet fruits are best, as sweet cherries, plummes, sweet apples, pear-maines, and pippins, which *Laurentius* extols, as hauing a peculiar property against this disease, and *Plater* magnifies, *omnibus modis appropriata conueniunt*, but they must bee corrected for their windinesse; ripe grapes are good, & rayfins of the Sun, muske-millions well corrected, and sparingly vsed. Figges are allowed, and almonds blanchd. *Trallianus* discommends figgs, * *Salvianus* oliues and capers, which y others especially like of, and so of pisticke nuts. *Montanus* and *Mercurialis* out of *Auenzoar*, admit peaches, z pears and apples baked after meales, onely corrected with sugar and anni-seed, or fennel-seed, and so they may be profitably taken, because they strengthen the stomacke, and keepe downe vapors. The like may be said of preserved cherries, plummes, marmalit of plummes quinces, &c. but not to drinke after them; a pomegranates, Lemons, Oranges are tolerated if they be not too sharpe.

b *Crato* will admit of no hearbs but borage, buglosse, endiue, fennell, anni-seed, bawme. *Callenius* and *Arnoldus* tolerate lettuce, spinage, beets, &c. The same *Crato* will allow no roots at all to be eaten. Some approue of potatoes, parsnips, but all corrected for winde. No raw fallers; but as *Laurentius* prescribes, in brothes; and so *Crato* commends many of them: or to vse borage, hoppes, bawme, steeped in their ordinary drinke. c *Auenzoar* magnifies the iuyce of a pomegranat if it be sweet, and especially Rose-water, which hee would haue to be vsed in every dish, which they put in practise in those hot Countries, about d *Damascus*, where (if we may beleue the relations of *Vertomagnus*) many hogheads of Rose-water are to be sold in the market at once, it is in so great request with them.

SUBSECT. 2.

Diet rectified in quantity.



An alone, saith e *Cardan*, eates and drinckes without appetite, and vseth all his pleasure without necessity, *anima vitio*, and thence come many inconueniencies vnto him. For there is no meat whatsoeuer, though otherwise wholsome and good, but if vnseasonably taken, or immoderately vsed, more then the stomacke can well beare, it will ingender crudity, and doe much harme. Therefore f *Crato* adviseth his patient to eat but twice aday, and that at his set meales, by no meanes to eat without an appetite, or vpon a full stomacke, and to put seauen houres difference betwixt dinner and supper. Which rule if wee did obserue in our Colledges, it would be much better for our healths: But custome that tyrant, so preuailes, that contrary to all good order and rules of Physicke, we scarce admit of five. If after seauen houres tarrying he shall haue no stomack, let him differre his meale, or eat very little at his ordinary time of repast. This very counsell was giuen by *Prosper Calenus*, to *Cardinall Caci*us labouring of this disease; and g *Platerus* prescribes it to a patient of his to be most seuerely kept. *Guianerius* admits of three meales a day, but *Montanus* consil. 23. pro *Ab. Italo*, ties him precisely to two: and as he must not eat overmuch, so

e Lib. 2. de com.
 Solus homo
 edit bibitiq, &c.
 f Consil. 21. 18.
 si plus ingeratur
 quam par est, &
 ventriculus tol-
 lerare possit, no-
 cet, & crudita-
 tes generat, &c.
 g Obseruat. lib.
 1. assuecat bis
 in die cibos su-
 mere certâ tem-
 per hora.

so he may not absolutely fast, for as *Celsus* contends *lib. 1. Iacchinus 15. in 9. Rhafis*, "repletion and inanition may both doe harme in two contrary extreames. Moreover that which he doth eat, must be well chewed, and not hastily gobbled, for that causeth crudity and winde, and by all meanes to eat no more then he can well digest. *Some thinke* (saith * *Trincavelius lib. 11. cap. 29. de curand. part. hum.*) *the more they eat the more they nourish themselves*, eate and liue as the proverbe is, *not knowing that onely repaires man, which is well concocted, not that which is deuoured.* Melancholy men most part haue good appetites, but ill digestion, and for that cause they must be sure to rise with an appetite, and that which *Socrates* and *Disarius* the Physicians in *Macrobius* so much require, *St Hierome* inioynes *Rusticus*, to eat and drinke no more then will satisfy hunger and thirst. *Lefius* the Iesuite holds 12, 13, or 14 ounces, or in our Northerne countries 16. at most, (for all students, weaklings, and such as lead an idle sedentary life) of meat, bread, &c. a fit proportion for a whole day, and as much or little more of drinke. Nothing pesters the body and minde sooner then to be still fed, to eat and ingurgitate beyond all measure, as many doe, by overmuch eating and continual feasts, they stifle nature, and choke up themselves, which had they liued courtsy, or like gally-slaves beene tied to an oare, might haue happily prolonged many faire yeares.

A great inconvenience comes by variety of dishes, which causeth the precedent distemperature; then which, saith *Avicenna*, nothing is worse, to feed on diversity of meats, or overmuch, *Sertorius* like in *lucem cenare*, and as commonly they doe in *Muscovy*, and *Island*, to prolong their meales all day long, or all night. Our Northerne countries offend especially in this, & we in this *Island* (*ampliter viventes in prandijs & cenis*, as *q Polydor notes*) are most liberall feeders, but to our owne hurt. *Persicos odi puer apparatus*, Excesse of meat breedeth sicknesse, and gluttony causeth cholericke diseases, by surfeiting many perish, but he that dieteth himselfe prolongeth his life, *Ecclus 37. 29. 30.* We account it a great glory for a man to haue his table daily furnished with variety of meats, but heare the Physician, hee pulles thee by the eare as thou fittest, and telleth thee, that nothing can bee more noxious to thine health, then such variety and plenty. Temperance is a bridle of gold, & he that can vse it aright, * *ego non summis viris comparo, sed simillimum Deo iudico*, is liker a God then a man: For as it will transforme a beast to a man againe, so will it make a man a God. To preferue thine honour, health, and to avoide therefore all those inflations, torments, obstructions, crudities, and diseases that come by a full diet, the best way is to feed sparingly of one or two dishes at most, to haue *ventrem bene moratum*, as *Seneca* calls it, to choose one of many, and to feed on that alone, as *Crato* adviseth his patient. The same counsell *Prosper Calenus* giues to *Cardinall Celsus*, to vse a moderate and simple diet: & though his table be Iovially furnished, by reason of his state and guests; yet for his owne part to single out some one fauoury dish and feed on it. The same is inculcated by * *Crato consil. 9. l. 2. to a noble per-*

h Neplus inge-
rat cauendum
quam ventricu-
lus ferre potest.
semperq. sumere
a mensa ma-
iatur.

i Siquidem ut
semmatum ve-
lociter ingerunt
cibum, ventri-
culus h. vorem in-
ferunt & status
maximos pro-
mouent. Crato.

Quidam in re-
ime comedere
nituntur pu-
tantes ea ratio-
ne se vites refe-
cturos, ignoran-
tes non ea quae
ingerunt posse
vires reficere,
sed quae probe
coacquant.

k Multa appe-
tunt, pauca di-
gerunt.

l Saturnal lib. 7.
cap. 4.

m Modicus &
temperatus ci-
bus & carni &
anime utilis est.
n Hygiasicon
reg. 14. 16. un-
cie per diem sus-
ficiant compu-
tato pane, carne
ovis, vel alius
obso uis, & co-
tidium vel paulo
plures euocae po-
tius.

o Idem reg. 27.
plures in domi-
bus sala breui
tempore pa-
tes extinguuntur,
qui si terram
bus vincti fuis-
sent, aut grega-
rio pane pasci-
sunt & incolu-
mentis in longam
etatem vitam
promouant.

p Nihil deterio-
rius est quam
ciborum va-
rietate & copia in eadem mensa nihil noc-
tius homini ad salutem. Fr. Valerius obier. l. 2. c. 6. † Tully orat pro M. Marcello. Nullus
cibum sumere debet nisi stomachus sit vacuus. Gordianus lib. med. lib. 1. cap. 11. † E multis edulis unum elige, reliqua, ceteris ex eo
comede. u Lib. de atra bile. Simplex sit cibum, & non varius, quod licet dignitati tuae ob convivas difficile videatur. Cr. * Celsus de tua
praebeat sola abiq. apparatus iudicio, contentus sit illustissimus princeps duobus tantum ferculis, vinoq. Rhodano solum in mensa viatur.

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y Semp̄ inera
satiētatē à
mensa recedat,
vno seculo con-
tentus.

sonage affected with this grievance, hee would haue his highnesse to dine or sup alone, without all his honourable attendance & courtly company, with a private friend or so, y a dish or two, a cup of Rhenish wine, &c. *Montanus consil.* 24. for a noble Matron inioynes her one dish, and by no meanes to drinke betwixt meales. The like *consil.* 229. or not to eat till he be an hungry, which rule, *Berengarius* did most strictly obserue, as *Hilbertus Cenomecensis Episc.* writes in his life, -----cui non fuit vnquam

Ante sitim potus, nec cibus ante famem,

and which all temperate men doe constantly keepe. It is a frequent solemnity, still vsed with vs when friends meete, to goe to the ale-house or taverne, they are not sociable otherwise, and if they visit one anothers houses, they must both eat and drinke. I reprehend it not moderatly vsed, but to some men nothing can be more offensiue, they had better, I speake it with † *St Ambrose*, powre so much water in their shooes.

† Lib. de Hel. &
Ieiunio. multo
melius in terra
vina sudisses,
& Crato. Multū
refere non igno-
rare qui cibi
priorēs &c. li-
quida præcedant
carnium iura,
piscēs, fructus,
&c. Cæna bre-
uior sit prandio.

It much avails likewise to keepe good order in our diet, & to eat liquid things first, brothes, fish, and such meats as are sooner corrupted in the stomack harder meats of digestion must come last. *Crato* would haue the supper lesse then dinner, which *Cardan* contradict. lib. 1. tract. 5. contradic. 18. disallows, and that by the authority of *Galen.* 7. art. curat. cap. 6. and for foure reasons hee will haue the supper biggest. I haue read many treatises to this purpose, I know not how it may concerne some few sick men, but for my part generally for all, I should subscribe to that custome of the *Romans*, to make a sparing dinner, and a liberall supper. All their preparation and invitation was still at supper, no mention of dinner. Many reasons I could giue, but when all is said pro and con, *a Cardans* rule is best, to keepe that wee are customed vnto, though it be naught, and to follow our disposition and appetite in some things is not amisse, to eat sometimes of a dish which is hurtfull, if we haue an extraordinary liking to it. *Alexander Severus* loved hares and Apples aboue all other meats, as *b Lampridius* relates in his life, one Pope porke, another Peacocke, &c. what harme came of it? I conclude, our owne experience is the best Physitian, that diet which is most propitious to one, is often pernicious to another, such is the variety of palats, humors, and temperatures, let every man obserue and be a law vnto himselfe. *Tiberius* in ** Tacitus* did laugh at all such, that after 30 yeares of age, would aske counsell of others, concerning matters of diet: I say the same.

a Tract. 6. con-
tradict. 1. lib. 1.

b Super omnia
quotidianum le-
porem habuit,
& pomis indul-
sit.

c Annal. 6. Ri-
dere solebat eos,
qui post 30. eta-
tis annum ad
cognoscenda
corpori suo nox-
ia vel vitia, ali-
mentis consilij in-
digerent.

† A Lessio edit.
1614.
c Egyptij olim
omnes morbos
curabant vomiti-
su & ieiunio.
Eodem lib. 1.
cap. 5.

These few rules of diet he that keepses shall surely finde great ease & speedy remedy by it. It is a wonder to relate that prodigious temperance of some Hermites, Anachorites, and fathers of the Church, hee that shall but read their liues written by *Hierom*, *Athanasius*, &c. how abstemious Heathens haue bin in this kinde, those *Curij* & *Fabritij*, those old Philosophers, as *Pliny* records lib. 11. *Xenophon* lib. 1. de vit. *Socrat.* Emperours and Kings, as *Nicephorus* relates, *Eccles. hist.* lib. 18. cap. 8. of *Mauritius*, *Lodovicus Pius*, &c. and that admirable † example of *Lodovicus Cornarus*, a Patritian of *Venice*, cannot but admire them. This haue they done voluntarily, & in health; what shall these priuate men doe that are visited with sicknesse, and necessarily c inioyned to recouer, and continue their health? It is a hard thing to obserue a strict diet, & qui medicè vivit, misère vivit, as the saying is, quale hoc ipsum erit vivere, his si privatus fueris? as good be buried, as so much debar.

debarred of his appetite; *excesit medicina malum*, the phylicke is more troublesome then the disease, so he complained in the Poet, so thou thinkest: yet he that loues himselfe, will easily indure this little misery, to avoid a greater inconvenience; *è malis minimum*, better doe this then doe worse. And as Tully holds, *better be a temperat old man, then a lasciuious youth*, 'Tis the only sweet thing, (which he aduisech) so to moderate our selues, that wee may haue *senectutem in iuuentute, & in iuuentute senectutem*, Bee youthfull in our old, staid in our youth, discreet and temperate in both.

† Cal. Maior:
Melior conditio
senis uiuentis ex
prescripto artis
medice, quam
adolescentis lux-
urijs.

M E M B. 2.

Retention, and Evacuation rectified.

Hauē declared in the causes, what harme costiuēesse hath done in procuring this disease, if it be so noxious, the opposite must needs be good, or meane at least, as indeede it is, and to this cure necessarily required; *maxime conducit*, saith *Montaltus cap. 27.* it very much auailēs. *Altomarus cap. 7.* commends walking in a morning, into some faire greene pleasant fields, but by all meanes first, by art or nature he will haue these ordinary excrements evacuated. Piso calls it *Beneficium ventris*, the benefit, helpe or pleasure of the belly, for it doth much ease it. *Laurentius cap. 8. Crato consil. 21. l. 2.* prescribes it once a day at least: where nature is defective, art must supply, by those lenitiue electuaries, suppositaries, condite prunes, turpentine, clisters, as shall be shewed. *Prosper Calenus lib. de atra bile*, commends Clisters in Hypochondriacall melancholy, still to be vsed as occasion serues. *Peter Cnemande* in a consultation of his *pro hypocondriaco*, will haue his patient continually loose, and to that end sets downe there many formes of Potions and Clisters. *Mercurialis, consil. 88.* If this benefit come not of its owne accord, prescribes *Clisters* in the first place, so doth *Montanus consil. 24. consil. 31. & 229.* he commends turpentine to that purpose: the same he ingeminates, *consil. 230.* for an Italian Abbot. 'Tis very good to wash his hands and face often, to shift his clothes, to haue faire linnen about him, to be decently and comely attired, for *sordes vitiant*, nastinesse defiles, and deiects any man that is so voluntarily, or compelled by want, it dulleth the spirits.

d Debet per di-
mena exerceri,
& loca viridia,
excretis prius
arte vel natura
alvi excremen-
tis.

e Hildesheim
speiel. 2. de mel.
Primum omni-
um operam da-
bis ut singulis
diebus habeas
beneficium ven-
tris, semper ca-
uendo ne aluus
sit diutius astri-
cta.

f Si non sponte
clisteribus pur-
getur.

g Balneorum.
vfu dulcium, si-
quid aliud, ipse
opulatur.

Credo hac dici
cum aliqua in-
stantia inquit
Montanus con-
sil. 26.

Bathes are either artificiall or naturall, both haue their speciall vses in this malady, and as *Alexander* supposeth *lib. 1. cap. 16.* yeeld as speedy a remedy, as any other Phylicke whatso uer. *Aetius* would haue them daily vsed, *assidua balnea, Tetra. 2. sect. 2. c. 9.* Galen cracks how many severall cures hee hath performed in this kinde by vse of bathes alone, & *Rufus* pills, moistning them which are otherwise dry. *Rhasis* makes it a principall cure, *Tota cura sit in humectando*, to bathe and afterwards annoint with oyle. *Iason Pratensis, Laurentius cap. 8.* and *Montanus* set downe their peculiar formes of artificiall bathes. *Crato consil. 17. lib. 2.* commends Mallowes, Camomile, Violets, Borage to bee boyled in it, and sometimes faire water alone, and in his following counsell, *Balneum aqua dulcis solum sapissime profuisse compertum habemus.* So doth *Fuchsius lib. 1. cap. 33.* *Frisimelica 2. consil. 42. in Trincauius.* Some beside hearbs, prescribe a rammes head

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i In quibus ieiunius diu sedeat eo tempore, ne sudorem exciet aut manifestum teporem, sed quadam refrigeratione hume-
h Aqua non sit calida, sed tepida, ne sudor sequatur.
l Lotiones capitulis exlixivio, in quo herbas capitales coxerint.
m Cap. 8. de mel.
n Aut axungia pulli. Piso.
o Therme.
Nymphæe.

p Sandes lib. 1. saith, their women go twice a weeke to the bathes at least.

q Epist. 3. Nec alium excernunt, quin aquam secum portant qua partes obsecras habens. Busbequius ep. 3. Leg. Turcie.

h Hildeheim special. 2. de mel. Hypocri. si non adesset iecoris caliditas, Thermas laudarem, & si non nimia humoris exsiccatio esset metuenda.

r Fol. 141. Thermas Lucenses adeat ibiq. aquas eius per. 15. dies potet, & calidatū aquarum. Illidit cum caput tum vetricum de more subijciat.
x In panth. Aqua Porre. Etane.

and other things to be boyled. *i* Fernelius consil. 44. will haue them vsed 10 or 12 daies together; to which hee must enter fasting, and so continue in a temperate heat, & after that frictions all over the body. *Laelius Agubinus* consil. 142. and *Christ. Ererus* in a consultation of his, hold once or twice a weeke sufficient to bathe, the ^k water to be warme, not hot, for feare of sweating. *Felix Plater. observ. lib. 1.* for a Melancholy Lawyer; ^l will haue lotions of the head still ioyned to these bathes, with a lee wherein capitall hearbs haue beene boyled. ^m *Laurentius* speakes of bathes of milke, which I finde approved by many others. And still after bath, the body to be anointed with oyle of bitter Almonds, of violets, new or fresh butter, ⁿ Capons grease, especially the backe bone, and then lotions of the head, embrocations, &c. These kinde of bathes haue bin in former times much frequented, and diversly varied, & are still in generall vse in those Easterne countries. The *Romans* had their publike baths, very sumptuous and stupend, as those of *Antoninus* and *Dioclesian. Plin. 36.* saith there were an infinite number of them in *Rome*, and mightily frequented; some bathed seauen times a day, as *Commodus* the Emperour is reproted to haue done: vsually twice a-day, and they were after anointed with most costly oyntments: rich women bathed themselues in milke, some in the milke of 500 she asses at once: wee haue many ruines of such bathes found in this Iland, amongst those parietines & rubbish of olde *Romane* townes. *Lipsius de mag. Urb. Rom. l. 3. c. 8.* *Rosinus*, Scot of *Antwerpe*, & other Antiquaries, tell strange stories of their Bathes. *Gillius l. 4. cap. ult. Topogr. Constant.* reckons vp 155. publike Bathes in *Constantinople*, of faire building, they are still ^p frequented in that citty by the *Turkes* of all sorts, men & women, and all ouer *Greece* & those hot countries; to absterge belike, that fulsomnesse of sweat, to which they are there subiect. ^q *Busbequius* in his epistles, is very copious in describing the manner of them, how their women goe couered, a maid following with a boxe of oyntment to rub them. The richer sort haue private bathes in their houses; the poorer goe to the common, and are generally so curious in this behalfe that they will not eate nor drinke vntill they haue bathed, before and after meales some, ^r and will not make water (but they will wash their hands) or goe to stoole. *Leo. Afer. l. 3.* makes mention of 100 severall baths at *Fex* in *Africke*, most sumptuous, & such as haue great revenues belonging to them, *Buxtorf. cap. 14.* *Synagog. Iud.* speakes of many ceremonies amongst the *Iewes* in this kinde, they are very superstitious in their Bathes, especially women.

Naturall Bathes are praised by some, discommended by others; but it is in a diuers respect. ^s *Marcus de Oddis in Hipp. affect.* Consulted about Bathes, condemnes them for the heat of the liuer, because they dry too fast; and yet by-and-by ^t in another counsell for the same disease, hee approoues them because they cleanse by reason of the sulfur, and would haue their water to be drunke. *Areteus cap. 7.* commendes Allome Bathes about the rest; and ^u *Mercurialis consil. 88.* those of *Luca* in that Hypochondriacall passion. Hee would haue his patient tarry there 15 daies together, and drinke the water of them, and to be bucketed, or haue the water powred on his head. *Io. Baptist. Silvaticus cont. 64.* cominends all the Bathes in *Italy*, and drinking of their water, whether they be Iron, Allome, Sulphur, so doth ^x *Hercules de Saxoniâ.* But in that they cause sweat, and dry so much, hee confines himselfe

himselfe to Hypochondriacall melancholy alone, excepting that of the head, and the other. *Trincavelius consil. 14. lib. 1.* prefers those y *Porrectan Baths* before the rest because of the mixture of brasse, iron, allom, & *consil. 35. l. 3.* for a melancholy Lawyer, & *consil. 36.* in that Hypochondriacall passion, the Bathes of *Aquaria*, and *36. consil.* the drinking of them. *Frisimelica* consulted among the rest in *Trincavelius consil. 42. lib. 2.* prefers the waters of *Apona* before all artificiall bathes whatsoever in this disease, and would have one nine yeares affected with Hypochondriacall passions, fly to them, as to an ^b holy anchor. Of the same minde is *Trincavelius* himselfe there, and yet both put a hot liuer in the same party for a cause, & send him to the waters of *S. Helen*, which are much hotter. *Montanus consil. 230.* magnifies the *Chalderinian* Bathes, & *consil. 237. & 239.* hee exhorteth to the same, but with this caution, ^d *that the liuer bee outwardly anointed with some coolers that it be not overheated.* But these bathes must be warily frequented by melancholy persons, or if ^e sed, to such as are very cold of themselves, for as *Gabelius* concludes of all Dutch Bathes, and especially of those of *Baden*, they are good for all cold diseases, ^e *naught for cholericke, hot and dry, and all infirmities proceeding of choller, inflamations of the spleene and liuer.* Our English Bathes as they are hot must needs incurre the same censure: But *D^r Turner* of old, and *D^r Jones* haue written at large of them. Of cold Bathes I finde little or no mention in any Physitian, some speake against them: * *Cardan* alone out of *Agathimus* commends bathing in fresh riuers, and cold waters, and aduise^th all such as meane to liue long to vse it, for it agrees with all ages and complexions, and is most profitable for hot temperatures. As for sweating, vrine, blood-letting by hamrods, or otherwise, I shall elsewhere more opportunely speake of them.

Immoderate *Venus* in excesse, as it is a cause, or in defect; so moderately vsed to some parties an only helpe, a present remedy. *Peter Forestus* calls it, *aptissimum remedium*, a most apposite remedy, ^f *remitting anger, and reason,* that was otherwise bound. *Avicenna Fen. 3. 20.* *Oribasius med. collect. lib. 6.* *cap. 37.* contend out of *Ruffus* and others, ^g *that many mad-men, melancholy, and labouring of the falling sicknesse, haue beene cured by this alone.* *Montanus cap. 27. de melan.* will haue it driue away sorrow, and all illusions of the braine, to purge the heart and braine from ill smoakes and vapours that offend them, ^h *and if it be omitted, as Valescus supposeth, it makes the minde sad, the body dull and heavy.* Many other inconveniences are reckoned vp by *Mercatus*, and by *Rodericus a Castro*, in their tractes de melancholiâ virginum & monialium; ob seminis retentionem seuiunt sæpè moniales & virginæ, but as *Platerus* addes, *si nubant sanantur*, they raue single, and pine away, much discontent, but marriage mends all. *Marcellus Donatus lib. 2. med. hist. cap. 1.* tells a story to confirme this out of *Alexander Benedictus*, of a maid that was mad, ob menses inhibitos, cum in officinam meritoriam incidisset, à quindecim viris eadem nocte compressa, mensium largo profluvio, quod pluribus annis ante constiterat, non sine magno pudore menti restituta decessit. But this must be warily vnderstood, for as *Arnoldus obiects, lib. 1. breuiar. 18. cap. quid coitus ad melancholicum succum?* What affinity haue these two? except it be manifest that superabundance of seed, or fulnesse of blood, be a cause, or that loue, or an extraordinary desire of *Venus* haue gone before, or that as

Aque aquarie.
a Ad aquas Aponeenses velut ad sacram anchoram confugiat.
b Io. Banbinius lib. 3. cap. 14. hist. admir. Fontis Bolle. sis inducat. Wutemberg. laudat aquas Bollenfes ad melancholicos morbos, mororem, fascinationem, aliq. animi pathemata.
c Bainea Chalderina.
d H. par externe ungatur ne calefiat.
e Nocent calidus & siccis, cholerici, & omnibus morbis ex cholera, hepatis, splenisq. affectionibus.
* Lib. de aqua. Qui breue hoc vite curriculum cupiunt sani transigere, frigidis aquis sepe lavare debent, nulli etati cum sit incongrua, calidis imprimis utilis.
f Solvit Venus rationis vim impeditam, ingentis iras remittit, &c.
g Multi comitiales, melancholici, in ani. huius usu solo sanati.
h Si omittatur coitus, contristat & plurimum gravat corpus & animum.
i Nisi certo constet nimium semen aut (anguinem causam esse, aut amor precesserit, aut, &c.

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k *Athletis*,
Arthriticis po-
dagricis nocet,
 nec opportuna
 prodest, nisi for-
 tibus & qui
 multo sanguine
 abundant. Idem
Scaliger exerc.
 269. Turcis ideo
 iustitatoribus
 prohibitum.
 l *De sanit. tuend*
lib. 1.
 m *Lib. 1. cap. 7.*
exhaurit enim
spiritus, ani-
musq; debilitat
n *Frigidis &*
ficcis corporibus
inimicissima.
 o *Vesci intra*
satietatem, im-
pigrum esse ad
laborem, vitale
semen conserva-
re.
 p *Nequitia est*
que se non finit
esse semen.
 * *Vide Monta-*
num, Pet. Gode-
fridum Amori
lib. 2. cap. 6. cu-
riosam de his, nā
& numerum de-
finiit ē Talimudistis, unicuiq; sciatis assignari suum tempus, &c.
q *Thepiadas genuit.* r *Vide Lampridium vii. eius 4.* s *Et lass-*
ta utris, &c. t *Vid. Mizald cent. 8. 11. Lemnium lib. 2. cap. 16. Catullum ad Ispiphillam, &c. Ovid. Eleg lib. 3. & 6. &c. quot iunera*
una nocte confecerunt tot coronas ludicro deo puta Triphallo, Marſæ, Hermæ, Priapo donarent. Cingemus tibi mentula m coronis &c.
 * *pornoboscoid. Casp. Bartbii.*

Lod. Mercatus excepts, they be very flatuous, and haue beene otherwise ac-
 customed vnto it. *Montaltus cap. 27.* will not allow of moderate *Venus* to
 such as haue the Gout, Palsie, Epilepsy, Melancholy, except they be very lu-
 sty, and full of blood. *Lodovicus Antonius lib. med. miscel.* in his chapter of
Venus, forbids it vtterly to all Wrestlers, Ditchers, labouring men, &c. *Fi-*
cinus and *m* *Marsilius Cognatus* put *Venus* one of the five mortall enemies
 of a student: *It consumes the spirits, and weakneth the braine.* *Halyabbas* the *A-*
rabian. 5. Theor. cap. 36. and *Iason Pratensis* make it the fountaine of most dif-
 eases, *but most pernicious to them which are cold and dry*, a melancholy man
 must not meddle with it, but in some cases. *Plutarch* in his booke *de san. tu-*
end. accounts of it as one of the three principall signes and preseruers of
 health, temperance in this kind, *o* *To rise with an appetite, to be ready to work,*
and abstaine from venery, tria saluberrima, are three most healthfull things.
 We see their opposites how pernicious they are to mankind, as to all other
 creatures they bring death, and many ferall diseases: *Immodicis brevis est*
etas & rara senectus. *Aristotle* giues instance in Sparrowes, which are *parum*
vivaces ob salacitatem, *p* short liued because of their salacity, which is very
 frequent, as *Scoppius* in *Priapeis* will better informe you. The extreames
 being both bad, ** the medium* is to be kept, which cannot easily be determi-
 ned. Some are better able to sustaine, such as are hot and moist, phlegma-
 ticke, as *Hippocrates* insinuateth, some strong and lustie, well fed, like *Hercu-*
les, *r* *Proculus* the Emperour, *lusty Laurence, prostibulum femina Messali-*
na the Empreſse, that by Philters, and such kinde of lasciuious meats, vse all
 meanes to 'inable themselves: and brag of it in the end, *confodi multas enim,*
occidi vero paucas per ventrem vidisti, as that Spanish ** Celestina* merrily
 said: others impotent, of a cold and dry constitution cannot sustaine those
 gymnicks without great hurt done vnto their owne bodies, of which num-
 ber (though they be very prone to it) are melancholy men for the most part.

M E M B 3.

Ayre rectified. With a digression of the Ayre.



S a long-winged Hawke when hee is first whistled off the fist,
 mounts aloft, and for his pleasure fetcheth many a circuit in the
 Ayre, still soaring higher and higher; till hee bee come to his full
 pitch; and in the end when the game is sprung, comes downe a-
 maine, and stoopes vpon a sudden: so will I, hauing now come at last into
 these ample fields of Ayre, wherein I may freely expatiate and exercise my
 selfe, for my recreation a while roue, wander round about the world; mount
 aloft to those athereall orbes and celestiaall spheres, and so descend to my
 former elements againe. In which progresse, I will first see whether that rela-
 tion of the Frier of *u* *Oxford* be true, concerning those Northerne parts vn-
 der the Pole (if I meet obitèr with the wandering Jew, *Elias artifex*, or *Lu-*
cianus

u *Nieb. de Lyn-*
na cited by
Mercator in
his Map.

cians *Leucomenippus*, they shall be my guides) whether there be such 4. *Euripes*, and a great rocke of Loadstones, which may cause the needle in the compasse still to bend that way, and what should be the true cause of the variation of the compasse, * is it a magneticall rocke, or the Pole-starre as *Cardan* will; or some other starre in the beare as *Marsilius Ficinus*, or a magneticall meridian as *Maurolicus*, *vel situs in venâ terræ*, as *Agricola*; or some other cause as *Scaliger*, *Cortesi*, *Conimbricenses*, *Peregrinus* contend; why at the *Azores* it lookes directly North, otherwise not? In the Mediterraneâ or Levant (as some obserue) it varies 7 grad. by and by 12. and then 22. In the *Balticke Seas* neare *Rasceburg* in *Finland*, the needle runs round, if any ships comes that way. Tis fit to be enquired whether certaine rules may be made of it, as 11. grad. *Lond. variat. alibi* 36. &c. till wee haue better intelligence, let our *Dr Gilbert*, and *Nicholas * Cabeus* the Iesuit that haue both written great volumes of this subiect, satisfie these inquisitors. Whether the sea be open and navigable by the Pole articke and which is the likeliest way that of *Bartison* the Hollander, or by *fretum Davis*, or *Noua Zembla*. Whether *Hudsons* discouery be true of a new-found Ocean, any likelyhood of *Buttons bay* in 50 degrees, *Hubberdes hope* in 60, being that the sea ebbs and flowes constantly there 15 foot in 12 houres, as our † new *Cardes* informe vs, that *California* is not a Cape but an Iland, and the west windes make the Nepe tides equall to the Spring, or that there be any probability to passe by the Straights of *Anian* to *China* by the Promontory of *Tabin*. If there bee, I shall soone perceauce whether ² *Marcus Polus* the *Venetians* Natration be true or false, of that great Citty of *Quinsay* and *Cambalu*, whether there bee any such places, or that as ^a *Matth. Riccius* the Iesuite hath written *China* and *Cataia* be all one, the great *Cham* of *Tartary*, and the King of *China* bee the same; *Xuntaine* and *Quinsay*, and the citty of *Cambalu* bee that new *Pekin*, or such a wall 460 leagues long to part *China* from *Tartary*: whether ^b *Presbyter Iohn* be in *Asia* or *Africk*, *M. Polus Venetus* puts him in *Asia*, † the most receaued opinion is, that he is Emperour of the *Abissines*, which of old was *Aethiopia*, now *Nubia*, vnder the *Aequator* in *Africke*. Whether ^c *Guisar* be an Iland or part of the continent, or that hungry ^d *Spaniards* discouery of *Terra Australis Incognita*, or *Magellanica*, be as true as that of *Mercatorius Britannius*, or his of *Vtopia*, or his of *Lucinia*. And yet in likelyhood it may be so, for without all question it being extended from the Tropicke of *Capricorne* to the circle *Antartick*, and lying as it doth in the temperate Zone, cannot chuse but yeeld in time, some flourishing kingdomes to succeeding ages, as *America* did vnto the *Spaniards*. *Shouten* and *Le Meir* haue done well in the discouery of the Streights of *Magellan*, in finding a more conuenient passage to *Mare Pacificum*, mee thinkes some of our moderne *Argonautes* should prosecute the rest. As I goe by *Madagascar* I would see that great Bird ^e *Rucketh* that can carry a man and horse, or an Elephant, with that *Arabian Phoenix* described by ^f *Adricomius*: And afterwards in *Africk* examine the fountaines of *Nilus*, whether *Herodotus*, ^g *Seneca*, *Plin. lib. 5. cap. 9. Strabo lib. 5.* giue a true cause of his annual flowing, ^h *Pagaphetta* discourse rightly of it, or of *Niger* and *Senega*, examine *Cardan*, ⁱ *Scaligers* reasons, and the rest. Is it from those *Etesian* windes, or melting of snow in the Mountaines vnder the *Aequator* (for *Iordan* yearly ouerflowes when the snow melts in

Mount

x *Mons Soto*.
Some call it
the highest hill
in the world
next *Teneriffe*
in the *Canaries*
Lat. 31.

• *Legs lib. 1. cap. 23 & 24. de magnetica philosophia & lib. 3. cap. 4.*

y 1612.

† *M. Briggs* his Map.

z *Lib. 2. cap. 64. de nob. ciuiar. Quinsay, & cap. 10. de Cambala a Lib. 4. expedie ad Sinas cap. 3. & lib. 5. cap. 18 b M. Polus in Asia Presb. Ioh. memin. lib. 2. cap. 30.*

† *Aluarezius & alii.*

c *Lat. 10. Gr. Aust.*

d *Ferdinando de Quir Anno 1612.*

e *Alarum penina continet in longitudine 12. passus, Elephantum in sublimi tollere potest Polus 1. 3. c. 40.*

f *Lib. 2. Descript. terra sancte.*

g *Natur. quest. lib. 4. cap. 2.*

h *Lib. de reg. Congo.*

i *Exercit. 47.*

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See M. Carpenter's Geography booke 2 cap. 6. & Bernardi Telefius lib. de mari. k Exercit. 52. de mariu motu cause investiganda prima reciprocatiois, secunda varietatis, tertia celeritatis, quarta cessationis, quinta privationis, sexta contrarietatis. Patritius saith 52 miles in height, l Lib. de explicazione locorum Mathematici. Avist. in Luge alii vocant Geor. Wernerus, aque tanta celeritate erumpunt & absorbentur ut expedito equi aditum intercludant. † Boissardus de Magis cap. de Piliis.

o In campis Lovicenis, solum visum in nive, & ubi nunc vere, estate, autumnose occultant. Hermes Polit. lib. 2. Jul. Bellini

Mount *Libanus*) or from those great dropping perpetuall showres, which are so frequent to the inhabitants within the Tropicks, when the Sunne is verticall, and cause such vast inundations in *Senega*, *Maragnan*, *Orenog*, and the rest of those great riuers in *Zona Torrida*, which haue all commonly the same passions at set times? I would obserue all those motions of the Sea, and from what cause they proceed, from the Moone, or Earths motion, or winds as * some will. Why in that quiet Ocean of *Zur in mari pacifico* it is scarce perceaued, in our *Brittish* Seas most violent, in the *Mediterranean* and *Red Sea* so vehement, irregular and diuerse? Why the current in that *Atlantic Ocean* should still be in some places from, in some againe towards the North, and why they come sooner then goe? and so from *Moabar* to *Madagascar* in that *Indian Ocean*, the Marchants come in three weekes, as ^k *Scaliger* discusseth, they returne scarce in three months, with the same or like windes: The continuall current is from East to West. Whether Mount *Athos*, *Pelion*, *Olympus*, *Ossa*, *Caucasus*, *Atlas*, be so high as *Pliny*, *Solinus*, *Mela* relate, aboue Clouds, Meteors, *Vbi nec auræ nec venti spirant*, 1250 paces high, according to that measure of *Dicearchus*, or 78 miles perpendicularly high, as *Iacobus Mazonius* sec. 3. & 4. expounding that place of *Aristotle* about mount *Caucasus*, and as ^l *Blancanus* the Iesuite contend out of *Clavius* & *Nonius* Demonstrations de *Crepusculis*, or rather 10 stadiums as the most receaued opinion is, which the height of no mountaine doth perpendicularly exceed, and is equall to the greatest depths of the Sea, which is as *Scaliger* holds, 1580 paces, *Exer.* 38. others 100 paces. I would see those inner parts of *America*, whether there be any such great city of *Manoa*, as hee relates, or giganticall *Patagones* in *Chica*. ^m The pike of *Teneriffe* how high it is? 70 miles or 50, as *Patritius* holds: see that strange ⁿ *Cirknick Zerksey* lake in *Cariniola*, whose waters gush so fast out of the ground, that they will ouertake a swift horseman, and by and by with as incredible celerity are supped vp, which *Laxius* and *Warnerus* make an argument of the *Argonautes* sayling vnder ground. And that vast denne or hole called [†] *Esmellen* in *Musconia*, *que visitur horrendo hiatu*, &c. which if any thing casually fall in, makes such a roaring noyse, that no thunder or ordinance, or warlike engine can make the like; such another is *Gilberts Caue* in *Lapland*, with many others. I would examine the *Caspian Sea*, and see where and how it exonerates it selfe, after it hath taken in *Volga*, *Taxares*, *Oxus*, and those great riuers, at the mouth of *Oby* or where? What vent the *Mexican* lake hath, and that of *mare mortuum* in *Palestina*, of *Thrasumene*, at *Peruzium* in *Italy*; The *Medeterranean* it selfe. For from the Ocean, at the Straights of *Gibraltar*, there is a perpetuall current into the *Leuant*, and so likewise by the *Thracian Bosphorus* out of the *Euxine* or blacke Sea, besides all those great riuers of *Nilus*, *Padus*, *Rhodanus*, &c. how is this water consumed, by the Sunne, or otherwise? I would find out with *Traian* the fountaines of *Danubius*, of *Ganges*, *Oxus*, see those *Aegyptian Pyramids*, *Traians bridge*, *Grotta de Sibylla*, *Lucullus fish ponds*; the Temple of *Nidrose*, &c. And if I could, obserue what becomes of *Swallows*, *Storkes*, *Cranes*, *Cuckowes*, *Nightingales*, *Redstarts*, and many other kinde of singing birds, water-fowles, *Hawkes*, &c. some of them are only seene in Sommer, some in Winter, some are obserued in the snowe, and at no other time, each haue their seasons. In winter not a bird is in Mus-

cony

couy to bee found, but at the spring in an instant the woods and hedges are full of them, saith *Herbasstein*. How comes it to passe? Doe they sleepe in winter, like *Gesners* Alpine mice, or doe they ly hid (as *q Olaus* affirms) in the bottome of lakes and rivers, spiritum continentes? often so found by *Fisbermen* in *Poland*, & *Scandia*, two together, mouth to mouth, wing to wing, & when the spring comes they revine againe, or if they be brought into a stove, or to the fire side. Or doe they follow the Sunne, as *Peter & Martyr Legat. Babylonical.* 2. manifestly convicts, out of his owne knowledge, for when he was Embassador in *Egypt* he saw swallows, Spanish kites, & many such other *European* birds, in December and January very familiarly flying & in great abundance, about *Alexandria*, *ubi florida tunc arbores ac viridaria*. Or lye they hid in caues, rockes and hollow trees, as most thinke, in deepe *Tinne mines* or *Seacliffes*, as *M^r Carew* giues out: I conclude of them all, for my part as *Munster* doth of Cranes and Storkes: whence they come, whether they goe, *incompertum adhuc*, as yet we know not. Wee see them here some in somer, some in winter, *Their coming and going is sure in the night*, in the plaines of *Asia* (saith he) the storkes meet on such a set day, bee that comes last is torne in peeces, and so they get them gone. Many strange places, *Isthmi*, *Euripi*, *Chersnesi*, creekes, hauens, promontories, straights, lakes, bathes, rockes, mountaines, places and fields, where citties haue bin ruined or swallowed, battles fought, creatures, Sea monsters, *Remora*, &c. mineralls vegetals: Zoophites were fit to bee considered in such an expedition, and amongst the rest that of *m Harbasstein* his Tartar lambe, *n Hector Boethius* goosebearing tree in the *Orchades*, to which *Cardan lib. 7. cap. 36. de rerum varietat.* Subscribes, *o Vertomannus* wonderfull palme, that lye in *Hispantola* that shines like a Torch in the night, that one may see well to write; those sphericall stones in *Cuba* which nature hath so made; and those like Birds, Beasts, Fishes, crownes, swords, sawes, pots, &c. vsually found in the metlemines in *Saxony* about *Mansfield*, and in *Poland* neere *Nokow* and *Pallukye*, as *Munster* and others relate. Many rare creatures and novelties each part of the world affords: amongst the rest, I would know for a certaine, whether there be any such men, as *Leo Suavius* in his comment on *Paracelsus de sanit. tuend.* and ** Gaguinus* records in his description of *Muscovy*, that in *Lucomoria*, a province in *Russia*, lye fast a sleepe as dead all winter, from the 27th of *November*, like froggs and swallows, benum'd with cold, but about the 24th of *Aprill* in the spring, they revine againe, and goe about their businesse. I would examine that demonstration of *Alexander Picolomineus*, whether the earths superficies be bigger then the seas, or that of *Archimedes* be true, the Superficies of all waters is euen. Search the depth, and see that variety of Sea monsters and fishes, Mare-maides, Sea men, Horses, &c. which it affords. Or whether that be true which *Iordanus Brunus* scoffes at, that if God did not detain it, the Sea would ouerflow the earth by reason of his higher site, and which *Iosephus Blancanus* the Iesuite in his interpretation on those mathematicall places of *Aristotle*, foolishly feares, and in a iust tract proues, by many circumstances, that in time the Sea, will wast away the land, and all the globe of earth shall be couered with waters, *risum tenentis amici*? what the Sea takes away in one place it addes in another, mee

p Statim inun-
te vere sylva
strepunt arum
canileous. Mus-
covit comment.
q In arborum se
fluminibus, la-
cubusq; per luc-
men totum, &c.
i Ceteraq;
uolucres pon-
tum hyeme ad-
ueniunt: & no-
stria regionibus
Europaeis trans-
volantes.

† Survey of
Cornwall.
e Porro Ciconie
quoniam & loco
veniant, quos e
conferant, incom-
pertum adhuc.
agmen venien-
tium, descenden-
tium, ut gruius
venisse: & vaimus
nocturnis opi-
nor temporibus.
In parentibus
Asiae campis cer-
to die congre-
gant se, eam que
nouissime adue-
nit, lacerant, in-
de volant cof-
mog. lib. 5. c. 126
m Commentar
Muscov.

n Hist. Scot. l. 1.
o Vertomannus.
lib. 5. cap. 16.
mentio neth
of a tree that
beares fruits
to eat; wood
to burn, bark
to make ropes
wine & water
to drink, oyle
and sugar, and
leaves as tiles
to cover how-
ses, flowers for
cloathes, &c.

† Cosmog. lib. 1.
cap. 435. & lib.
3. cap. 1. habent
ollas à natura
formatas e ter-
ra extraxit si-
miles illis à si-
gulis factis, cor-
pus

nas, pisces, aves, & omnes animantium species. * P. solent hirundines & rane pre frigoris magnitudine mori, & postea rediunt vere
24. Aprilis revolvuntur.

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† Animal insec-
rum Cusino ut
quis legere &
scribere possit si-
ne aliterius ope
luminis.

† Vid Pererium
in Gen. Cor. a
Lapide & alios.
p In Necyoman-
tia. 1 om. 2.
† Fracastorius
lib. de symp.
Georg. Merula
lib. de mem.
Iulius Billius
&c.

† Simlerus, Or-
telius Brachius
centum subter-
ra reperia est, in
qua 48 cadave-
ra inervant, an-
chora, &c.

† Pijces & con-
che in Montibus
reperiuntur.

* Lib. de locis
Astronemat. A-
ristot.

q Or plaine,
as Patricius
holds, which
Austlin Lactan-
tius, and some
others, held of
old, round as
a Trencher.
r Lib. de Zilphia
& Pigmæis,
they penetrate
the earth, as
we doe the
Aire.

* Lib. 2. c. 112.

† Commentar.
ad annum 1537
Quicquid di-
cunt Philosophi,
quedam sunt
Tartari ossia &
loca, puniendis
animis destinata
ut Hecla mons
&c. ubi mortuo-
rum spiritus vi-
suntur, &c.
voluit Deus
extare talia lo-
ca, ut discant
mortales.

thinks he might rather suspect the Sea should in time be filled by land, trees grow vp, carcasses, &c. that all devouring fire, *omnia devorans & consumens*, will sooner couer and dry vp the vast Ocean with land and fishes. I would examine the true feat of that terrestriall † Paradise, and where *Ophir* was, whence *Solomon* did fetch his gold, from *Peruana*, which some suppose, or that *Aurea Chersonesus*, as *Niger*, *Arius*, *Montanus*, *Goropius* and others will. I would censure all *Plinies*, *Solinus*, *Straboes*, *S. John Mandevills*, *Olaus Magnus*, *Marcus Polus* lies; Correct those errors in navigation, reforme Cosmographicall Chartes, and rectifie longitudes, if it were possible, not by the compasse as some dreame, for as *Cabeus magnet. philos. lib. 3. cap. 4.* fully resolues, there is no hope thence, yet I would obserue some better means to find them out.

I would haue a convenient place to goe downe with *Orpheus*, *Vlyses*, *Hercules*, & *Lucianus Menippus*, at *S. Patricks Purgatory*, at *Trophonius denne*, *Hecla* in *Island*, *Aetna* in *Sicily*; to descend and see what is done in the bowels of the earth: doe stones and mettles grow there still? † how come firre trees to be digged out from tops of hills, as in our mosses, and marishes all ouer *Europe*? How come they to digge vp fish bones, shelles, beames, iron workes, many fathomes vnder ground, & anchors in mountaines far remote from all seas * *Anno 1460.* at *Berna* in *Switzerland* 50 fathome deepe a shippe was digged out of a mountaine, where they got mettle ore, in which were 48 carcasses of men, with other marchandise. That such things are ordinarily found in tops of hills, *Aristotle* insinuates in his meteors, † *Pomponius Mela* in his first booke, *cap. de Numidia*, and familiarly in the *Alpes*, saith * *Blanchanus* the Iesuite, the like is to be seene, came this from Earth-quakes, or from *Noahs* flood, as Christians suppose, or is there a vicissitude of Sea and Land, as *Anaximines* held of old, the mountaines of *Thessaly* would become Seas, and Seas againe Mountaines? The whole world belike should be new moulded, when it seemed good to those all commanding Powers, and turned inside out, as we doe hay-cocks in Haruest, toppe to bottome, or to bottome top: or if the worlds be infinite, (with *Brunus* and *Campanella*, conclude) cast three or foure Worlds into one, or else of one old World, make three or foure new, as it shall seeme to them best. To proceede, if the Earth be 21500 miles in 4 compasse, its Diameter is 7000, from vs to our *Antipodes*, and what shall be comprehended in all that space? What is the center of the Eart, is it pure element only, as *Aristotle* decrees, inhabited (as † *Paracelsus* thinks) with creatures, whose Chaos is the Earth: or with *Fayries*, as the woods and waters (according to him) are with *Nymphes*; or as the Aire with spirits? *Dionysiodorus* a Mathematician in * *Pliny*, that sent a letter *ad superos*, after he was dead, from the Center of the earth, to signifie what distance the same center was from the superficies of the same, viz. 42000 *stadiums*, might haue done well to haue satisfied all these doubts. Or is it the place of Hell, as *Virgill* in his *Aeneides*, *Plato*, *Lucian*, *Dantes*, and others poetically describe it, and as many of our Diuines thinke? In good earnest, *Anthony Rusca* one of the society of that *Ambrosian Colledge* in *Millan*, in his great volume *de Inferno*, lib. 1. cap. 47. is stiffe in this tenent, 'tis a corporeall fire tow, cap. 5. lib. 2. as he there disputes. Whatsoeuer *Philosophers* write, (saith † *Surius*) there be certaine mouthes of hell, and places

ees appointed for the punishment of mens soules, as at Hecla in Island, where the Ghosts of dead men are familiarly seene, and sometimes talke with the living: God would haue such visible places, that mortall men might be certainly informed, that there be such punishments after death, and learne hence to feare God. Kranzius dan. hist. l. 2. cap. 24. subscribes to this opinion of Surius, so doth Colerus cap. 12. lib. de immortal. anima, (out of the authority belike of S. Gregory, Durand and the rest of the schoolemen, who deriue as much from Ætnain Sicily, Lypara, Hyera, & those sulphurous Vulcanian Islands) making that fearefull mount Hecklebirge in Norway, an especiall argument to proue it, * where lamentable schreeches and howlings are continually heard, which strike a terror to the Auditors, fiery charriots are commonly seene to bring in the soules of men in the likenesse of crows, and diuells ordinarily goe in and out. Such another prooue is that place, neere the Pyramides in Ægypt, by Cairo, as well to confirme this as the resurrection, mentioned by Kornmannus mirac. mort. lib. 1. cap. 38. Camerarius oper. suc. cap. 37. Bredenbachius peregr. ter. sanct. and some others, where once a yeare dead bodies arise about March, and walke, and after a while hide themselves againe: thousands of people come yearly to see them. But these and such like testimonies others reiect as fables, illusions of spirits, & they will haue no such locall knowne place, more then Styx or Phlegeton, Plutos court, or that poetically Infernus, to which they ferried ouer in Charons boat, or went downe at Hermione in Greece, compendiaria ad inferos via, which is the shortest cut, quia nullum a mortuis naulum ed loci exposcunt, (saith Gerbelius) and besides there were no fees to be paid. Well then, is it Hell, or Purgatory; as Bellarmine, or Limbus patrum, as Gallucius will, and as Rusca will, for they haue made mappes of it) † or Ignatius parler? Virgil sometimes Bishop of Salebúrg (as Auentinus Anno 745 relates) by Bonifacius Bishop of Mentz, was therefore called in question, because hee held Antipodes, (which they made a doubt whether Christ died for) and so by that meanes tooke away the seat of Hell, or so contracted it that it could beare no proportion to Heauen; & contradicted that opinion of Austin, Basil, Lactantius, that held the earth round as a trencher, but not as a ball, and Ierusalem where Christ died, the middle of it, or Delos, as the fabulous Greekes fained, because when Iupiter let two Eagles loose, to fly from the worlds ends East and West, they met at Delos. If it be no materiall fire (as Scotus, Thomas, Bonauenture, Soncinas, yoscins, and others argue) it may bee there or else-where as Keckerman disputes System Theol. for sure some where it is, certum est alicubi, et si definitus circulus non assignetur; I will end the controversie in † Austins words, Better doubt of things concealed, then to contend about vncertainties, where Abrahams bosome is and hell fire: Vix à mansuetis, à contentiosis nunquam inuenitur, scarce the mecke, the contentious shall never finde. If it be solid earth, tis the fountaine of mettles, waters, which by his innate temper, turnes Aire into water, which springs vp in severall chinkes, to moisten the Earthes superficies, and that in a tenfold proportion (as Aristotle holds) or else these fountains come directly from the sea, by † secret passages, and so made fresh againe, by running throw the bowels of the earth, and are either thicke, thinne, hot, cold, as the matter or minerals are, by which they passe, or as Peter Martyr Ocean. Decad. lib. 9. and some others holde, from a

* Vbi miserabiles eulantiū voces audiuntur, qui auditores horrorem incutunt haud vulgarem, &c.
† Ex sepulchris apparent mentes Martio, & virsus sub terram se abscondunt, &c.

† Conclauē ignati.
† Descrip. Grec. lib. 6, de Pelop.
† Melius dubitare de occultis, quam litigare de incertis, ubi flamma inferni, &c.

* See Dr Raynolds prelect. 55. in Apoca.
† As they come from the Sea, so they returne to the Sea againe by secret passages, as in all likelihood, the Caspian Sea vents it selfe into the Euxin or Ocean.
u Seneca quest. lib. cap. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. de causis aquarum perpetuis.

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abundance of raine that falls, or from that ambient heat and cold, which alters that inward heat, and so *per consequens* the generation of waters. Or else it may be full of winde, which sometimes breaking out, causeth those horrible Earth-quakes, which are so frequent in these daies in *Iapan*, *China*, & oftentimes swallow vp whole citties. Let *Lucians Menippus* consult with, or aske of *Tiresias*, if you will not belecue Philosophers, hee shall cleere all your doubts, when he makes a second voyage.

• In his nec pul-
tor hirundines
excludunt neq;
nidulantur aut
unquam, &c.
† Tb. Rauennas
lib. de vit. hom.
prerog. cap. vii.
x Ad caput bo-
ne spei incolæ,
sunt nigerrimi.
Si sol causa, cur
non Hispani es-
sitali æque nigri
in eadem latitu-
dine, æque dista-
tes ab Equato-
re, hi ad Austrum,
illi ad Boream?
qui sub Presby-
tero Iohanne ha-
bitant, subisci-
sunt in Zeilan
et Malabar, ni-
gri æque distan-
tes ab Equato-
re eodemq; cæli
parallelo: sed hoc
magis mirari
quis possit, in to-
ta America nus-
quam nigros in-
veniri, præter
paucos in loco
Quarena illis
dicto quæ huius
coloris causâ effi-
ciens, cæli an-
terre qualitas,
an soli proprie-
tas, aut ipsorum
hominum inna-
ta ratio aut om-
ni? Ortelius in
Africa, 7 heat.
y At quid in
Peru. plus auri
quam terra so-
ditur in Iuri
fodinis.
z Regio quocun-
q; anni tempore
temperatissima.
Ortel. multas
Gallie et Italie
Regiones, molli
tempore, et be-
migna quâdam
temperie pror-
fus antecellit, Iovius, a Lat. 45. Darubij, b Quevira lat. 40. c In Six Ervaci Drakes voyage.

In the meane time let vs consider of that which is *sub dio*, and find out a true cause, if it be possible, of such accidents, Meteors, alterations, as happen about ground. Whence proceed that variety of manners, and a distinct character (as it were) to severall nations? Some are wise, subtile, witty; others dull, sad and heavy; some bigge, some little, as *Tully de Fato*, *Plato in Timeo*, *Vegetius* and *Bodine* proues at large, *method. cap. 5.* some soft, and some hardy, barbarous, civill, * black, dunne, white, is it from the aire, from the soyle, influence of starres, or some other secret cause? Why doth *Africa* breed so many venomous beasts, *Ireland* none? *Athens* Owles, *Creet* none? * Why hath *Daulis* and *Thebes* no Swallowes (so *Pausanias* informeth vs) as well as the rest of *Greece*, † *Ithaca* no Hares, *Pontus* Asses, *Scythia* Swine? whence come this variety of complexions, colours, plants, birds, beasts, y mettrals, peculiar almost to euery place? How comes it to passe, that in the same site, in one Latitude, to such as are *Periæci*, there should bee such difference of soyle, complexion, colour, mettle, aire, &c. *Mosco* in 55. degrees of latitude, extreame cold, as those Northerne Countiees vsually are, hauing one perpetuall hard frost all Winter long. z *England* neere the same Latitude, and *Ireland* very moist, warme, and more temperat in Winter then *Spain*, *Italy*, or *France*. Is it the Sea that causeth this difference, and the Aire that comes from it? Why then is a *Ister* so cold, neere the *Euxine*, *Pontus*, *Bitinia*, and all *Thrace*, *frigidæ regiones*, *Maginus* calls them, and yet their latitude is but 42, which should be hot: b *Quevira*, or *Noua Albion* in *America*, bordering on the Sea, was so cold in Iuly, that our e Englishmen could hardly endure it. At *Noremberga* in 45. lat. all the Sea is frozen Ice, and yet in a more Southerne Latitude then ours. *New England*, and the Iland of *Cambriall Colchos*, which that noble Gentleman Mr *Vaughan*, or *Orpheus Iunior* describes in his *Golden Fleece*, is in the same latitude with little *Brittaine* in *France*, and yet their winter begins not till Iauary, their Spring till May, which search he accounts worthy of an Astrologer; is this from the Easterly windes, or that the ayre being thicke, is longer before it be warme by the Sunne beames, and once heated like an oven will keepe it selfe from cold? Our Climes breed lice; come to the *Azores*, by a secret vertue of that Aire, they are instantly consumed, and all our European vermine almost, saith *Ortelius*. *Ægypt* is watered with *Nilus*, not farre from the Sea, and yet there, it seldome or neuer raines; *Rhodes* an Iland of the same nature, yeelds not a cloud, and yet our Ilands euer dropping, and inclining to raine. The *Atlanticke Ocean* is still subiect to stormes, but in *Del Zur*, or *Mari Pacifico*, seldome or neuer any. Is it from Topick starres, apertio *portarum*, in the *Dodecoteories* or constellations, the Moones mansions, such aspects of Planets, such winds, or dissoluing ayre, or thicke ayre, which

causeth

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d Lisbon lat 38
e Dax'k lat 54.

causeth this and the like differences of heat and cold? Bodin relates of a *Portugal* Embassador, that coming from ^d *Lisbon* to ^e *Danzike* in *Spruce*, found greater heat there, then at any time at home. *Don Garcia de Sylva* Legat to *Philip 3.* King of *Spaine*, residing at *Spahan*, in *Persia* 1619, in his letter to the Marquesse of *Bedmar*, makes mention of greater cold in *Spahan*, whose lat. is 31. gr. then ever he felt in *Spaine*, or any part of *Europe*. The torride Zone was by our predecessors held to be inhabitable, but by our moderne travellers found to be most temperate, bedewed with frequent raines, and moistning showres, cooling blasts in some parts, as *Acosta* describes, most pleasant and fertile. *Arica* in *Chili*, is by report, one of the sweetest places that euer the Sun shined on, *Olympus terra*, an heauen on earth: how incomparably doe some extoll *Mexico* in *Nova Hispania*, *Peru*, *Brasile*, &c. In some againe hard, dry, sandy, barren, a very Desart, and still in the same latitude. Many times we finde great diversity of Ayre in the same ^f Country, by reason of the site to Sea, hills or dales, want of water, nature of soyle, and the like; as in *Spaine*, *Arragon*, is *aspera & sicca*, harsh and euill inhabited, *Estramadura* is dry, sandy, barren most part, extreame hot, by reason of his plaines, *Andalusia* another Paradise, *Valence* a most pleasant Ayre, and continually greene: so is it about *Granado*, on the one side fertile plaines, on the other, continually snow to bee seene all Summer long on the hill tops. That their houses in the *Alpes* are three quarters of the yeare couered with snow, who knowes not? That *Tenariffa* is so cold at the top, extreame hot at the bottome: *Mons Atlas* in *Africke*, *Libanus* in *Palestina*, with many such, *tantos inter ardores fidos nivibus*, * *Tacitus* calls them, and *Radzimirius* epist. 2. fol. 29. yeelds it to be farre hotter there, then in any part of *Italy*, 'tis true: but they are highly eleuated, neere the middle Region, and therefore cold, *ob paucam solarium radiorum refractionem*, as *Serrarius* answers, *comm. in 3. cap. Iosua quest. 5. Abulensis quest. 37*. In the heat of Summer, in the Kings Palace in *Escuriat*, the Aire is most temperate, by reason of a cold blast which comes from the snowy mountaines of *Sierra de Cadarama* hard by, whenas in *Toledo* it is very hot, so in all other Countries. The causes of these alterations are commonly, by reason of their neerenesse (I say) to the middle Region: but this diuersity of Aire, in places equally site, eleuated, and distant from the Pole, can hardly be satisfied, with that diuersity of Plants, Birds, Beasts, which is so familiar with vs, with *Indians*, every where: the Sunne is equally distant, the same verticall starres, the same irradiations of Planets, Aspects alike, the same neerenesse of Seas, the same superficies, the same soyle, or not much different. *Scaliger poetices lib. 3. cap. 16.* discourseth thus of this subiect. How comes, or wherefore is this *temeraria syderum dispositio*, this rash placing of Starres, or as *Epicurus* will, *fortuita*, or accidentall? Why are some big, some little, why are they so confusedly, vnequally site in the heauens, and set so much out of order? In all other things Nature is equall, proportionable and constant, there be *iusta dimensiones*, & *prudens partium dispositio*, as in the fabrick of man, his eies, eares, nose, face, members are correspondent, *cur non idem caelo opere omnium pulcherrimum*? Why are the Heauens so irregular, *neq. paribus molibus*, *neq. paribus intervallis*, whence is this difference? *Diversos* (he concludes) *efficere locorum Genios*, to make diuersity of countries, soyles, manners, customes, Characters & constitutions among

f The same variety of weather Lod. Guicciardine obserues betwixt *Leige* & *Alix* not farre distant describe *Bclz.* g *Magin. Quest. d. 4.* h *Hist. lib. 5.*

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vs, *ut quantum vicinia ad charitatem addat, sydera distrahant ad perniciem*, & so by this meanes, *fluvio vel monte distincti sunt dissimiles*, the same places almost shall be distinguished in manners. But this reason is weake and most vn sufficient. The fixed starres are remoued since *Ptolomies* time 26. grad. from the first of *Aries*, and if the earth be immoueable, as their site varies, so should countries vary, and diuerse alterations would follow. But this wee perceauē not, as in *Tullies* time with vs in *Brittaine*, *cælum visu fædum & in quo facile generantur nubes, &c.* tis so still. Wherefore the Philosophers of *Conimbra*, will referre this diversity, to the influence of that *Empyrean* Heauen: for some say the *Exentricity* of the Sunne is come neerer to the Earth, then in *Ptolomies* time, the vertue therefore of all the vegetals is decayed, men grow t lesse, &c. There are that obserue new motions of the Heauens, and from those motions, proceed (as they conceaue) diuerse alterations. *Clavius* conjectures otherwise, but they be but conjectures. About *Damascus* in *Cæli-Syria*, is a ⁱ Paradise, by reason of the plentie of waters, *in promptu causa est*, and the Defarts of *Arabia* barren, because of rockes, roling seas of sands, and dry mountaines, *quod in aquosa, faith Adricomius, montes habens asperos saxosos, præcipites, horroris & mortis speciem præ se ferentes*, inhabitable therefore of men, birds, beasts, void of all greene trees, plants, & fruits, a vast rocky horrid wildernesse, which by no art can be manured, tis euidēt. *Bohemia* is cold, for that it lies all along to the North. But why should it be so hot in *Egypt*, or there neuer raine? Why should those ^k *Etesian* & north Easterne windes blow continually in some places, at set times, one way still, in the dog daies only: here perpetuall droughr, there dropping showres; here foggy mists, there a pleasant Aire: here ^l terrible thunder and lightning at such set seasons, here frozen seas, there open in the same latitude, to the rest no such thing, nay quite opposite is to be found? Sometimes as in *Peru*, on the one side of the mountaines it is hot, on the other cold, with infinite such.

Who can giue a reason of this diversity of Meteors, that it should raine ⁿ Stones, Frogges, Mice, &c. Rats, which they call *Lemmer* in *Norwey*, and are manifestly obserued (as * *Munster* writes) by the Inhabitants, to descend and fall with some fæculent showres, and like so many Locusts, consume all that is greene. *Leo Afer* speakes as much of Locusts about *Fez* in *Barbary*, there be infinite swarmes in their fields vpon a sudden: so at *Arles* in *France* 1553, the like happened by the same mischiefe, all their grasse and fruits were deuoured, *magna incolarum admiratione & consternatione*, (as *Valleriola obser. med. lib. 1. obser. 1. relates*) *cælum subito adumbrabant, &c.* he concludes it * could not be from naturall causes, they cānot imagin whence they come, but from heauen. Are these and such creatures, corne, wood, stones, wormes, wooll, blood, &c. lifted vp into the middle Region by the Sunne beames, as * *Baracellus* the Physitian disputes, and thence let fall with showres, or there ingendred? * *Cornelius Gemma* is of that opinion, they are there conceaued by celestiaall influences: others suppose they are immediately from God, or prodigies raised by art and illusions of spirits, which are Princes of the ayre. In fine of Meteors in generall, *Aristotles* reasons are exploded by *Bernardinus Telesius*, by *Paracelsus*, his principles confuted, and other causes assigned, *Sal. Sulphur, Mercury*, in which his disciples are so expert

† Terra malos
homines nunc e-
ducatur, atq; pusil-
los Inuen.
i Nau. l. i. cap. 5

k Strabo.
l As vnder the
Equator in
many parts,
showres heere
at such a set
time, windes
at such a time,
the Brise they
call it.

m Ferd. Corte-
sius lib. Novus
orbis inscript.
n Lapidatum est
Livij

* Cosmog. lib. 4.
cap. 22. He tem-
pestatibus deci-
dunt è nubibus
feculentis de-
pascunturq; mo-
re locustarum
omnia virentia.
- Hort. genial.
An à terra sur-
sum rapiuntur

à Sole, literumq;
cum pluvie præ-
cipitantur? &c.

* Tam omnis
proventus in
naturales causas
referri v x po-
test.

* Cosmog. cap. 6

expert, that they can alter Elements, and sepeate at their pleasure, make perpetuall motions, not as *Cardan*, *Tasneir*, *Peregrinus*, by some magneticall vertue, but by mixture of Elements, imitate thunder, like *Salmones*, shoue haile, the Seas ebbing and flowing, giue life to creatures (as they say) without generation, and what not? *P. Nonius Saluciensis*, and *Kepler*, take vpon them to demonstrate, that no Meteors, Cloudes, Fogges, or Vapors, arise higher then 50 or 80 miles, and all the rest to be purer ayre, or Element of fire: Which *P. Cardan*, *q Tycho*, and *John Pena* manifestly confute by refractions, and many other arguments, there is no such element of fire at all. If as *Tycho* proues the Moone be distant from vs 50 & 60 Semediameters of the Earth: and as *Peter Nonius* will haue it, the aire be so angust, what proportion is there betwixt the other three Elements, and it? to what vse serues it? is it full of spirits which inhabit it, as the *Paracelsians* and *Platonists* hold, the higher, the more, noble, full of Birds, or a meere Vacuum to no purpose? It is much controuerted betwixt *Tycho Brahe*, and *Christopher Rotman* the *Lantfgrau* of *Hafia's* Mathematician, in their Astronomicall Epistles, whether it be the same Diaphanum, cleerenesse, matter of aire and heauens, or two distinct Essences? *Christopher Rotman*, *John Pena*, *Jordanus Brunus*, with many other late Mathematicians, contend it is the same, and one matter throughout, sauing that the higher, still the purer it is, and more subtile. *Tycho* will haue two distinct matters of Heauen and Ayre; but to say truth, with some small qualification, they haue one and the selfe same opinion, about the Essence and matter of Heauens, that it is not hard and impenetrable as *Peripateticks* hold, transparent of a quinta essentia, but that it is penetrable and soft as the ayre it selfe is, and that the Planets moue in it, as Birds in the ayre, Fishes in the sea. This they proue by motion of Comets, & otherwise, which are not generated, as *Aristotle* teacheth, in the aëriall Region of an hot and dry exhalation, and so consumed; but as *Anaxagoras* and *Democritus* held of old, of a celestia matter: and as *Tycho*, *Heliseus Roëslin*, *Thaddeus*, *Haggesius*, *Pena*, *Rotman*, *Fracastorius*, demonstrate by their progresse; Parallaxes, refractions, motions of the Planets which enter fire and cut one anothers orbes, now higher, and then lower, as δ amongst the rest, which sometimes, as *Kepler* confirms by his owne, and *Tycho's* accurate obseruations, comes neerer the earth then the $\odot$, and is againe estioones aloft in *Iupiter's* orbe; And y other sufficient reasons; farre about the Moone: exploding in the meane time that Element of fire, those monstrous Orbes of *Eccentrics*, and *Eccentre Epicycles*. Which howsoeuer *Ptolomy*, *Alhasen*, *Vittellio*, *Purbachius*, *Maginus*, *Clavius*; and many of their associats stiffely maintaine to be reall orbes, excentricke, concentricke, circles æquant &c. are absurd and ridiculous. For who is so mad to thinke, that there should be so many circles, like subordinate wheelles in a clock, all impenetrable and hard, as they saie, adde and subtract at their pleasure. *Maginus* makes eleuen Heauens, subdiuided into their orbes and circles, and all too little to serue those particular appearances, *Fracastorius* 72. Homocentrics, *Tycho Brahe*, *Nicholas Ramerus*, *Heliseus Røëslin*; haue peculiar hypotheses of their owne inventions, and they be but inuentions, as most of them acknowledge, as we admit of *Equators*, *Tropicks*, *Colures*, *Circles Artique* and *Antartique*; for doctrines sake (though *Ramus* thinke them all vnnecessary) they will haue them

o Cardan *facit*
Vapors rise
288 miles ab
the Earth's
thickness 48
miles.
p Desubtil l. 2.
q In Progymna
r Prefat, ad *Euclid*. *Catop*.
1. *Maure* and *alg*
Birds that live
continually in
the Ayre, and
are neuer seen
on ground but
dead se. *Vijjes*
Alderouandus
Ornithol. *Scal*.
exerc. cap. 229.
t Epist. lib. 1. p.
83. *Ex quibus*
constat nec di
uersa aeris
ætheris *Diapha*
na esse, nec re
fractiones ali
unde quoniam a
crasso aere cau
sari. Non du
ra aut impetua
sed liquid: sub
tilis, motuq; *Pla*
netarum facile
cedens.
u In Progymna
lib. 2. *exemplis*
quinq;
x In theoria
noua Mercur
lestium 1578.
y Epist. Astron
lib. 4.
v Multa sane
hinc conf quon
tur absurda, &
si nihil aliud, cor
Cometa in a. be
re animaduersi
qui nullius orbis
ductum comi
tantur, id ipsum
sufficienter re
solvunt. Tycho
astr. epist. pag.
107.
z In Theoria
Planetarum.

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them supposed only for method and order. *Tycho* hath fained, I knowe not how many subdivisions of Epicycles in Epicycles, &c. to calculate and expresse the Moones motion: But when all is done, as a supposition, and no otherwise; Not (as he holds) hard, impenetrable, subtile, transparent, &c. or making Musicke, as *Pythagoras* maintained; but still quiet, liquid, open, &c.

If the Heauens then be penetrable, as these men deliuer, and no lets, it were not amisse in this aereall progresse, to make wings, and fly vp, which that *Turke* in *Busbequius*, made his fellow Citizens in *Constantinople* beleeeue hee would performe: and some new-tangled wits, me thinks, should some time or other finde out: or if that may not be, yet with a *Galilies* glasse, or *Icaromenippus* wings in *Lucian*, command the Spheares and Heauens, & see what is done amongst them. Whether there be generation & corruption, as some thinke, by reason of æthereall Comets, that in *Castiopea* 1572. that in *Cygnus* 1600, that in *Sagittarius* 1604. &c. and many like, which by no meanes *Iul. Cesar la Gallat* that Italian Philosopher in his physicall disputation with *Galileus de phænomenis in orbe Lune cap. 9.* will admit: or that they were created *ab initio*, and shew themselves at set times: and as *Heliseus Ræsin* contends, haue Poles, Axeltrees, Circles of their owne, and regular motions. *An*

a Theor. nova
caelest. Meteor.
b An sit crux
& nubecula in
cælis ad Polum
Antarticum,
quod ex Cor. alio
refert Patritius.

cælum sit coloratum? Whether the starres be of that bignesse, distance, as Astronomers relate, so many in^b number, 1026, or 1725. as *I. Bayerus*; or as some *Rabbins* 29000 *Myriades*; or as *Galilie* discovers by his glasses, infinite, and that *via lactea*, a confused light of small starres; like so many nayles in a doore, or all in a row like those 12000 Isles of the *Maldines*, in the *Indie* Ocean: whether the least visible starre in the eighth Spheare bee 18 times bigger then the earth, whether they be thicker parts of the Orbes, as *Aristotle* deliuers, or so many habitable Worlds, as *Democritus*: whether they haue light of their owne, or from the Sunne, or giue light round as *Patritius* discourseth: *an aquè distent à centro mundi*, Whether light bee of their essence, and that light be a substance or an accident; whether they bee hot by themselves, or by accident cause heat: whether there bee such a precession of the *Æquinoxes*, as *Copernicus* holds, or that the eighth Spheare moue: *An bene philosophentur*, *R. Bacon*, & *I. Dee*, *Aphorism. de multiplicati- one specierum*. Whether there be any such Images ascending with each degree of the Zodiack in the East, as *Aliacensis* faines. *An aqua super cælum?* as *Patritius*, and the Schoolemen will, a Crystalline[†] watrre heauen, which is

† Gilbertus
Origanus.
* See this dis-
cussed in Sir
Walter Rauleighs
history.

* certainly to be vnderstood of that in the middle Region. *An terra sit ani- mata?*† which some so confidently beleeeue with *Orpheus*, *Hermes*, *Averroes*, and every starre a soule, Angell, or intelligence to animate or moue it &c. Or to omit all smaller controuersies, as matters of lesse moment. and examine that maine paradox of the Earths motion, now so much in question, *Pythagoras* maintained it of old, *Democritus*, and many of their Schollers, *Dida- cus Astunica*, *Antony Fascarius*, a Carmelite, and some other Commenta- tors will haue *Iob* to insinuate as much, *cap. 9. vers. 4. Qui commouet terram de loco suo*, &c. and that this one place of Scripture makes more for the Earths motion, then all the other proue against it, Whom *Pineda* confutes, most contradiçt. Howsoeuer, it is reuiued since by *Copernicus*, not as a truth, but a supposition, as he confesseth himselfe in the Preface to Pope *Nicholas*, but now maintained in good earnest by † *Calcagninus*, *Telesius*, *Kepler*, *Rot-*

† Peculiar li-
bello,

man,

man, Gilbert, Digges, Galileus, Campanella, * Lansbergius, nature rationi & veritati consentaneum, by Origanus, and some * others of his followers. For if the Earth be the Center of the World; stand still, and the Heauens moue, as the most receaued opinion is, which they call *inordinatam Cæli dispositionem*, though stiffly maintained by Tycho, Ptolomeas and their adherents, *Quis ille furor? &c.* What fury is that, saith *Dr Gilbert*; *satis animose*, as *Cabeus* notes, that shall driue the Heauens about with such incomprehensible celerity in 24 houres, when as euery point of the Firmament, and in the Equator must needs moue (so *d Clavius* calculates) 176660 in one 24th part of an houre: and an arrow out of a bowe, must goe seauenn times about the Earth, whilest a man can say an *Ave Maria*, if it keepe the same space, or compasse the earth 1884 times in an howre, which is *supra humanam cogitationem*, beyond humane conceipt. A man could not ride so much ground going 40 miles a day, in 2904 yeares, as the Firmament goes in 24 houres, or so much in 203 yeares, as the said Firmament in one minute, *quod incredibile videtur*: And the Pole starre, which to our thinking scarce moueth out of his place, goeth a bigger circuit then the Sunn, whose Diameter is much larger then the Diameter of the Heauen of the Sunne; And 20000 Semidiameters of the Earth from vs, with the rest of the fixed starres, as Tycho proues. To auoide therefore these impossibilities, they ascribe a triple motion to the earth the Sunne immoueable in the Center, (or as * Origanus and others will, one single motion to the earth, still placed in the Center of the world, which is most probable) a single motion to the Firmament, which moues in 30 or 26 thousand yeares, and so the Planets, Saturne in 30 yeares absolues his sole and proper motion, Iupiter in 12. Mars, in 3, &c. and so solue all apparances better then any way. whatsoeuer; calculate all motions, be they in *longum*, or *latum*, direct, stationary, retrograde, ascent or descent, without Epicycles, intricate Eccentricks, &c. *rectius commodiusq; per unicum motum terræ* saith Lansbergius, much more certaine then by those Alphonsine, or any such tables, which are grounded from those other suppositions; Now, if the Earth moue, it is a Planet, and shines to them in the Moone, and to the other Planitary inhabitants, as the Moone and they doe to vs vpon the Earth: but shine she doth, as Galilie, & Kelper, and others proue, and then *per consequens*, the rest of the Planets are inhabited, as well as the Moone, which he grants in his dissertation with *Galilæi Nuncius Sidereus*. & that there be Iouiall and Saturne Inhabitants, &c. and those seuerall Planets, haue their seuerall Moones about them, as the Earth hath hers, as Galileus hath already evinced by his glasses, * foure about Iupiter, two about Saturne (though Sitius the Florentine, Fortunius Licetus, and Iul. Cesar Le Galla, cauell at it) yet Kepler, the Emperors Mathematician, confirms out of his experience, that he saw as much by the same helpe. Then (I say) the Earth and they be Planets alike, inhabited alike, moued about the Sunne, the common center of the World alike, and it may bee those two greene children, which † Nubrigensis speakes of in his time, that fell from Heauen, came from thence. We may likewise insert with Campanella and Brunus, that which Pythagoras, Heraclitus, Epicurus, Melissus, *nete Jovem circum cursitant?* * Some of those about Iupiter I haue scene my selfe by the helpe of a glasse a foot long. † *Re-*

* Comment: in motum terre middlebergi 1630. 4.
† Peculiarilibello.

* See M Cartpentars Geogr. cap. 4 lib. 1.

Campanella & Origanus pref. Ephemer.

where Scripture places

are answered. c De Magnete:

d Comment. in 2 cap. sphere 10.

de Sac. Bosc. e Dist. 3. gr. 1.

à Polo.

* Pref. Ephem. f Luna circum-

terreftris Plane-

ta quum sit, con-

sentaneum est esse in Luna vi-

uentes creatu-

ros, & singulis Planetarum glo-

bis sui seruante circulatores, ex

qua considerau-

one, de eorum incolis summa

probabilitate concludimus

quod & Tycho

Brabeo, è sola consideratione

vastitatis eorum visum fuit. Kep-

ler. dissert. cum nuni. yd. fol. 29.

g Temperare non possum quin

ex inuentis tuis hoc moneam ve-

ri non ab simile, non tam in Lu-

na, sed etiam in Jove, & reliquis Planetis incolas esse. Kepler fol. 26. Si non sint

acole in Iouis globo, qui nocent admirandam hanc varietatē oculis, cui bono quatuor illi Pla-

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i infiniti alii
mundi, vel ut
Brutus, terre
huic nostre simi-
les.

* Libro Cont.
philos. cap. 29.

k Kepler fol. 2
dissert. Quid
impedit quin

erelamus ex his
initia, plures al-
ios mundos de-
tendendos, vel

(ut Democrito
placuit) infini-
tos.

l Quid igitur
inquies, si sint
in celo plures

globi, similes no-
stræ telluris, au-
cum illis certa-
bimus, quis me-
liorem mundi

plagam teneat?
Si nobiliores illo-
rum globi, nos

non sumus crea-
turarum ratio-
nalium nobilif-
simi, quomodo igitur

propter hominē?
quomodo nos do-
mini operum

Dei? Kepler
fol. 29.

* Francosurt.
quarto 1620

ibid 40 1622.

• Prefat. in
Commeat. in

Genesin modo
suadent Theolo-
gos: summa ig-
noratione versa-
ri veras scienti-
as admittere

nolle & tyranni-
dem exercere ve-
cos falsis dogma-
tibus superstitio-
nibus & religi-
one Catholica

detineant.

† Theat. Biblio.

m His argumen-
tis plane satisfac-
tū, do maculas
in Luna esse

maria, do luci-
das partes esse
terram, Kepler.

fol. 16.

Democritus, Leucippus maintained in their ages, there be ⁱ infinite Worlds, and infinite Earths or systemes, *in infinito æthere*, which * *Ensebius* collects out of their tenents, because infinite starres and planets like vnto this of ours. k *Kepler* betwixt iest & earnest in his perspectiues, Lunar Geography; *dissertat. cum nunc: syder.* seemes in part to agree with this, and partly to contradict; for the Planets he yeelds them to be inhabited, he doubts of the Starres: and so doth *Tycho* in his Astronomicall Epistles, out of a consideration of their vastity & greatnesse, breake out into some such like speeches, that he will neuer belecue those great and huge Bodies were made to no other vse, then this that we perceauē, to illuminate the Earth, a point insensible, in respect of the whole, But who shall dwell in these vast bodies, Earths, Worlds, ^l if they be inhabited? rationall creatures, as *Kepler* demands? Or haue they soules to be saued? Or doe they inhabit a better part of the World then wee doe? Are we or they Lords of the world? And how are all things made for man? *Difficile est nodum hunc expedire, cō quod nondum omnia quæ huc pertinent, explorata habemus,* 'tis hard to determine, this only hee prooues, that we are in *præcipuo mundi sinu*, in the best place, best World neereſt the Heart of the Sunne. * *Thomas Campanella*, a Calabrian Monke, in his second booke *de sensu rerum cap. 4.* subscribes to this of *Keplerus*, that they are inhabited he certainly supposeth, but with what kinde of creatures he cannot say, he labours to proue it by all meanes, and that there are infinite worlds, hauing made an Apologie for *Galileus*, and dedicates this tenet of his to Cardinall *Cajetanus*. Others freely speake, mutter, and would perswade the World (as * *Marinus Marcennus* complaines) that our moderne Diuines are too seuerē and rigid against Mathematitians, ignorant and peeuish, in not admitting their true demonstrations and certaine obseruations, that they tyrannize ouer arte, science, and all philosophy, in suppressing their labours, forbidding them to write, to speake a truth, all to maintaine their superstition, and for their profits sake. As for those places of Scripture which op- pugne it, they will haue spoken *ad captum vulgi*, and if rightly vnderstood, and favourably interpreted, not at all against it: and as *Otho Casman Astrol. cap. 1. part. 1.* notes, many great Diuines, besides *Porphyrus, Proclus, Simplicius*, and those Heathen Philosophers, *doctrinā & ætate venerandi, Mo- sis Genesin mundanam popularis nescio cuius ruditatis, quæ longa absit à vera Philosophorum eruditione insimulant.* Read more in him, in [†] *Grossius* and *Iunius*. But to proceede, these and such like insolent and bold attempts, prodigious Paradoxes, inferences must needs follow, if it once bee granted, which *Rotman, Kepler, Gilbert, Diggeus, Origanus, Galilie*, and others maintaine of the Earths motion, that is a Planet, and shines as the Moone doth, which containes in it ^m both land and sea as the Moone doth, for so they finde by their glasses, that *Macula in facie Luna*, the brighter parts are Earth, the duskie Sea, which *Thales, Plutarch, and Pythagoras* formerly taught: and manifestly discerne hills and dales, and such like concauities, if we may subscribe to and belecue *Galilies* obseruations. But to avoidē these Paradoxes of the Earthes motion, our latter Mathematitians haue rolled all the stones that may be stirred: and to salue all appearances and obiections haue invented new hypothesēs, and fabrica- ted new systemes of the World, out of their owne *Dedalaan* heads. *Fracastorius*

Storius will haue the Earth stand still; as before, and to auoide that supposition of *Excentricks* and *Epicycles*, hee hath coyned 72 Homocentricks, to salue all appearances. *Nicholas Remerus*, will haue the Earth the Center of the World, but moueable, and the eighth Spheare immoueable, the five vpper Planets to moue about the Sunne, the Sunne and Moone about the Earth. Of which Orbes, *Tycho Brahe* put the Earth the Center immoueable, the Starres immoueable, the rest with *Ramerus*, the Planets without Orbes to wander in the Aire, keepe time and distance, true motion, according to that vertue which God hath giuen them. ⁿ *Helisæus Ræsin* censureth both, with *Copernicus* (whose Hypothesis *de terra motu*, *Philippus Lausbergius* hath lately vindicated and demonstrated with solid arguments in a iust volume, *Ianſonius Caſius* hath illustrated in a Spheare) and *Ptolomeus*, as vn-sufficient: one offends against naturall Philosophy, another against Opticke principles, a third against Mathematicall, as not answering to Astronomi-call observations: one puts a great space betwixt *Saturnus* Orbe, and the eighth Spheare, another too narrow. In his owne *hypothesis* hee makes the earth as before, the vniuerſall Center, the Sunne to the five vpper Planets, to the eighth Spheare he ascribes diurnall motion, *Excentricks*, and *Epicycles* to the ſeuē Planets, which hath beene formerly exploded; and so

ⁿ In Hypothesi
de mundo Edit.
1597.

Dum vitant stulti vitia, in contraria currunt,

as a Tinker stops one hole and makes two, he corrects them, and doth worſe himſelfe: reformes ſome and marres all. In the meane time, the World is roſſed in a blanket amongſt them, they hoyle the earth vp and downe like a ball, make it ſtand and goe at their pleaſures: one ſaith, the Sunne ſtands, another hee moues, a third comes in, taking them all at rebound: and leaſt there ſhould any paradox be wanting, ^o hee findes certaine ſpots and clouds in the Sun, by the help of glaſſes, by meanes of which, the Sunne muſt turne round vpon his owne center, or they about the Sunne. *Fabritius* puts only three, and thoſe in the Sunne, *Apelles* 15. and thoſe without the Sun, floating like the *Cyanean* Iſles in the *Euxine* Sea, and are ſo confident, that they haue made Tables of their motions. The ^p *Hollander* in his *dissertationculâ cum Apelle*, cenſures all, and ſo whileſt theſe men contend about the Sunne and Moone, like the Philoſophers in *Lucian*, it is to be feared, the Sunne and Moone will hide themſelues, and be as much offended as ^q ſhee was with thoſe, and ſend another meſſage to *Iupiter*, by ſome new-fangled *Icaro menippus*, to make an end of all thoſe curious Controverſies, and ſcatter them abroad.

^o Io. Fabritius
de maculis in
ſole Witteb. 1611

^p Lugduni Bat.
An. 1612.

^q Ne ſe ſubdi-
cant, & reliſta
ſtatione deſceſſu
parent, ut curio-
ſitatis finem ſa-
ciant.

But why ſhould the Sunne and Moone be angry, or take exceptions at Mathematicians and Philoſophers? when as the like meaſure is offered vnto God himſelfe, by a company of Theologafter, they are not contented to ſee the Sunne and Moone, meaſure their ſize and biggeſt diſtance in a glaſſe, calculate their motions, or viſit the Moone in a Poeticall fiction, or adream as he ſaith, *Andax Facinus & memorabile nunc incipiam neq; hoc ſeculo uſurpatum prius, quid in Lunæ regno hæc nocte geſtum ſit exponam, & quo nemo unquam niſi ſomniando peruenit*: but he and *Menippus*: or as ^r *Petere Cuneus*; *Bonâ fide agam, nihil eorum quæ ſcripturus ſum, verum eſſe ſci- tote, &c. quæ nec facta, nec futura ſunt, dicam; ſtili tantum & ingenii cauſa*, not inieſt, but in good earneſt gyganticall Cyclopes will tranſcend Spheares,

^r Hercules tuam
ſilem Satyra
Menippea edit.
1608.
ſardi venales
Satyr. Menip.
An. 1612.
Puteani Co-
muſſis incipi-
or as Lappius,
Satyre in a
dream,

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Heauen, Starres into that *Empyrean* Heauen, soare higher yet, and see what God himselfe doth. The Iewish Thalmudists take vpon them to determine how God spends his whole time, sometimes playing with *Leuiathan*, sometimes ouerseeing the world, &c. like *Lucians Iupiter*, that spent much of the yeare in painting butterflies wings, and seeing who offered sacrifice, telling the houres when it should raine, how much snow should fall in such a place, which way the winde should stand in *Greece*, which way in *Africke*. In the *Turkes Alcoron* *Mahomet* is taken vp to heauen vpon a *Pegasus* sent a purpose for him, as he lay in bed with his wife, and after some conference with God, is set on ground againe. The Pagans paint him and mangle him after a thousand fashions, our Hereticks, Schismaticks, and some Schoolemen, come not farre behind, some paint him in the habit of an old man, and make mapps of heauen, number the Angells, tell their seuerall names, offices, some deny God and his providence, some take his office out of his hand, will * binde and loose in heauen, release, pardon, forgiue, and be quarter master with him, some call his Godhead in question, his power, and attributes, his mercy, iustice, providence, they will know with † *Cecilius*, why good and bad are punished together, war, fires, plagues, infest all alike, why wicked men flourish, good are poore, in prison, sicke, and ill at ease? Why doth he suffer so much mischiefe & euill to be done, if he be * able to helpe, why doth he not assist good, or resist bad, reforme our wills if he be not the author of sinne, and let such enormities be committed, vnworthy of his knowledge, wisdom, gouernment, mercy, and providence, why lets hee all things be done by fortune & chance? Others as prodigiously enquire after his omnipotency, *an possit plures similes creare deos, an ex scarabeo deum, &c.* & *quo demum ruet sacrificuli?* Some by visions, and revelations, take vpon them to be familiar with God, and to bee of privy counsell with him, they will tell how many, and who shall be saued, when the world shall come too an end, what yeare, what moneth, and whatsoeuer else God hath reserued vnto himselfe, and to his Angells. Some againe curious phantasticks, will know more then this, and enquire with † *Epicurus* what God did before the World was made, was he idle? Where did he bide? What did hee make the world of, why did he then make it and not before? If he made it new, or to haue an end, how is he vnchangeable, infinite, &c. Some will dispute, cauell, and obiect, as *Iulian* did of old, whom *Cyril* confutes, as *Simon Magus* is fained to doe, in that * dialogue betwixt him and *Peter*. If God be infinitely and only good, why should he alter or destroy the world, if he found that which is good, how shall himselfe continue good? If hee pull it downe because euill, how shall he be free from the euill that made it euill, &c. with many such absurd and brainicke questions, intricacies, froth of humane wit and excrements of curiosity, &c. which as our Saviour told his inquisitiue disciples, are not fit for them to know. But hoo? I am now gone quite out of sight, I am almost giddy with rousing about: I could haue ranged farther yet, but I am an infant, and not * able to diue into these profundities, not able to vnderstand, much lesse to discusse. I leaue the contemplation of these things, to stronger wits, that haue better ability, and happier leasure to wade into such Philosophicall mysteries: for put case I were as able as willing, yet what can one man doe? I will conclude with * *Scaliger*,

u *Tritemius lib. de 7 secundis.*

x They haue fetched *Traianus* soule out of hell, & canonize for Saints whom they list.

† In *Minutius sine delictu tempestates tangunt loca sacra, & prophana, bonorum & malorum fata iuxta nullo ordine res fiunt soluta legibus fortuna dominatur.*

- Vel malus vel impotens qui peccatum permittit &c. unde haec superstitio?

† *Quid fecit Deus ante mundum creatum, ubi vixit otiosus a suo subiecto &c.*

a *Lib. 3. recog.*

Pet. cap. 3. Peter answers by the simile of an egg-shell, which is cunningly made, yet of necessity to be broken, so is the world, &c.

that excellent state of heauen might be manifest made.

z *Vt me pluma leuat, sic grana mergit onus.*

* *Exercis. 184.*

ger nequaquam nos homines sumus, sed partes hominis, ex omnibus aliquid fieri potest, idq; non magnum, ex singulis fere nihil. But my melancholy spaniels quest, my game is sprung, and I must suddenly come downe and follow.

Iason Pratenfis in his booke *de morbis capitis*, and Chapter of Melancholy, hath these words out of *Galen*,^a Let them come to mee to know what meat and drink they shall use, and besides that I will teach them what temper of ambient Aire they shall make choice of, what winde, what countries they shall chuse, and what avoide. Out of which lines of his, this much we may gather, that to this cure of melancholy, amongst other things, the Rectification of aire is necessarily required. This is performed, either in reforming Naturall or Artificiall Aire. Naturall, is that which is in our election to choose or avoide, and 'tis either generall to Countries, Provinces; particular to Citties, Townes, Villages, or private houses. What harme those extremities of heat or cold doe in this malady, I haue formerly shewed: the *medium* must needs be good, where the aire is temperate, serene, quiet, free from boggs, fens, mists, all manner of putrefaction, contagious and filthy noysome smells. The *Egyptians* by all Geographers are commended to be *hilaris*: a conceited and merry nation, which I can ascribe to no other cause then the serenity of their Aire. They that liue in the *Orchades* are registred by *Hector Boethius* and *Cardan*, to be faire of complection, long-liued, most healthfull, free from all manner of infirmities of body and minde, by reason of a sharpe purifying aire, which comes from the Sea. The *Bæotians* in Greece were dull and heauy, *Craffi Bæoti*, by reason of a foggy aire in which they liued,

(**Bæotum in crasso iurares aere natum*)

Attica most acute,

^a *Horat.*

pleasant and refined. The Clime changeth not so much customes, manners, wits, as *Aristotle Polit. 6. lib. c. 4. Vegetius, Plato, Bodine, method. hist. cap. 5.* hath prooued at large, as constitutions of their bodies, and temperature it selfe. In all particular provinces wee see it confirmed by experience, as the Aire is, so are the inhabitants dull, heauy, witty, subtile, neat, cleanly, clownish, sicke, and sound. In *d Perigort* in France the Aire is subtile, healthfull, seldome any plague or contagious disease, but hilly and barren: the men sound, nimble and lusty, but in some parts of *Quienne* full of moores and marshes, the people dull, heauy, and subiect to many infirmities. Who sees not a great difference betwixt *Surrey, Sussex, and Rumny* marsh, the wolds in *Lincolneshire*, and the Fennes. He therefore that loues his health, if his ability will giue him leaue, must often shift places, and make choice of such as are wholsome, pleasant, and convenient, there is nothing better then change of Aire in this Malady, and generally for health, to wander vp and downe, as those *Tartari Zamolhenfes*, that liue in hords, and take opportunity of times, places, seasons. The Kings of *Persia* had their summer and winter houses, in Winter at *Sardis*, in Summer at *Susa*, now at *Persopolis*, then at *Pasargada*.[†] *Cyrus* liued seauen cold months at *Babylon*, three at *Susa*, two at *Ecbatana*, saith *Xenophon*, and had by that meanes a perpetuall spring. The great *Turke* sojournes sometimes at *Constantinople*, sometimes at *Adrianople*, &c. The Kings of *Spaine* haue their *Escuriell* in heat of Summer,[†] *Madritte* for an wholsome seat, *Villadolite* a pleasant site, &c. variety of secessus, as all Princes and great men haue, and their seuerall progresses to this

^a Veniant ad me audituri quod esculento quo item poculento uti debant, et præter alimentum ipsum, potum, ventos ipsos docebo, item aeris ambientis temperiem insuper regiones quas eligere, quas vitare ex usu sit.

^b Leo Afer,

Maginus &c.

^c Lib. 1. Scot.

hist.

^d Lib. 1. de rer. var.

^d Maginus.

^e Hætonius de Tartariis.

[†] Cypriod. lib. 8. perpetuum inde ver.

The Aire so cleare it neuer breeds the plague.

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g Leander Al-
bertus in Cam-
pania, & Plutar-
cho vita Luculli
Cum Cn. Pom-
peius, Maereus
Cicero, multiq;
nobiles viri.
Lucullum est
na tempore con-
venissent, Pom-
peius inter cenā
dum familiari-
ter iocatus est,
eam villam im-
primis sibi sum-
ptuosam, & ele-
gantem videri,
se, & fratri, por-
tibus, &c.
h G. duin vita
Io Voyle al.
Harman.
i Descript. Brit.
k In Oxford
Shire.
l Leander alber-
tus.
m Cap. 21. de vit.
hom. prorog.
n The posses-
sion of Rob.
Bradshaw, Esq;
o Of George
Pursey Esq;
p The posses-
sion of William
Pursey Esq;
q The seat of
Sir John Rep-
pington Knight
r S. Henry Good-
ieries lately di-
seased.
s The dwel-
ling house of
Humf. Adderly
Esq;
t S. Iohn Har-
purs lately di-
seased,
u S. George
Gresclies.
Knight.
v Lib. L. cap. 2.

this purpose. *Lucullus* the Roman had his house at *Rome*, at *Baia* &c. When *Cn. Pompeius*, *Marcus Cicero* (saith *Plutarch*) and many noble men in the Summer came to see him, at supper *Pompeius* iested with him, that it was an elegant and pleasant village, full of windowes, galleries, and all offices fit for a Summer house; but in his iudgement very vnfit for Winter: *Lucullus* made answere, that the Lord of the house had wit like a crane, that changeth her country with the season, hee had other houses furnished, and built for that purpose, all out as commodious as this. So *Tully* had his *Tusculane*, *Plinius* his *Lauretan* Village, and euery Gentleman of any fashion in our times hath the like. The^h Bishop of *Exeter* had 14 seuerall houses all furnished in times past. In *Italy* though they bide in cities in winter, which is more gentle-man-like, all the Summer they come abroad to their country houses to recreate themselues. Our gentry in *England* liue most part in the Country (except it be some few Castles) building still in bottoms (saith ⁱ *Iovius*, or neere woods, *corona arborum virentium*, you shall know a village by a tuft of trees at or about it, to avoide those strong windes, wherewith the Island is infested, and cold winter blasts. Some discommend mored houses, as vnwholsome, so *Camden* saith of ^k *Em-elme*, that it was therefore vnfrequented, *ob stagni vicini halitus*, and all such places as be neere lakes or rivers. But I am of opinion that these inconveniences will be mitigated, or easily corrected by good fires, as ^t one reports of *Venice*, that *grauolentia* and fogge of the moores, is sufficiently qualified by those innumerable smoakes. Nay more; ^{*} *Thomas Philol. Ravennas* a great Physitian contends, that the *Venetians* are generally longer liued then any City in *Europe*, and liue many of them 120 yeares. But it is not water simply that so much offends, as the slime & noisome smells, that accompany such ouerflowed places, which is but at some few seasons after a flood, and is sufficiently recompenced with sweet smels and aspects in Summer, *Ver pinget vario gemmantia prata colore*, and many other commodities of pleasure and profit, or els may bee corrected by the site, if it bee somewhat remote from the water as *Lindly*, ^{*} *Orton super montem*, [†] *Drayton* or a little more elevated, though nearer, as ^{*} *Caucut*, as [†] *Amington*, ^{*} *Polesworth*, ^o *Weddington* (to insist in such places best to me knowne, vpon the riuer of *Anker* in *Warwickeshire*, ^{*} *Swarston*, and [†] *Drakesly* vpon *Trent*.) Or howsoeuer they be vnseasonable in winter, or at sometimes, they haue their good vse in Summer. If so be that their meanes bee so slender, as they may not admit of any such variety, but must determine once for all, and make one house serue each season, I know no men that haue giuen better rules in this behalfe, then our husbandry writers. ^{*} *Cato* and *Columella* prescribe a good house to stand by a navigable riuer, good highwaies, neere some City, and in a good soyle, but that is more for commodity then health.

The best soyle commonly yeelds the worst Ayre, a dry sandy plat is fittest to build vpon, and such as is rather hilly then plaine, full of Downes, a *Cotswold* country, as being most commodious for hawking, hunting, wood, waters, and all manner of pleasures. *Perigort* in *France* is barren, yet by reason of the excellency of the Aire, and such pleasures that it affords, much inhabited by the nobility; as *Noremberg* in *Germany*, *Toledo* in *Spaine*. Our Countryman *Tusser* will tell vs so much, that the fieldone is for profit, the woodland

woodland for pleasure and health, the one commonly a deepe clay, therefore noysome in winter, and subiect to had high-waies: the other a dry sand: provision may be had elfewhere, and our townes are generally bigger in the woodland then the fielde, more frequent and populous, and Gentlemen more delight to dwell in such places. *Sutton Coldfield* in *Warwickeshire* (where I was once a grammer Scholler) may be a sufficient witnesse, which stands, as *Camden* notes, *loco ingrato & sterili*, but in an excellent Ayre, & full of all manner of pleasures, *Wadley* in *Barkshire* is situate in a vale, though not so fertill a soyle as some Vales afford, yet a most commodious site, wholsome, in a delitious ayre, a rich and pleasant seat. And he that built that faire house *Wollerton* in *Nottinghamshire*, is much to be commended (though the tract be sandy and barren about it) for making choice of such a place. *Constantine. lib. 2. c. de agricult.* praiseth mountaines, hilly, steep places about the rest by the Sea side, and such as looke toward the ⁿ North, vpon some great riuer, as * *Farmacke* in *Darbishire*, on the *Trent* environed with hills, open only to the North, like mount *Edgmond* in *Cornwall*, which Mr *Carew* so much admires for an excellent seat: Such as is the generall site of *Bohemia*, serenat *Boreas*, the Northwinde clarifies, ° but neere lakes or marshes in holes, obscure places, or to the South and West bee utterly disprones, those windes are vnwholsome, putrifying, and make men subiect to diseases. The best building for health according to him is in ^p high places, & in an excellent prospect. *P. Crescentius* in his *1. lib. de Agric. cap. 5.* is very copious in this subiect, how a house should be wholsomely sited, in a good coast, good Aire, wind, &c. *Varro de re rust. lib. 1. cap. 12. 9* forbids lakes & riuers, marsh and manured grounds, they cause a bad Aire, grosse diseases hard to be cured: if it be so that he cannot helpe it, better as he adviseth sell thy house and land, then loose thine health. He that respects not this in choosing of his seat or building his house, is *mente captus*, mad, *Cato* saith, and his dwelling next to Hell it selfe, according to *Columella*: hee commends in conclusion, the middle of an hill vpon a descent. *Baptista Porta Villa lib. 1. cap. 22.* censures *Varro*, *Cato*, *Columella*, and those ancient Rusticks, approuing many things, disallowing some, & will by all meanes haue the front of an house stand to the South, which how it may be good in *Italy* & hotter climes, I know not, in our Northerne Countries I am sure it is best. *Stephanus* a Frenchman *prædiorustic. lib. 1. cap. 4.* subscribes to this, approuing especially the Descent of an hill South or South-East, with trees to the north, so that it be well watered, a condition in all sites, which must not be omitted, as *Herbastein* inculcates *lib. 1. Iulius Caesar Claudinus* a Physitian *consult. 24.* for a Nobleman in *Poland*, Melancholy giuen, adviseth him to dwell in a house inclining to the East, and by all meanes to provide the Aire bee cleare and sweet, which *Montanus consil. 229.* counselleth the Earle of *Monfort* his patient, to inhabit a pleasant house, and in a good Aire. If it be so, the naturall site may not be altered of our Citty, Towne, Village, yet by artificiall meanes it may be helped. In hot countries therefore they make the streets of their citties very narrow all ouer *Spaine*, *Africke*, *Italy*, *Greece*, and many Citties of *France*, in *Languedocke* especially, and *Prouence*, those Southerne parts: *Montpelier* the habitation and Vniuersity of Physitians is so built, with high houses, narrow streets to diuert the Sunnes scalding rayes, which *Tacitus* commends

† The seat of George Purfesse Esquire m S. Francis Willoughbye, n Montani & maritimi salubritates, acclines, & ad Boream vergentes.

* The dwelling of S. Th. Burdet knight Baronet.

† In his Survey of Cornwall, 2. booke.

o Prope paludes magna & loca concava vel ad Austrum, vel ad occidentem inclinata domus sunt morbose.

p Oportet igitur ad sanitatem domus in altioribus edificare, & ad speculationem.

q Hyeme erit vehementer frigida, & estate non salubris, paludes enim faciunt crassum aerem & difficiles morbos.

r Vendas quot assibus possis, & si nequeas, relinquant.

† Lib 1. cap. 2. in Orco habita.

t Aurora mugs amica. Vitruv.

u Edes Orientem spectantes vir nobilissimus inhabitet & curet ut sit aer clarus, lucidus, odoriferus. Eliogab. habitatio optimo aere incundam.

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x Quoniam angustia itinerum, & altitudo tetorum non perinde Solis calorem admittit.

lib. 15. *Annal.* as most agreeing to their health, * because the height of buildings and narrowness of streets, keepe away the Sunne beames. Some Citties vse Galleries, or arched Cloysters towards the street, as *Damascus*, *Bologna*, *Padua*, *Berna* in *Switzerland*, *Westchester* with vs, as well to avoide tempests, as the Sunnes scorching heat. They build on high hills in hot countries, for more aire, or to the Sea side, as *Baia*, *Naples*, &c. In our Notherne coasts we are opposite, we commend straight, broad, open, faire streets, as most befitting and agreeing to our, clime. Wee build in bottomes for warmth: and that site of *Mitylene* in the Island of *Lesbos*, in the *Aegean* Sea, which *Vitruvius* so much discommends, magnificently built with faire houses, sed imprudentèr positam, vnadvisedly sited, because it lay along to the South, and when the South winde blew, the people were all sicke, would make an excellent site in our Northerne Climes.

Of that artificiall site of houses, I haue sufficiently discoursed: if the seat of thy dwelling may not be altered, yet there is much in choice of such a chamber or roome in opportune opening and shutting of windowes, excluding forraine aire and windes, and walking abroad at convenient times, y *Crato* a *German* commends East and South site, (disallowing cold aire & Northerne windes in this case, rainy weather and mysty daies) free from putrefaction, fennes, boggs & muckhills. If the aire be such, open no windowes, comenot abroad. *Montanus* will haue his patient not to ^z stirre at all if the winde be bigge or tempestuous, as most part in *March* it is with vs, or in cloudy, lowering darke daies, as in *November*, which wee commonly call the black moneth, or stormy, let the winde stand how it will, *consil.* 27. and 30. he must not ^a open a casement in bad weather, or in a boisterous season, *consil.* 299. hee especially forbids vs open windowes to a South winde. The best site for chamber windowes in my iudgement are North, East, South, and which is the worst, West. *Levinus Lemnius lib. 3. c. 3. de occult. nat. mir.* attributes so much to aire, and rectifying of winde and windowes, that hee holds it alone sufficient to make a man sicke or well; to altar body & minde. ^b A cleere aire cheares up the spirits, exhilarates the minde, a thicke, blacke, mysty, tempestuous, contracts, overthrowes. Great heed is therefore to be taken at what times we walke, how we place our windowes, lights, and houses, how wee let in or exclude this ambient Aire. The *Egyptians* to avoide immoderate heat, make their windowes on the top of the house like chimnies, with two tunnells to draw a through aire. In *Spaine* they commonly make great opposite windowes without glasse, still shutting those which are next to the Sun: So likewise in *Turkey* and *Italy*, (*Venice* excepted which bragges of her stately glased Pallaces) they vse paper windowes to like purpose; and lye *sub dio*, in the top of their flat roofed houses, so sleeping vnder the canopy of heave. In some parts of **Italy* they haue windemills to draw a cooling aire out of hollow Caues, and disperse the same through all the Chambers of their Pallaces, to refresh them, as at *Costanza* the house of *Casario Trento*, a Gentleman of *Vicenza*, and elsewhere. Many excellent meanes are invented to correct nature by Art. If none of these courses helpe, the best way is to make artificiall ayre, which howsoeuer, is profitable and good, still to be made hot and moist, and to be seasoned with sweet perfumes, ^c pleasant and lightsome as may be; to haue *Roses*, *Violets*, & sweet smelling flowers, euer in

y *Consil.* 27. l. 2. frigidus aer, nubilosus, densus, vitandus, æque ac venti septentrionales, &c.

z *Consil.* 24. a Fensstram non aperiat.

b *Disentii Sol* horrorem crassi spiritus mentem exhilarat, non enim tam corpora, quam & animi mutatio neminde subuenit, pro coeli & ventorum ratione, & sani aliter affecti sunt calornubilo, aliter sereno.

c De natura ventorum see *Pliny* li. 2. cap. 26. 27. 28. *Strabon* lib. 7. &c.

- *Fines Mori.* *San. part.* 1. c. 4. c *Altomarus* cap. 7. *Bruel* aer. sic lucidus, bene olens, humidus *Montanus* idem cap. 26. o *salus* verum suauium *Laurentius* c. 8.

in their windowes, Posies in their hands. *Laurentius* commendes water Lilies, a vessel of warme water to evaporate in the roome; which will make a more delightfome perfume, if there be added Orange flowers, pils of Citrons, Rosemary, Cloues, Bayes, Rose-water, Rose-vinegar, Belzoin, Ladanum, Stryax, and such like Gummes, which make a pleasant and acceptable perfume. * *Bessardus Bisantinus* preferres the smoake of Iuniper to melancholy persons, which is in great request with vs in *Oxford*; to sweten our chambers. † *Guianerus* prescribes the ayre to bee moistned with water, and sweet hearbs boiled in it, Vine and fallow leaues, &c. ‡ to besprinkle the ground and posts with Rose-water, Rose-vineger, which *Avicenna* much approues. § Of colours it is good to behold greene, red, yellow and white, and by all meanes to haue light enough, with windowes in the day, wax candles in the night; neat chambers, good fires in Winter, merry companions, for though melancholy persons loue to be darke and aloae, yet darknesse is a great encreaser of the humour.

Although our ordinary aile be good by nature or art, yet it is not amisse, as I haue said, still to alter it, no better Physicke for a melancholy man then change of ayre and variety of places, to trauell abroad and see fashions. § *Leo* Afer speakes of many of his countrymen so cured, without all other Physicke: amongst the Negroes, there is such excellent ayre, that if any of them bee sicke elsewhere, and brought thither, he is instantly recovered, of which hee was often an eye witnesse. † *Lipsius*, *Zuinger*, and some other, adde as much of ordinary trauell. No man, saith *Lipsius* in an Epistle to *Phil. Lanouius*, a noble friend of his, now ready to make a voyage: ‡ can bee such a stocke or stone, whom that pleasant speculation of countries, citties, townes, riuers, will not affect. *Paulus Emilius* that renowned Roman Captaine after he had conquered *Perses* the last King of *Macedonia*, and now made an end of his tedious warres, though he had beene long absent from *Rome* and much there desired about the beginning of Autumne (as * *Livy* describes it) made a pleasant peregrination all ouer *Greece*, accompanied with his sonne *Scipio*, and *Athenus* the brother of King *Eumenes*, leauing the charge of his army with *Sulpitius Gallus*. By *Thessaly* he went to *Delphos*, thence to *Megar*, *Aulis*, *Athens*, *Argos*, *Lacedemon*, *Megalopolis*, &c. he tooke great content, exceeding delight in that his voyage. As who doth not that shall attempt the like, though his trauell be *ad iactationem magis quam ad usum reipub.* (as † one well obserues) to cracke, gaze, see fine sights, and fashions, spend time, rather then for his owne or publike good, (as it is to many gallants that trauell out their best daies, together with their meanes, manners, honesty, religion) yet it avaieth howsoeuer. For peregrination charmes our senses with such vnspeakable and sweet variety, * that some count him vnhappy that neuer trauelled, a kinde of prisoner, and pittie his case that from his cradle to his old age beholds the same still, still, still the same, the same. Inso much that † *Rhasis* cont. lib. 1. Traict. 2. doth not only commend but enioyne trauell, & such variety of objects to a melancholy man, and to lye in diuerse Innes, to be drawne into severall companies: *Montaltus* cap. 36. and many Neotericks are of the same minde. *Celsus* aduiseeth him therefore that will continue his health, to haue *varium vitæ genus*, diversity of callings, occupations, to be busied about, † sometimes to liue in the citty, sometimes in the country, now to

* Ant. Philos.
cap. de melanc.
e Traict. 15. c. 9.
ex redolentibus
herbis & solis
vitis unis. r.
salicis, &c.
f *Pacineurum*
aceto & aq. a
rosacea irrorare
Laurentius c. 8.
g Lib. 1. cap. de
morb. Astorum.
In *Nigritarum*
regione tanta
aeris temperies;
visquis alibi
morbosus en aq.
uehatur oquise
flatus lamina
restimatur, quæ
mutus accendit,
ipse meus vultu
oculis.
h Lib. de pere-
grinat.
i Epist. 2. cent. 1.
Nec quisquam
tam lapsus aut
fructus quem ad
titillat umbra
illa variæ, spe-
chio locorum,
urbium, genti-
um, &c.
* Lib. 45.
† *Keckerman*
praefat. polit.
† *Fines Morison*
c. 3. part. 1.
h *Mutatio de*
loco in locum,
Finera & vo-
sagia longa &
indeterminata,
& baspirari in
diuersis diuerso-
viis.
l *Modo ruri est*
modo in urbe,
sæpius in ag.
urbani &c.

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in In Catalonia
in Spaine.

n Laudatur,
domus longos
que prospectu a-
gros.

• Many towns
there are of
that name,
saith Adricomi-
us all high li-
ted.

† Lately refi-
ned for some
special reasons

o At Lindley
in Leicester-
shire, the pos-
session and
dwelling
house of Ralfe
Burton Esquire
my late decea-
sed Father.

p In Icon. ani-
morum.

q Ægrotantes
oves in alium
locum transpor-
tande sunt, ut
alium aerem &
aquam partici-
pantes, coales-
cant & corro-
borentur.

r Alia vitia,
sed ex mutatio-
ne aeris potissi-
mum curantur.

study or worke, to be intent, then againe to hawke or hunt, swimme, runne, ride, or exercise himselfe. A good prospect alone will ease Melancholy, as Comasius contends, lib. 2. cap. 7. de Sale. The Cittizens of ^m Barcino, saith hee, otherwise penned in, melancholy and stirring little abroad, are much delighted with that pleasant prospect their Citty hath into the Sea, which like that of old Athens besides *Ægina*, *Salamina*, and many pleasant Islands, had all the variety of delicious obiects: so are those *Neapolitanes*, and inhabitants of *Genuat* to see the ships, boates, and passengers goe by, out of their windowes, their whole citties being sited on the side of an hill, like *Pera* by *Constantino-ple*, so that each house almost hath a free prospect into the Sea, as some part of *London* to the *Thames*. Every country is full of such a delightfome prospects, as well within land as by Sea, as *Hermon* and * *Rama* in *Palestina*, *Colalto* in *Italy*, the top of *Tagetus* or *Acrocorinthus*, that old decayed Castle in *Corinth*, from which *Peloponesus*, *Greece*, the *Ionian* and *Ægean* Seas were *semel & simul* at one view to be taken. In *Ægypt* the square top of the great *Pyramis*, 300 yards in height, and so the *Sultans* Palace in grand *Cairo*, the country being plaine, hath a maruelous faire prospect as well ouer *Nilus*, as that great citty, fivie *Italian* miles long and two broad, by the riuier side: from mount *Sion* in *Ierusalem* the Holy Land is of all sides to be seene: such high places are infinite: with vs those of the best note are *Glassenbury* Tower, *Bever* Castle, *Rodway* Grange, † *Walsby* in *Lincolneshire*, where I lately receaved a reall kindnesse, by the munificence of the Right Honourable my noble Lady and Patroneffe, the Lady *Frances* Countesse Dowager of *Exeter*. And two amongst the rest, which I may not omit for vicinities sake, *Oldbury* in the confines of *Warwickshire*, where I haue often looked about mee with great delight, at the foot of which hill o I was borne: And *Hanbury* in *Staffordshire*, contiguous to which is *Falde* a pleasant Village, and an ancient patrimonie belonging to our family, now in the possession of mine elder brother *William* *Burton* Esquire. p *Barclay* the *Scot* commends that of *Greenwich* Tower for one of the best prospects in *Europe*, to see *London* on the one side, the *Thames*, ships, and pleasant meadows on the other. There be those that say as much and more of *S^t Marks* steeple in *Venice*. Yet these are at too great a distance, some are especially affected with such obiects as be neere, to see passengers goe by in some great Rode way, or boates in a riuier, in *subiectum forum despicere*, to ouersee a Faire, a Market place, or out of a pleasant window into some thorough-fare street to behold a continuall course, a promiscuous rout, comming and going, or a multitude of spectators at a Theater, a Maske or some such like shew. But I roue: the summe is this, that variety of actions, obiects, ayre, places, are excellent good in this infirmity and all others, good for man, good for beast. q *Constantine* the Emperour lib. 18. cap. 13. ex *Leontio*, holds it an only cure for rotten sheep, and any manner of sicke cattle. *Lelius à Fonte* *Ægubinus* that great Doctor, at the latter end of many of his consultations (as commonly he doth set down what successe his Physicke had) in melancholy most especially approoves of this about all other remedies whatsoever, as appeares consult. 69. consult. 229. &c. Many other things helped, but change of ayre was it which wrought the cure, and did most good.

MEME

Exercise rectified of Body and Minde.

TO that great inconvenience, which comes on the one side by immoderate and vnseasonable exercise, too much solitarinesse and idlenesse on the other, must be opposed as an Antidote, a moderate and seasonable vse of it, and that both of body and minde, as a most materiall circumstance, much conducing to this cure, and to the generall preseruatiō of our health. For which cause *Hierome* prescribes *Rusticus* the Monke, that he bee alwaies occupied about some businesse or other, *that the Diuell doe not find him idle.* *Seneca* would haue a man doe something, though it bee to no purpose. * *Xenophon* wilheth one rather to play at tables, dice, or make a iester of himselfe (though he might be far better employed) then doe nothing. The *Aegyptians* of olde, and many flourishing Commonwealths since, haue enioyned labour and exercise to all sorts of men, to be of some vocation and calling, & to giue an account of their time, to prevent those grieuous milchiefes that come by idlenesse, *for as fodder, whip and burden belong to the asse, so meat, correction and worke vnto the seruant,* *Ecclus 33. 23.* The *Turkes* inioyne all men whatsoeuer, of what degree, to be of some trade or other, the grand Signior himselfe is not excused. *In our memory* (saith *Sabellicus*) *Mahomet the Turke, hee that conquered Greece, at that very time when he heard Embassadors of other Princes, did either carue or cut woodden spoones, or frame something vpon a table.* * This present Sultan makes notches for bowes. The *Iewes* are most seuer in this examination of time; all well gouerned places, Townes, Families, and every discrete person will be a law vnto himselfe. But amongst vs the badge of gentry is idlenesse: to be of no calling, not to labour, for thats derogatory to their birth, to be a meere spectator, a drone, *fruges consumere natus*, to haue no necessary employment to busie himselfe about in Church and commonwealth (some few gouerners exempted) *but to rise to eat, &c.* to spend his dayes in hawking, hunting, &c. & such like disports and recreations (which our Casuists tax) are the sole exercise almost and ordinary actions of our Nobility, and in which they are too immoderate. And thence it comes to passe that in Citty and Country so many grieuances of body and minde, & this ferall disease of melancholy so frequently rageth, and now domineeres almost all ouer *Europe* amongst our great ones. They knowe not how to spend their times (disports excepted, which are all their businesse) what to doe or otherwise, how to bestow themselues: like our moderne Frenchmen that had rather loose a pound of blood in a single combate, then a drop of sweat in any honest labour. Euery man almost hath something or other to employ himselfe about, some vocation, some trade, but they doe all by ministers and seruants, *ad otia duntaxat se natos existimant, immo ad sui ipsius plerumq; & aliorum perniciem*, * as one freely taxeth such kinde of men, they are all for pastimes, tis all their study, all their inuention tends to this alone to driue away time, as if they were borne some of them to no other ends. Therefore to correct and avoid these errors and inconueniences our

*Nec te demor-
osiosum inueni-
at.*

† *Præstat aliud
agere quā nihil
excitando va-
cant, aliquid fa-
ciunt, etsi liceat
his meliora age-
re.*

† *Amasii com-
pelled every
man once a
yeare to tell
how hee liued.*
† *Nostra memo-
ria Mahometes
Othomannus
qui Græcie im-
perium subuer-
tit, cum orato-
rum postulata
audiret exter-
narum gentium,
cochlearia lignea
affidue celabat;
aut aliquid in
tabula effinge-
bat.*
x *Sands, fol 37
of his voiage
to Ierusalem.*

† *Perpins cales
of conscience l. 33
c. 4. 9. 3.*

* *Luscinius
Gruinius.*

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y Non est cura
 melior quam in-
 iungere iis ne-
 cessaria, & opor-
 tuni, operum
 administratio
 illis magnum sa-
 nitatis incre-
 mentum, & que
 repleant animos
 eorum, & incu-
 tiant iis diver-
 sas cogitationes.
 Cont. 1. tract. 9.
 z Ante exerci-
 tium, leves toto
 corpore fricatio-
 nes conveniant.
 Ad hunc morbum
 exercitationes,
 quum recte &
 suo tempore fi-
 unt, mirifice
 conducunt, &
 sanitatem inen-
 tur, &c.
 a Lib. 1. de san-
 tuend.
 b Exercitium
 nature dormi-
 entis simulatio,
 membrorum so-
 latio, morbo-
 rum medela, su-
 ga visorum,
 medicina lan-
 guorum, destru-
 ctio omnium
 malorum, Crato.
 c Alimentis in
 ventriculo probe
 concoctis.
 d Jeiuno ventre
 vesica & alve-
 ab excrementis
 purgato, frictis
 membris, lotis
 manibus & o-
 culis &c. lib. de
 atre bile.
 e Quousq; cor-
 pus universum
 intumescat, &
 floridum appa-
 reat, sudoresq;
 &c.
 f Omnino sūdo-
 rem vitent. cap.
 7. l. 1. Valefcus
 de far.
 g Exercitium si
 excedat, valde
 periculofum. Salust. Salvianus de rem ed. lib. 2. cap. 1.
 h Camden in Staffordshire.
 i Fridevallum lib. 1. cap. 2. optima omnium exerci-
 tationum, multi ab hacolummodo morbu liberati.
 k Iosephus Quercetanus dialect polit. sect. 2. c. 11. Inter omnia exercitia prestan-
 tie laudem meretur. l Chyron, in monte Pelio præceptor heroum eos a morbis animi venationibus & puris cibi tuebatur. M. Tyrius.

Diuines, Physitians and Polititians, so much labour, and so seriously exhort; And for this disease in particular, *y there can be no better cure, then continuall businesse, as Rhafis holds, to haue some employment or other, which may set their minde a worke, and distract their cogitations.* Riches may not easily be had without labour, and industry, nor learning without study, neither can our health be preserued without bodily exercise. If it be of the body, *Guianerius* allowes that exercise which is gentle, *z and still after those ordinary frications, which must be vsed euery morning.* *Montaltus* cap. 26 and *Iason Pratensis* vse almost the same words, highly commending exercise if it be moderate, *a wonderfull helpe so vsed, Crato* calls it, and a great meanes to preserue our health, as adding strength to the whole body, increasing naturall heat, by meanes of which, the nutriment is well concocted in the stomacke, liver and veines, few or no crudities left, is happily distributed ouer all the body. Besides, it expells excrements by sweate, and other insensible vapors; in so much, that *a Galen* preferres Exercise before all Physicke, Rectification of diet, or any regiment in what kinde focuer; 'tis *Natures* Physitian. *b Fulgentius* out of *Gordonius de conserv. vit. hom. lib. 1. cap. 7.* tearmes exercise, *a spurre of a dull sleepey nature, the comforter of the members, cure of infirmitie, death of diseases, destruction of all mischieses and vices.* The fittest time for exercise, is a little before dinner, a little before supper, *c or at any time when the body is empty.* *Montanus consil. 31.* prescribes it euery morning to his patient, and that as *d Calenus* addes, *after he hath done his ordinary needs, rubbed his body, washed his hands and face, combed his head, and gargarized.* What kind of Exercise he should vse, *Galen* tells vs lib. 2. & 3. de sanit. tuend. and in what measure, *e till the body be ready to sweate, and roused vp, ad ruborem,* some say, *non ad sudorem,* lest it should dry the body too much; others inioyne those wholsome businesse as to dig so long in his garden, to hold the plough, and the like: Some prescribe frequent and violent labour and exercises, as sawing euery day, so long together, (*epid. 6. Hippocrates* confounds them) but that is in some cases, to some peculiar men; *f the most* forbid, and by no meanes will haue goe farther then a beginning sweate, as being *g* perilous if it exceed.

Of these labours, exercises and recreation, which are likewise included, some properly belong to the body, some to the mind, some more easy, some hard, some with delight, some without, some within doores, some naturall, some are artificiall. Amongst bodily exercises, *Galen* commends *ludum pævilæ*, to play at ball, be it with the hand or racket, in Tennis-courts, or otherwise, it exerciseth each part of the body, and doth much good, so that they sweate not too much. It was in great request of old amongst the *Greeks, Romans, Barbarians*, mentioned by *Homer, Herodotus,* and *† Plinius.* Some write, that *Aganella* a faire maid of *Corcyra*, was the inuenter of it, for shee presented the first ball that ever was made, to *Nausica* the daughter of King *Alcinous*, and taught her how to vse it.

The ordinary sports which are vsed abroad, are *Hawking, Hunting, hilares venandi labores* *h* one call s them, because they recreate Body and Minde, *i* another, *the k best exercise that is, by which alone many haue beene freed from* *l* *Camden* in *Staffordshire.* *i* *Fridevallum* lib. 1. cap. 2. optima omnium exerci-
 tationum, multi ab hacolummodo morbu liberati. *k* *Iosephus Quercetanus* dialect polit. sect. 2. c. 11. Inter omnia exercitia prestan-
 tie laudem meretur. *l* *Chyron*, in monte *Pelio* præceptor heroum eos a morbis animi venationibus & puris cibi tuebatur. *M. Tyrius.*

all ferall diseases. *Hegesippus lib. 1. cap. 37.* relates of *Herod*, that he was cased of a grievous melancholy by that meanes. *Plato 7. de leg.* highly magnifies it, diuiding it into three parts, * by *Land, Water, Ayre*, *Xenophon* in *Cyropæd.* graceth it with a great name, *Deorum munus*, the gift of the Gods, a Princely sport, which they haue euer vsed, saith *Langius epist. 59. lib. 2.* as well for health as pleasure, and doe at this day, it being the sole almost and ordinary sport of our Noblemen in *Europe*, and elsewhere all ouer the World. *Bohemus de mor. gent. lib. 3. cap. 12.* stiles it therefore *studium nobilem, communiter venantur, quod sibi solis licere contendunt*; 'tis all their study, their exercise, ordinary businesse, all their talke: and indeed some dote too much after it, they can doe nothing else, discourse of naught else. *Paulus Iovius descr. Brit.* doth in some sort tax our ^m *English Nobility* for it, for living in the Country so much, and too frequent use of it, as if they had no other meanes, but *Hawking and Hunting* to approue themselves Gentlemen with.

Hawking comes neere to *Hunting*, the one in the ayre, as the other on the Earth, a sport as much affected as the other, by some preferred. ⁿ It was neuer heard of amongst the *Romans*, inuented some 1200 yeares since, and first mentioned by *Firmicus lib. 5. cap. 8.* The Greeke Emperours began it, and now nothing so frequent: he is no body, that in the season hath not a Hawke on his fist. A great Art, and many bookes written of it. It is a wonder to heare ^o what is related of the *Turkes* Officers in this behalfe, how many thousand men are employed about it, how many Hawkes of all sort, how much reueneues consumed on that only disport, how much time is spent at *Adrianople* alone every yeare to that purpose, The *Persian* Kings Hawke after Butterflies with iparrowes, made to that vse, and stares, lesser Hawkes for lesser games they haue, and bigger for the rest, that they may produce their sport to all seasons. The *Muscovian* Emperours reclaime Eagles to fly at Hindes, Foxes, &c. and such a one was sent for a present to *Queene Elizabeth*: some reclaime Ravens, Castrils, Pies, &c. and man them for their pleasures.

Fowling is more troublesome, but all out as delightfome to some sorts of men, be it with guns, lime, nets, glades, ginnes, strings, baits, pitfalls, pipes, calls, stawking-horses, setting-dogges, coy-ducks, &c. or otherwise. Some much delight to take Larkes with day-nets, small birds with chaffe nets, plouers, Partridge, Herons, Snite, &c. *Henry* the third, king of *Castile* (as *Mariana* the Iesuit reports of him *lib. 3. cap. 7.*) was much affected ^t with catching of Quails, and many Gentlemen take singular pleasure at morning and evening to goe abroad with their Quail-pipes, and will take any paines to satisfie their delight in that kinde. The ^t *Italians* haue gardens fitted to such vse, with nets, bushes, glades, sparing no cost or industry, and are very much affected with the sport. *Tycho Brahe* that great Astronomer, in the Coronography of his Isle of *Huena*, and castle of *Vraniburge*, puts downe his nets, & manner of catching small birds, as an ornament, and a recreation, wherein he himselfe was sometimes employed.

Fishing is a kinde of hunting by water, be it with nets, weeles, baits, Angling, or otherwise, & yeelds all out as much pleasure to some men, as dogs, or hawkes; ^r When they draw their fish vpon the banke, saith *Nic. Henselius Silesiographia, cap. 3.* speaking of that extraordinary delight his Countrey-

m Nobilitas
omnis fere urbes
fastidit, caletis,
& liberiore ca-
lo gaudet, gene-
risq; dignitatem
una maxime
venatione, &
falconum aucu-
pis tuerur.
n Ios. Scaliger
commen. in Cir.
in fol. 344.
Salmuth. 23. de
Nov. rept.
com. in Pansir.
t Demetrius Cō-
stantinop. de re
accipitraria li-
ber a P. Gillio
latine redditus.
Aluus. epist. 4.
quile Symachi
& Theodotionis
ad Ptolomeiam,
&c.
o Lonicerus.
Geffreyus, Louis.
p S. Anthony
Sherlies relati-
ons.
r Hacluit.
scornicum
aucupio.
† Fines Mori-
son, part. 3. c. 8.
c Non maiorem
voluptatem ani-
mo capiunt, quā
in sevas insectā-
tur, aut missis
canibus compre-
bendunt, quum
retia trahente s-
quamolas pec-
dis in ripas ad-
ducunt.

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u *Mors piscatorum crucibus ornatiss.*

x *Si principibus venatio leporis non sit inhonestissima, nescio quomodo piscatio cyprinorum videri debeat pudenda.*

y *Omnino turpis piscatio nullo studio digna illiberalis creditur est quod nullum habet ingenium nullam perspicaciam.*

men tooke in fishing, and in making of pooles. *James Dubravius* that *Moravian*, in his booke *de pisc.* telleth, how traueilling by the highway side in *Silesia*, he found a Nobleman^u booted vp to the groines, wading himselfe, pulling the nets, and labouring as much as any fisherman of them all: and when some belike obiected to him the basenesse of his office, he excused himselfe.

x *that if other men might hunt Hares, why should not he hunt Carpes?* Many Gentlemen in like sort with vs, will wade vp to the Armeholes, vpon such occasions, and voluntarily vndertake that to satisfie their pleasure, which a poore man for a good stipend would scarce be hired to vndergoe. *Plutarch* in his booke *de soler. animal.* speakes against all fishing, & as a filthy, base, illiberall employment, hauing neither wit nor perspicacity in it, nor worth the labour. But he that shall consider the variety of Baits, for all seasons, & pretty devices which our Anglers haue invented, peculiar lines, tallic Flies, seuerall sleights, &c. will say, that it deserues like commendation, requires as much study, and perspicacity as the rest, and is to bee preferred before many of them. Because hawking and hunting are very laborious, much riding, and many dangers accompany them; but this is still and quiet: & if so be the angler catch no Fish, yet he hath a wholsome walke to the Brooke side, pleasant shade, by the sweet siluer streames, he hath good Aire, & sweet smells of fine fresh meadow flowres, he heares the melodious harmony of Birds, hee sees the swannes, herons, ducks, water-hens, cootes &c. and many other fowle, with their brood, which he thinketh better then the noise of hounds, or blast of hornes, and all the sport that they can make.

Many other sports and recreations there be, much in vse, as Ringing, bowling, shooting, which *Askam* commends in a iust volume, and hath in former times beene inioyned by statute, as a defensiue exercise, and an honour to our Land, as well may witnesse our victories in *France*. Keelpins, tronkes, coites, pitching bars, hurling, wrestling, leaping, running, fencing, mustering, swimming, wasters, foiles, foot-ball, balowne, quintance, &c. & many such, which are the common recreations of the country folkes. Riding of great horses, running at ring, tilts and turnaments, horse races, wilde-goose chases, which are the disports of greater men, and good in themselves, though many Gentlemen by that meanes, gallop quite out of their fortunes.

But the most pleasant of all outward pastimes, is that of ^a *Areteus de ambulatio per amena loca*, to make a petty progresse, a merry iourney now and then with some good companions, to visit friends, see citties, castles, townes,

z *Precipue hinc Anglis gloria, crebra victoria patitur Iouis.*

a *Cap. 7.*

b *Fracastrorius.*

b *Visere saepe amnes nitidos, per amenaq. Tempe, Et placidas summis scētari in montibus auras.*

To see the pleasant fields, the Christall fountaines,
And take the gentle Aire amongst the mountaines.

c *Ambulationes subdiales, quas hortenses autem ministrant, sub fornice viridi, pampini virentibus concumbunt.*

* *Theophrast.*

c To walke amongst Orchards, Gardens, Bowres, Mounts and Arbors, artificiall wildernesses, greene thickets, Arches, Groues, Lawnes, Rivulets, Fountaines & such like pleasant places, like that *Antiochian Daphne*, Brooks, Pooles, Fishponds, betwixt wood and water, in a faire meadow, by a riuer side, * *vbi varia avium cantationes, florum colores, pratorum frutices, &c.* to disport in some pleasant plaine, parke, run vp a steepe hill sometimes, or sit in a shady seat, must needs be a delectable recreation. *Hortus principis & domus ad delectationem facta, cum sylva, monte & piscina, vulgo La montagna,* The Princes

Princes garden at *Farrara*, † *Schoottus* highly magnifies, with the groues, mountaines ponds, for a delectable prospect, he was much affected with it; A *Persian* Paradise, or pleasant Parke, could not bee more delectable in his sight. St *Bernard* in the description of his Monastery, is almost ravisht with the pleasures of it. A sicke^d man (saith he) sits vpon a greene banke, and when the dog-starre parcheth the Plaines, & dries vp rivers, he lies in a shadie bowre, Fronde sub arborea ferventia temperat astra, and feeds his eyes with variety of obiects, hearbes, trees, to comfort his misery, hee receaues many delight-some smells, and fills his eares, with that sweet and various harmony of Birds: good God (saith he) what a company of pleasures hast thou made for man? Hee that should be admitted on a sudden to the sight of such a Palace as that of *Escuriell* in *Spaine*, or to that which the *Moore*s built at *Granado*, Founten-blewe in *France*, the *Turkes* gardens in his *Seraglio*, wherein all manner of Birds and beasts are kept for pleasure; Wolves, Beares, Lynces, Tigers, Lyons, Elephants, &c. or vpon the banks of that *Thracian Bosphorus*: the Popes *Belvedere* in *Rome*! as pleasing as those *Horti pensiles* in *Babylon*, or that *Indian* Kings delightful garden in * *Ælian*; or those famous gardens of the Lord *Cantelow* in *France*, could not choose, though hee were neuer so ill apaid, but be much recreated for the time; or many of our Noblemens gardens at home. To take a boat in a pleasant evening, and with musicke f to rowe vpon the waters, which *Plutarch* so much applaudes, *Ælian* admires vpon the riuer *Pireus*, in those *Thessalian* fields, beset with greene Bayes, where Birds so sweetly sing, that passengers enchanted as it were with their heauenly musicke, *omnium laborum & curarum obliuiscantur*, forget sothwith all labours, care and griefe: or in a *Gundilo* through the grand *Cannale* in *Venice*, to see those goodly Palaces, must needs refresh and giue content to a melancholy dull spirit. Or to see the inner roomes of a faire built & sumptuous ædifice, as that of the *Persian* Kings so much renowned by *Diodorus* and *Curtius*, in which all was almost beaten gold, † chaires, stooles, thrones, tabernacles, and pillars of gold, plane trees, and vines of gold, grapes of pretious stones, all the other ornaments of pure gold, with sweet odours and perfumes, generous wines, opiparous fare, &c. besides the gallantest young men, the fairest † Virgins, the rarest beauties the world could afford, and those set out with costly and curioas attires, *ad stuporem vsq; spectantium*, with exquisite musicke, as in * *Trimaltions* house, in euery chamber, sweet voices euer founding day and night, *incomparabilem luxum*, all delights and pleasures in each kind, which to please the senses could possibly be devised or had, *conuivæ coronati delitijs ebrj, &c.* *Telemachus* in *Homer* is brought in as one ravisht almost, at the sight of that magnificent Palace, and rich furniture of *Menelaus*, when he beheld

* *Aëris fulgorem & resonantia tecta corusco*

Auro, atq; electro nido sectoq; elephanto

* *Argentoq; simul. Talis Iovis ardua sedes,*

Aulaq; calcicolum stellans splendescit Olympo.

Such glittering of gold and brightest brasse to shine,

Cleere amber, siluer pure, and Ivory so fine,

Jupiters lofty pallace where the Gods doe dwell,

Was euen such aboue, and did it not excell:

† *Itinerat. Ital*
d *Seder agrotat*
c. *Spice viridi*
e *cum inle-*
meria Camen-
laris terras ex-
coquit, & si cut
flumina, spie te
curius sedet sub
arborea fronde,
e *add l. in suis*
solatium, nari-
bis suis gram-
ineas reducit fru-
sies. parit oca-
lus herbarum
amena viridi-
tas, aures iuui
modulamine de-
mulci pectus in-
con exitu aco-
um, &c. Deus
bone, quanc
pauperibus pro-
curius solatium.
† *Diod. Siculus,*
lib. 2.
* *lib. 13 d. a.*
nimal cap. 13.
e *Pet. Gillius.*
Paul. Henricus
Itinerar. Italia.
1617. lod. Sin-
cerus Itinerar.
Gallie 1617.
Simp. lib. 1.
quasi. 4.
† *lucundissima*
deambulatio
iuxta mare &
navigatio p ope-
terram.
† *In virag, flu-*
mina vira.
† *Aur. i panes*
aurea operta,
on Margarita-
rum aceto sub-
acta, &c.
* *Voi omni-*
cantu frequat.
1300 pellicer
post latentes
pinetum ianu-
meri pure dei
purpura indat i
&c. ex omnium
pulchritudine
delecti.
* *Odyss. 7.*

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It will *laxare animos* refresh the soule of man to see faire built cities, streets, Theaters, Temples, Obelisks, &c. The Temple of Ierusalem was so fairely built of white marble with so many pyramides couered with gold; *teſtumq; templi fulvo Coruſcans auro nimio ſuo fulgore obcecabat oculos itinerantium*, was so glorious, and so glistered a farre off that the ſpectators might not well abide the ſight of it. But the inner parts were all so curiouſly ſet out with Cedar, gold, Iewels, &c. that the beholders were amazed. What ſo pleaſant as to ſee ſome Pageant or ſight goe by, as at Coronations, Weddings, and ſuch like ſolemnities, to ſee an Embaſſadour or a Prince met, receaued, entertained with Masks, ſhewes, fireworkes, &c. To ſee two Kings fight in ſingle combat, as *Porus* and *Alexander*, *Canutus* & *Edem*, *Ironſide*, *Scanderbeg* and *Ferat Baſſa* the Turke, when not honour alone but life it ſelfe is at ſtake, as the † Poet of *Hector*,

† *Iliad*, 10.-----*nec enim pro tergo Tauri,**Pro boue nec Certamen erat, quæ præmia Curſus**Esſe ſolent, ſed pro magni vitæq; animæq; -----Hectoris.*

To behold a battle fought, like that of *Creſcy*, or *Azencourt* or *Poitiers*, *quæ nescio* (ſaith *Froſſard*) *an vetuſtas ullam proferre poſſit clariorem*. To ſee one of *Cæſars* triumphs in old Rome reviewed or the like. To be preſent at an Interview, & as that famous of *Henry* the 8, and *Francis* the firſt, ſo much renowned all ouer *Europe*, *ubi tanto apparatu* (ſaith *Hubertus Velleius*) *tamq; triumphali pompâ ambo reges cum eorum Coniugibus coiere, ut nulla unquam ætas tam celebra feſta viderit aut audierit*, no age euer ſaw the like. So infinitely pleaſant are ſuch ſhewes, to the ſight of which, often times they will come hundreths of miles, giue any mony for a place, and remember many yeares after with ſingular delight. *Bodine*, when he was Embaſſador in *England*, ſaid hee ſaw the Noblemen goe in their Robes to the Parliament houſe, *ſummâ cum incunditate vidimus*, hee was much affected with the ſight of it. *Pomponius Columna*, ſaith *Iouius* in his life, ſaw 13. Frenchmen, and ſo many *Italians*, once fight for a whole Army, *Quod incundiſſimum ſpectaculum, in vita dicit ſuâ*, the pleaſanteſt fight that euer he ſaw in his life. Who would not haue beene affected with ſuch a ſpectacle? Or that ſingle combat of *Breute* the Frenchman, and *Anthony Schets* a Dutchman before the walls of *Syluaducis* in *Brabant*, A^o 1600. They were 22 horſe on the one ſide, as many on the other, which like *Livies Horatij*, *Torquati* and *Corvini* fought for their owne glory and countries honour, in the ſight and view of their whole Citty and army. ^h When *Iulius Cæſar* warred about the bankes of *Rhene*, there came a *Barbarian* Prince to ſee him, and the *Roman* Army, & when he had beheld *Cæſar* a good while, ⁱ *I ſee the Gods now* (ſaith he) *which before I heard of, nec feliciorem ullam vitæ meæ aut optavi, aut ſenſi diem*, It was the happieſt day that euer he had in his life: Such a fight alone were able of it ſelfe to driue away melancholy, if not for euer, yet it muſt needs expell it for a time. The very reading of feaſts, triumphs, interviewes, nuptials, Tilts, Turnaments, combats, and nomachies, is moſt acceptable and pleaſant; † *Franciſcus Modius* hath made a large collection of ſuch ſolemnities in two great Tomes, which who ſo will may peruſe. The inſpection alone of thoſe curious *Iconographies* of Temples and pallaces, as that of the *Lateran Church* in *Albertus Durer*, that

g *Beetwixt Ardes and Guines*, 1519.

† *Swerſius* in *de Iſidiis*, fol. 487
veteri *Horatiorum* exemplo,
virentes & ſuccuſſu admirabili
caſis hoſtibus 17
in conſpectu patriæ, &c.
h *Paterculus* vol. poſt.
i *Quos antea audivi, inquit, hoſte vidi deos.*

† *Pandette Triumph*, fol.

that of the Temple of Ierusalem in * Iosephus, Adricomius, and Villalpandus: that of the Escoriall in Guadus, of Diana at Ephesus in † Pliny: St Markes in Venice by Ignatius, with many such: *priscorum artificum opera* (saith that * interpreter of Pansanias) the rare workmanship of those ancient Greekes, in Theaters, Obelisks, Temples, Statues, gold, siluer, iuory, marble Images, *non minore se, nunc quum leguntur, quam quum cernuntur, animum delectatione complent*, affect one as much by reading almost, as by sight.

The Country hath his recreations, the City his seuerall Gymnicks and Exercises, May-games, Feasts, Wakes, and merry meetings to solace themselves; the very being in the country, that life it selfe is a sufficient recreation to some men, to inioy such pleasures, as those old Patriarkes did. Dioclesian the Emperor was so much affected with it that hee gaue ouer his scepter, and turned Gardner. Constantine wrote 20 bookes of husbandry. Lysander, when Embassadors came to see him, bragged of nothing more, then of this Orchard, *hi sunt ordines mei*. What shall I say of Cincinnatus, Cato, Tully, & many such, how haue they bin pleased with it, to prune, plant, inoculate, and graft,

Nunc captare feras laqueo, nunc fallere visco,

Atq; etiam magnos canibus circumdare saltus,

Insidias avibus moliri, incendere vepres.

Sometimes with traps deceiue, with line and string

To catch wild Birds and Beasts, encompassing

The groue with dagges, and out of bushes firing.

----- *& nidos animum scrutari, &c.*

Iucundus in his Preface to Cato, Varro, Columella, &c. put out by him, confesseth of himselfe, that he was mightily delighted with these Husbandry studies, and tooke extraordinary pleasure in them: if the Theoricke or speculation can so much affect, what shall the place and exercise it selfe, the practicke part doe? The same confession I finde in Herbaestein, Porta, Camerarius, and many others, which haue written of that subiect. If my testimony were ought worth, I could say as much of my selfe, I am *verè Saturninus*. No men euer tooke more delight in Springs, Woods, Groues, Gardens, Walkes, Fishponds, Riuers, &c. But

Tantalus à labris sitiens fugientia captat

Flumina; And so doe I, *Velle licet potiri non licet.*

Every Pallace, euery City almost hath his peculiar walkes, Cloysters, Terraces, Groues, Theaters, Pageants, Games, & seuerall recreations, euery country some professed Gymnicks, to exhilarate their mindes, and exercise their Bodies. The^l Greekes had their Olympian, Pythian, Istmian, Nemean games, in honour of Neptune, Iupiter, Apollo, Athens hers: Some for Honour, Garlands, Crownes; for^m beauty, dancing, running, leaping, like our siluer games. Theⁿ Romans had their Feasts (as the Athenians, and Lacedemonians held their publike bankets, in Prytaneo, Panathenæis, Thesperiis, Phiditiis, Playes, Naumachies, places for Sea fights, ° Theaters, Amphitheaters able to containe 70000 men, wherein they had severall delightfome shewes to exhilarate the people: p Gladiators, cumbats of men with themselves, with wild beasts, and wild beasts one with another, like our bull-baitings, or beare-baitings, (in which many countrimen and Cittizens amongs vs, so much delight and so frequently vse, dancers on ropes, jugglers

^a Lib. 6 cap. 14
de bello Iud.

[†] Romulus A-
maeus præfat.
pansam.

^k Virg i. Geor.

1 Boetius lib. 3.
polit. cap. 1.

m See Athene-
us dipnoso.

n Ludi votivi
sacri ludicri

Megalence, Ce-
reales, Florales,

Martiales, &c.
Rosinus, 5. 12.

o See Lipsius
Amphitheatrum

Rosinus lib. 5.
Meursius de lu-
dis Græcorum.

p 1500 Men
at once, Ti-
gers, Lions, E-

lephants, Hor-
ses, Dogges,

Beares, &c.

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q Lib. vii. & l. i.
ad si rem con-
suetudine non
minus laudabi-
li, quam veteri,
co: tubernia Rhe-
torum Ryth-
morum in urbi-
bus & municipi-
is, certisq; die-
bus exercebamus
(e sagittarij,
sclopetarii, gla-
diatores, &c.
Alia ingenii, a-
nimiq; exerciti-
orum praci-
puum studium,
principem popu-
lum tragediis,
comediis fabu-
lis (cenicis, ali-
isq; id genus lu-
di recreare.
† Orbis terræ,
descript. part. 3.
‡ Suetonius.
§ Lampridius.
¶ Spartian.
|| Delectatus
lulis caulorum
Porcellorum, ut
pudices inter se
pugnarent, aut
ut aves parvula
(ursum & deor-
sum voluarent,
bis maxime de-
lectatus ut soli-
tudines publicas
subleuaret.

lers, Wrestlers, Comedies, Tragedies, publikely exhibited at the Empe-
rours and Citties charge, and that with incredible cost and magnificence.
In the Low-countries (as q *Metrean* relates) before these wars, they had ma-
ny solemne feasts, Playes, Challenges, Artillery Gardens, Colleges of Ri-
mers, Rhetoricians, Poets: and to this day, such places are curiously main-
tained in *Amsterdam*, as appears by that description of *Isaaccus Pontanius*
rerum Amstelod. lib. 2. cap. 25. So likewise not long since at *Friburg* in Ger-
many, as is evident by that relation of t *Neander*, they had *Ludos septennales*,
solemne Plaies every seauen yeares, which *Bocerus* one of their owne Poets
hath elegantly described,

*At nunc magnifico spectacula structa paratu
Quid memorem, veteri non concessura Quirino,
Ludorum pompa, &c.*

In *Italy* they haue solemne Declamations of certaine select young Gentle-
men in *Florence* (like those Reciters in old *Rome*) and publike Theaters in
most of their Citties, for Stage-players and others, to exercise and recreate
themselues. All seasons almost, All places haue their severall pastimes, some
in Somer, some in Winter, some abroad, some within; some of the body,
some of the minde, and diuers men haue diuers recreations, and exercises.
‡ *Domitian* the Emperour was much delighted with catching flies; *Augustus*
to play with nuts amongst children; † *Alexander Severus* was often pleased
to play with whelpes and young Pigs: * *Adrian* was so wholly enamoured
with doggs and horses, that he bestowed monuments and tombes of them,
and buried them in graues. In fowle weather, or when they can vse no o-
ther convenient sports, by reason of the time, as wee doe Cock-fighting to
auido idlenesse I thinke, (though if some be more seriously taken with it,
spend much time cost and charges, and are too sollicitous about it) u *Seve-
rus* vsed Partridges and Quaeles, as many *Frenchmen* doe still, and to
keepe Birds in cages, with which he was much pleased, when at any time he
had leasure from publique cares and businesse. He had (saith *Lampridius*)
tame Pheasants, Duckes, Partridges, Peacocks, and some 20000 Ring-
dowes and Pigeons. *Busbequius* the Emperours Oratour, when he lay in
Constantinople and could not stirre much abroad, kept for his recreation,
busying himselfe to see them fed, almost all manner of strange birds and
Beasts; this was something, though not to exercise his body, yet to refresh
his minde. *Conradus Gesner*, at *Zuricke* in *Switzerland*, kept so likewise great
his pleasure, a great company of wild beasts, and (as hee saith) tooke great
delight to see them eat their meat. *Turkie* Gentlewomen, that are perpetu-
all prisoners, still mewed vp according to the custome of the place, haue lit-
tle else besides their household businesse, or to play with their children to
driue away time, but to dally with their Cats, which they haue in delitijs,
as many of our Ladies and Gentlewomen vse Monkeys and little Dogges.
The ordinary recreations which wee haue in Winter, and in most solitary
times busie our mindes with, are *Cardes*, *Tables* and *Dice*, *Shovelboard*,
Cheffe-play, the Philosophers game, small trunks, shuttlecocke, balliardes,
musicke, maskes, singing, dancing, vlegames, frolikes, iests, riddles, catches,
purposes, questions and commands, * merry tales of errant Knights,
Queenes, Louers, Lords, Ladies, Giants, Dwarfes, Theeues, Cheaters,
Witches.

x Brumales lates
vi: possint pro-
ducere nobiles.

Witches, Fairies, Goblins, Friers, &c. such as the old woman told *Psyche* in *Apuleius*, *Bocace* Nouells and the rest, *quarum auditione pueri delectantur*, *senes narratione*; which some delight to heare, some to tell; all are well pleased with. *Amaranthus* the Philosopher, met *Hermocles*, *Diophantus* and *Philolaus* his companions, one day busily discoursing about *Epicurus* and *Democritus* Tenents, very solicitous which was most probable and came nearest to truth, to put them out of that surly controuersie, and to refresh their spirits, he told them a most pleasant tale of *Stratocles* the Physicians wedding, and of all the particulars, the company, the cheere, the musicke, &c. for he was new come from it; with which relation they were so much delighted, that *Philolaus* wished a blessing to his heart, and many a good wedding, & many such merry meetings might he be at, to please himselfe with the sight, and others with the narration of it. Newes are generally welcome to all our eares, *auide audimus, aures enim hominum novitate lantantur* (* as *Pliny* obserues) wee long after rumour to heare and listen to it, & *densum humeris bibit aure vulgus*. Wee are most part too inquisitiue and apt to harken after newes, which *Cesar* in his * *Commentaries* obserues of the old *Gaules*, they would be enquiring of euery Carrier and passenger what they had heard or seene, what newes abroad?

1.-----*quid toto fiat in orbe,*

Quid Seres, quid Thraces, agant secreta nouerca,

Et pueri, quis amet, &c.

as at an ordinary with vs, back-house or barbers shop. When that great *Consalua* was vpon some displeasure confined by King *Ferdinand*, to the Citty of *Lorca* in *Andalusia*, the onely comfort (saith * *Iovius*) he had to ease his melancholy thoughts, was to heare newes, and to listen after those ordinary occurrents which were brought him *cum primis*, by letters or otherwise out of the remotest parts of *Europe*. Some mens sole delight is, to take Tobacco, and drinke all day long in a Tauerne or Ale-house, to discourse, sing, iest, roare, talke of a Cock & a Bull ouer a pot &c. Or when three or foure good companions meet tell old stories by the fier side, or in the Sunne, as old folkes vsually doe, & *quæ aprici meminere senes*, remembring afresh and with pleasure auncient matters, and such like accidents, which hapned in their yonger yeares. Others best pastime is to game, nothing to them so pleasant.

† *Hic veneri indulget, hunc decoquit alea---*

Many too nicely take exceptions at Cardes, & Tables, and Dice, and such mixt lufurious lots, whom *Cataker* well confutes. Which though they be honest recreations in themselves, yet may iustly be otherwise excepted at, as they are often abused, and forbidden as things most pernicious, *insanam rem & damnosam*, & *Lemnius* calls it. For most part in these kind of disports, 'tis not art mit or skill, but subtilty, cunnycatching, Knauery chance and fortune carries all away: 'tis *ambulatoria pecunia*,

-----*puncto mobilis hora*

Permutat dominos & cedit in altera iura.

They labour most part not to passe their time in honest disport, but for filthy lucre, and couetousnesse of mony. In *falsissimum lucrum & auaritiam hominum convertitur*, as *Dancus* obserues. *Fons fraudum & maleficiorum*, 'tis the fountaine of cosenage and villany. ^a *A thing so common all ouer Europe*

† *Miles. 4.*

† *O dii similibus sepe Coviuis da te utripe v deno delectetur, & post modum narrando delectet. Theod. Prodromus Amaranthum dial. inter pret. Glib Canlinio.*

* *Epist. lib. 8*

Ruffino.

† *Hec.*

* *Lib. 4. Gall. ce*

consuetudinis est ut viatores etiã inuitos consistere cogant & quid quisq; ex ñ audierit aut cognorit de qua requærent.

* *Vite eius lib.*

ult.

† *Juven.*

y They account them vnlawfull, becausa fortilegious.

z *Institui. c. 44.*

In his ludis plerumq; non ars aut peritia vi-

get, sed fraus

fallacia, dolus,

astutia, casus,

fortuna, temeritas locum ha-

hent, non ratio,

consilium, sapientia, &c.

a *Abusus tam*

frequens hodie

in Europa ut

pleriq; crebro

harum usu pa-

trimonium pro-

fundant, exhan-

disq; facultati-

bus, ad inopiam

re digantur.

habet semel prurigo ista animum occupat, egre discutit potest sollicitantibus undiq; eiusdem farinae hominibus, damno suas illas voluptates repetunt, quod & scortatoribus insitum, &c. c. Insuper ista exercitatio, non lucri, sed valetudinis, & oblectamenti ratione, & quo animus defatigatus respiciet, non utq; vires ad subeundum labores denovo concipiat. & Latrunculorum ludus inventus est a Duce, ut cum militis intolerabili fame laboraret, altero die edens, altero ludens, famis obliuisceretur. Bellonius See more of his game in Daniel Souters Palamedes vel de variis ludis l. 3. d. D. H. upward. vita eius. c. Muscovit. commentar. f. Inter Civis. F. Janos latronum colorum ludus viciatissimus l. 3. de Africa.

at this day, and so generally abused, that many men are utterly undone by it, their meanes spent, patrimonies consumed, they & their posterity beggered besides swearing, wrangling, drinking, losse of time, & such inconveniences, which are ordinary concomitants: ^b For when once they haue got a haunt of such companies, and a habit of gaming, they can hardly be drawne from it, but as an itch it will tickle them, and as it is with whoremasters, once entred, they cannot easily leaue off; *Vexat mentes insana cupido*, they are mad vpon their sport. And in conclusion (which Charles the seauenth that good French King published in an edict against gamesters) *unde pia & hilaris vita suffragium sibi suisq; liberis totiq; familie, &c.* That which was once their liuelihood should haue maintained wife, children, family, is now spent & gone, *maior & egestas*, &c. sorrow & beggery succeeds. So good things may be abused, and that which was first invented to ^c refresh mens weary spirits, when they come from other labours and studies to exhilarate the minde, to entertaine time and company, tedious otherwise in those long solitary winter nights, and keepe them from worse matters, an honest exercise, is contrarily perverted.

Chesse-play, is a good and witty exercise of the minde, for some kinde of men, & fit for such melancholy, *Rhasis* holds, as are idle, & haue extravagant impertinent thoughts, or troubled with cares, nothing better to distract their minde, & alter their meditations: invented (some say) by the Generall of an Army in a famine, to keepe his souldiers from mutiny: but if it proceed from ouermuch study, in such a case it may doe more harme then good; it is a game too troublesome for some mens braines, too full of anxiety, all out as bad as study, besides, it is a testy, cholericke game, and very offensive to him that looseth the Mate. ^d William the Conquerour in his yonger yeares, playing at Chesse with the Prince of France (*Daulphine* was not annexed to that Crowne in those dayes) losing a Mate, knocked the Chess-board about his pate, which was a cause afterward of much enmity betwixt them. For some such reason it is belike, that *Patritius* in his 3. booke *Tit. 12. de reg. instit.* forbids his prince to play at Chesse: hawking and hunting, riding, &c. hee will allow of, & this to other men, but by no meanes to him. In *Muscovy*, where they liue in Stoues and hot howses all winter long, come seldome or little abroad, it is againe very necessary, and therefore in those parts (saith ^e *Herbastein*) much vsed. At *Fessa* in *Africke*, where the like inconvenience of keeping within doores is through heat, it is very laudable; and (as ^f *Leo Afer* relates) as much frequented. A sport fit for idle Gentlemen, Souldiers in Garrison, & Courtiers that haue naught but loue matters to busie themselves about, but not altogether so convenient for such as are Students. The like I may say of *Cl. Bruxers* Philosophy game. *D^r Fulkes Metromachia*, and his *Ouromachia*, with the rest of those intricate Astrologicall and Geometricall fictions, for such especially as are mathematically giuen; and the rest of those curious games.

Dancing, Singing, Masking, Mimming, Stage-plaies, howloeuver they bee heauily censured by some seuerer Catoes, yet if opportunely & soberly vsed, may iustly be approued. *Melius est fodere, quam saltare*, saith *Austin*, but what is that if they delight in it? *Nemo saltat sobrius*, But in what kinde of dance? I knowe these sports haue many oppugners, whole Volumes writ a-

gainst them, and some againe, because they are now cold and wayward, past themselves, cauell at all such youthfull sports in others, as he did in the Comedy, they think them, *Illico nasci senes &c.* Some out of preposterous zeale obiect many times triuiall arguments, and because of some abuse, will quite take away the good vse, as if they should forbid wine, because it makes men drunk, but in my iudgement they are too sterne: there is a time for all things for my part, I will subscribe to the *Kings Declaration*, and was euer of that mind, those May-games, wakes, & Whitson-ales, &c. if they be not at vnseasonable houres, may iustly be permitted. Let them freely sing & dance, haue their poppet playes, hobby-horses, tabers, croudes, bag-pipes, &c. play at ball, & barley-breakes, & what sports and recreations they lik best. In *Francia* a Province of *Germany* (saith *h. Aubanus Bohemus*) the old folkes after Evening prayer, went to the Ale-house, the younger sort to dance: and to say truth with *Salisburiensis*, *Satius fuerat sic otari, quam turpius occupari*, better doe so then worse, as without question otherwise (such is the corruption of mans nature) many of them will doe. For that cause, Playes, Maskes, Iesters, Gladiators, Tumblers, Iuglers, &c. and all that crew, is admitted and winked at: *h. Toti acocularium scena procedit, & ideo spectacula admissa sunt, & infinita tyrocinia vanitatum, ut his occupentur, qui perniciosius otari solent*: that they might be busied about such toyes, that would otherwise more perniciously be idle. So that as *Tacitus* said of the Astrologers in *Rome* we may say of them, *genus hominum est quod in ciuitate nostra & vitabitur semper & retinebitur*, they are a deboshed company most part still spoken against, as well they deserue some of them (for I so relish and distinguish them as fiddlers and musitians) and yet euer retained. *Evill is not to be done* (I confesse) *that good may come of it*: but this is euill *per accidens*, & in a qualified sense, to avoide a greater inconuenience, may iustly be tolerated. *St. Thomas Moore* in his *Vtopian Common-wealth*, *as he will haue none idle, so will he haue no man labour ouer hard, to be toiled out like an horse, 'tis more then slavish infelicity, the life of most of our hired seruants, and tradesmen elsewhere* (excepting his *Vtopians*, but halfe the day allotted for worke, and halfe for honest recreations, or whatsoever imployment they shall thinke fit themselves. If one halfe day in a weeke were allowed to our household seruants, for their merry meetings, by their hard Masters, or in a yeare some feasts, like those *Roman Saturnals*, I thinke they would labour harder all the rest of their time, and both parties be better pleased: but this needs not (you will say) for some of them doe nought but loiter all the weeke long.

This which I aime at, is for such as are *fracti animis* troubled in minde, to ease them, ouer-toiled on the one part to refresh: ouer idle on the other, to keepe themselves busied. And to this purpose, as any labour or imployment will serue to the one, any honest recreation will conduce to the other, so that it be moderate and sparing as the vse of meat & drinke, not to spend all their life in gaming playing & pastimes as too many Gentlemen doe, but to reuiue our bodies & recreate our Soules with honest sports: of which as there be diuers sorts, & peculiar to severall callings, ages, sexes, conditions, so there be proper for severall seasons, & those of distinct natures, to fit that variety of humors which is amongst them, that if one will not, another may: some in sommer, some in winter, some gentle, some more violent, some for the mind alone, some for the body & mind: (as to some it is both busines & a pleasant

h De mor. gent.

i Pollicrat. lib. 1. cap. 8.

k Idem Cariburiensis.

t Hist. lib. 1.

l Nemo desidet otiosus, ita nemo asinus more ad seram noctem laborat nam ea plusquam seruilis erumna, que tamen ubiq. plurimq. opificum vita est, exceptis Vtopiensibus, qui diem in 24 horas dividunt, sex duntaxat operi deputant, reliquum a somno & cibo euulsi, arbitrio permittitur.

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Reverm Bur.
gund. l. 4.

† Lussu hominem
deservi ad pala-
tium & lecto
aureali collocari,
&c mirari ho-
mo ubi se eo loci
videt.

m Quid inter-
est, inquit Lodo-
vicus Vives.
(epist. ad Fran-
cisc. Bar. ducem)
inter diem illius
& nostros ali-
quot annos, ni-
hil penitus, nisi
quod, &c.
n Hen. Stephan:
presat. Herodoti

recreation to ouersee Workemen of all sorts, to build, plot, proiect, make modell, cast vp accompts, &c.) some without, some within doores: new, old, &c. as the season serueth, and as men are inclined. It is reported of *Philippus Bonus*, that good Duke of *Burgundy* (by *Lod. Vives* in epist. and *Pont. t Heuter* in his history) that the said Duke, at the marriage of *Eleonora*, sister to the King of *Portingall* at *Bruges* in *Flanders*, which was solemnized in the deepe of winter) when as by reason of vnseasonable weather he could neither hawke nor hunt, and was now tired with cardes, dice, &c. and such other domesticall sports, or to see Ladies dance, with some of his courtiers, he would in the Euening walke disguised all about the Towne. It so fortun- ed, as he was walking late one night, hee found a country fellow dead drunke, snorting on a Bulke, t hee caused his followers to bring him to his Palace, and there stripping him of his old clothes, and attyring him after the court fashio, when he waked, hee and they were all ready to attend vp- on his excellency, perswading him he was some great Duke. The poore fellow admiring how he came there, was serued in state all day long, after supper he saw them dance, heard musicke, and the rest of those Court-like pleasures: but late at night, when he was well tipled, and againe fast a sleepe, they put on his old robes, and so conuayed him to the place where they first found him. Now the fellow had not made them so good sport the day before, as he did when he returned to himselfe, all the iest was, to see how he^m looked vpon it. In conclusion, after some litle admiration, the poore man told his friends he had seene a vision, constantly beleueed it, would not otherwise be perswaded, and so the iest ended. ⁿ *Antiochus Epiphanes* would often disguise himselfe, steale from his Court, and goe into Mer- chants, Goldsmiths, and other tradesmens shops, sit and talke with them, and sometimes ride, or walke alone, and fall aboard with any Tinker, Clowne, Seruing man, Carrier, or whomsoever he met first. Sometimes hee did *ex insperato*, giue a poore fellow mony, to see how he would look, or on set purpose, loose his purse as hee went, to watch who found it, and withall, how he would be affected, and with such obiects he was much de- lighted. Many such tricks are ordinarily put in practise by great men, to exhilarate themselues and others, all which are harmelesse iests, and haue their good vses.

† Quia. 12 si quis
animo fuerit af-
flictus aut aeger,
nec somnum ad-
mittens is mihi
videtur regione
stans talis ima-
ginis obliuisci
omnium posse
que humane
vite a: rocia &
difficilia accide-
re solent.

But amongst those exercises, or recreations of the minde within doores, there is none so generall, so aptly to be applyed to all sorts of men, so fit & proper to expell Idlenesse and Melancholy, as that of *Study*. *Studia senectutem oblectant, adolescentiam agunt, secundas res ornant, adversis perfugium & solatium prebent, domi delectant, &c.* finde the rest in *Tully pro Archia Poeta*. what so full of content, as to read, walke and see Mappes, Pictures, Statues, Iewels, marbles, which some so much magnifie, as those that *Phi- dias* made of old so exquisite and pleasing to be beheld, that as *Chrysostome* thinketh, if any man be sickly, troubled in mind or that cannot sleepe for griefe, and shall but stand ouer against one of *Phidias* Images, he will forget all care, or whatsoeuer else may molest him in an instant. There be those as much taken with *Michael Angelos*, *Raphael de Urbino*, *Francesco Francias* peices, and many of those Italian and Dutch painters, which were excellent in their a- ges, and esteeme of it as a most pleasing sight, to view those near Archite- ctures,

ures, Devices, Scutchions, coats of armes, read such bookes, to peruse old Coynes of feuerall sorts in a faire Gallery; artificiall workes, perspective glasses, old reliques, *Roman* Antiquities, variety of colours. A good Picture is *falsa veritas, & muta poesis*, and though (as *o Vives* saith) *artificialia delectant, sed mox fastidimus*, artificiall toyes please but for a time; yet who is he that will not be moued with them for the present. When *Achilles* was tormented and sad for the losse of his deare friend *Patroclus*, his mother *Thetis* brought him a most elaborate and curious Buckler made by *Fulcan*, in which were engrauen Sunne, Moone, Starres, Planets, Sea, Land, men fighting, running, riding, women scolding, hills, dales, townes, castles, brooks, rivers, trees, &c. with many pretty landskips, and perspective peeces: with sight of which he was infinitely delighted, and much eased of his griefe.

* *Continuo eo spectaculo captus delinito marore*

Oblectabatur, in manibus tenens dei splendida dona.

* *Iliad. 19.*

Who will not be affected so in like case, or to see those well furnished Cloisters and Galleries of the *Roman* Cardinals, so richly stored with all moderne Pictures, old Statues and Antiquities? *Cum se ——— spectando recreet simul & legendo*, to see their pictures alone and read the description as * *Boisardus* well addes, whom will it not affect? which *Bozins*, *Pomponius* † *Topogr. Rom. part. 1.* *Letus*, *Marlianus*, *Schoettus*, *Cavelerius*, *Ligorius*, &c. and hee himselfe hath hath well performed of late. Or in some Princes Cabiners, like that of the great Dukes in *Florence*, of *Felix Platerus* in *Basil*, or Noblemens houses, to see such variety of attires, faces, so many, so rare, and such exquisite peeces, of men, birds, beasts, &c. to see those excellent landskips, Dutch-workes, and curious cuts of *Sadlier* of *Prage*, *Albertus*, *Durer*, *Goltzius*, *Vrintes*, &c. such pleasant peeces of perspective, *Indian Pictures* made of feathers, *China* workes, frames, *Thaumaturgicall* motions, exoticke toyes, &c. Who is hee that is now wholly overcome with Idlenesse, or otherwise involved in a Labyrinth of worldly cares, troubles, and discontents, that will not bee much lightened in his minde by reading of some inticing story, true or fained, whereas in a glasse he shall obserue what our fore-fathers haue done, the beginnings, ruines, falls, periods of Common-wealths, private mens actions displayed to the life, &c. * *Plutarch* therefore calls them, *secundas mensas* † *Quod beuimus convivii legi solita.* *& bellaria*, the second course and junkets, because they were vsually read at Noblemens Feasts. Who is not earnestly affected with a passionate speech, well penned, an elegant Poem, or some pleasant bewitching discourse, which will draw his attention along with it? To most kinde of men it is an extraordinary delight to study. For what a world of bookes offers it selfe, in all subiects, arts, and sciences, to the sweet content and capacity of the Reader? In *Arithmetick*, *Geometry*, *Perspective*, *Opticke*, *Astronomie*, *Architecture*, *Sculpturâ*, *Picturâ*, of which so many and such elaborate Treatises are of late written, In *Mechanicks* and their misteries, *Military matters*, *Navigation*, † riding of horses, * fencing, swimming, gardening, planting, great Tomes of husbandry, Cookery, Fawkonry, Hunting, Fishing, Fowling, &c. with exquisite pictures, of all sports, games, and what not? In *Musick*, *Metaphysicks*, *Naturall* and *Morall Philosophy*, *Philology*, in *Policy*, *Heraldry*, *Genealogy*, *Chronology*, &c. they afford great Tomes, or those studies of † *Antiquity*, &c. * *quid subtilius Arithmetica inventionibus, quid iucundius Musica rationibus*

† *Topogr. Rom. part. 1.*

† *Quod beuimus convivii legi solita.*

† *Plutarch.*
* *Thibault.*

† As in traueiling, the rest goe forward and looke before them, an Antiquary alone looks round about him, seeing things past, &c. hath a pleat *Horiz.* *Ianus Bifrons.*
* *Cardan.*

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bus quid divinius Astronomicis, quid rectius Geometricis demonstrationibus. What so sure, what so pleasant? He that shall but see that Geometrical Towers of *Garezenda* at *Bologne* in *Italy*, the steeple and clocke at *Strasburrough*, will admire the effects of art, or that Engin of *Archimedes* to remoue the earth it selfe if he had but a place to fasten his instrument: *Archimedes* Coele, & rare devises to corriuare waters, musick instruments, & Trisillable *Eccho's* againe, againe, and againe repeated, with miriades of such. what vast Tomes are extant. In *Law*, *Physicke*, and *Divinity*, for profit, pleasure, practise, speculation, in verse or prose, &c. their names alone are the subiect of whole volumes, we haue thousands of Authors of all sorts, many great Libraries full, well furnished, like so many dishes of meat, serued out for seuerall palates, and he is a very blocke that is affected with none of them. Some take an infinite delight, to study the very languages wherein these bookes are written; *Hebrew*, *Greeke*, *Syriacke*, *Chalde*, *Arabicke*, &c. Me thinks it would well please any man to look vpon a Geographical Map, **suau animum delectatione allicere, ob incredibilem rerum varietatem & incunditatem, & ad pleniorum sui cognitionem excitare*, Chorographicall, Topographicall delineations, to behold as it were, all the remote Provinces, Townes, Citties of the World, and neuer to goe forth of the limits of his study, to measure by the Scale and Compasse, their extent, distance, examine their site. *Charles* the great as *Platina* writes, had three faire siluer tables, in one of which superficies was a large map of *Constantinople*, in the second *Rome* neatly engraued, in the third an exquisite description of the whole world, and much delight he tooke in them. What greater pleasure can there now bee, then to view those elaborate Maps, of *Ortelius*, *Mercator*, *Hondius*, &c. To peruse those bookes of Citties, put out by *Braunus*, and *Hogenbergius*. To read those exquisite descriptions of *Maginus*, *Munster*, *Merula*, *Boterus*, *Leander Albertus*, *Camden*, *Leo Afer*, *Adricomius*, *Nic. Gerbelius*, &c. Those famous expeditions of *Christoph. Columbus*, *Americus Vesputius*, *Marcus Polus* the *Venetian*, *Lod. Vertomannus*, *Aloysius Cadamustus*, &c. Those acurate diaries of *Portugals*, *Hollanders*, of *Bartison*, *Oliuer à Nort* &c. *Hacluits* voyages. *Pet. Martyres Decades*. *Benzo*, *Lerius*, *Linschotens* relations, those *Hodeporicons* of *Iod. à Meggen*, *Brocard* the Monke. *Bredenbachius*, *Io. Dublinius*, *Sands*, &c. to *Ierusalem*, *Aegypt*, and other remote places of the world: those pleasant Itineraries of *Paulus Hentzerus*, *Iodocus Sincerus*, *Eques Polonus*, &c. to read *Bellonius* obseruations, *P. Gillius* his suruaies; Those parts of *America*, set out, and curiously cut in Pictures by *Fratres à Bry*. To see a wellcut Herball, Hearbs, Trees, Flowres, Plants, all vegetalls expressed in their proper colours to the life, as that of *Mathiolus* vpon *Dioscorides*, *Delacampius*, *Lobel*, *Bauhinus*, and that last voluminous and mighty Herball of *Besar* of *Noremberge*, wherein almost every Plant is to his owne bignesse. To see Birds, Beasts, and Fishes of the Sea, Spiders, Gnats, Serpents, Flies, &c. all Creatures set out by the same Art, and truely expressed in liuely colours, with an exact description of their natures, vertues, qualities, &c. as hath been accurately performed by *Ælian*, *Gesner*, *Vlysses Aldrovandus*, *Bellonius*, *Rohndoletius*, *Hippolytus Salvianus*, &c. * *Arcana cæli, nature secreta, ordinem universi scire, maioris felicitatis & dulcedinis est, quam cogitatione quis assequi possit, aut mortalis sperare.* What more pleasing studies can there be then

* *Hondius.*
præfat. Mercatoris.

p *Atlas Geog.*

* *Cardan.*

then the Mathematicks, Theoricke, or Practicke parts? As to survey land, make mappes, modell, dials, &c. with which I was much ever delighted my selfe. *Talis est Mathematicum pulchritudo* (saith *q Plutarch*) *ut his indignum sit divitiarum phaleras istas & bullas, & puellaria spectacula comparari;* such is the excellency of these studies, that all those ornaments and childish bubbles of wealth, are not worthy to bee compared to them, *crede mihi* (saith one) *extingui dulce erit Mathematicarum artium studio.* I could even live and dye with such meditations, and take more delight, true content of minde in them, then thou dost in all thy wealth and sport, how rich focuer thou art. The like pleasure there is in all other studies, to such as are truly addicted to them, *ea suauitas* (one holds) *ut cum quis ea degustaverit, quasi poculis Circeis captus, non possit unquam ab illis divelli;* the like sweetnesse, which as *Circes* cup bewitcheth a student, hee cannot leaue off, as well may witnes those many laborious houres, dayes and nights, spent in the voluminous Treatises written by them; the same content. *Julius Scaliger* was so much affected with Poetry, that hee brake out into a patheticall protestation, he had rather be the author of 12 verses in *Lucan*, or such an ode in *Horace*, then Emperour of Germany. *Nicholas Gerbelius* that good old man, was so much ravished with a few Greeke Authors restored to light, with hope and desire of enjoying the rest, that he exclaimes forthwith, *Arabibus atq; Indis omnibus erimus ditiores;* we shall be richer then all the *Arabicke* or *Indian* princes, of such * esteeme they were with him, incomparable worth and value. *Seneca* prefers *Zeno* & *Chrysippus*, two doting *Stoicks* (he was so much enamored on their workes) before any Prince or Generall of an Army, and *Orontius* the Mathematician so farre admires *Archimedes*, that he calls him, *Divinum & homine maiorem*, a petty God, moore then a man, and well he might for ought I see, if you respect fame or worth. *Pindarus* of *Thebes* is as much renowned for his Poems, as *Epaminondas*, *Pelopidas*, *Hercules* or *Bacchus*, his fellow cittizens for their warlike actions, *& si famam respicias, non pauciores Aristotelis quam Alexandri meminerunt* (as *Cardan* notes) *Aristotle* is more knowne then *Alexander*, for we haue a bare relation of *Alexanders* deeds, but *Aristotle totus vivit in monumentis*, is whole in his workes: yet I stand not upon this, the delight is it, which I aime at, so great pleasure, such sweet content there is in study. ^u *King IAMES* 1605, when he came to see our University of *Oxford*, and amongst other *Aedifices*, now went to view that famous Library, renewed by *St Thomas Bodley*, in imitation of *Alexander*, at his departure brake out into that noble speech, If I were not a King, I would be an University man; * And if it were so that I must be a Prisoner, if I might haue my wish, I would desire to haue no other Prison then that Library, and to be chained together with so many good Authors. So sweet is the delight of study, the more learning they haue (as he that hath a drop sicke, the more hee drinks the thirstier he is) the more they couet to learne, and the last day is prioris discipulus, harsh at first learning is, *radices amarae*, but *fructus dulces*, according to that of *Isocrates*, pleasant at last; the longer they live, the more they are enamoured with the Muses. *Heinsius* the keeper of the Library at *Leiden* in *Holland*, was mewed up in it all the yeare long, and that which to thy thinking should haue bred a loathing, caused in him a greater liking.

q Lib. de cupid. divitiarum.

x Leon digges

presat ad perpet. prognost.

† Cardan presat rerum var. t.

‡ Plus capio voluptatis, &c.

† Poetices lib.

† Lib. 3. Ode 9.

Donec gratus eram tibi &c.

† De Pelopore. lib. 6 de scrip. Graec.

** Quos si integros haberemus;*

Dii boni quos oportet, quos thelaurosteneremus.

u Haack irake. muse regnantes

x Si unquam mihi in fati sit,

ut captivus ducar, si mihi daretur optio, hoc

cuperem carcere concludi, his catenis illigari,

cum hisce captivis concatenatis aetatem agere.

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c Epist. Primiero Plerumq; in qua simulacridem posuit. foribus pessulum abdo, ambitio. nens autem amorem, libidinem, &c. excludo, quorum parens est ignavia, impenia nutrit, & in ipso eternitatis gremio, inter tot illustres animas sedem mihi sumo, cum ingenti quidem animo, ut subinde magnatum me miserescat, qui felicitatem hanc ignorant.
* Chil. 2. Cent. 1. adag 1.

Y I no sooner (saith he) come into the Library, but I bolt the doore to me excluding lust, ambition, avarice, and all such vices, whose nurse is idleness the mother of Ignorance, and Melancholy herselfe, and in the very lap of eternity, amongst so many divine soules, I take my seat, with so lofty a spirit and sweet content, that I pittie all our great ones, and rich men that know not this happiness. I am not ignorant in the meane time (notwithstanding this which I haue said) how barbarously and basely for the most part our ruder gentry esteeme of libraries and bookes, how they neglect and contemne so great a treasure, so inestimable a benefit, as *Aesops* Cocke did the Iewell he found in the dunghill; & all through error, ignorance and want of education. And 'tis a wonder withall to obserue how much they will vainely cast away in vnecessary expences *quot modis pereant* (saith* *Erasmus*) *magnatibus pecunia, quantum absument alea, scorta, computationes, profectiones non necessarie, pompe, bella quesita, ambitio, colax, morio, ludio, &c.* what in hawkes, hounds, lawsuites, vaine building, gurmundizing, drinking, sports, plays, pastimes, &c. If a well minded man to the muses should iue to some of them for an exhibition, to the farther maintenance or enlargement of such a worke, be it Colledge, Lecture, Library, or whatsoeuer else may tend to the advancement of Learning, they are so vnwilling, so auerse, they had rather see these which are already, with such cost and care erected, vtterly ruined, demolished or otherwise employed, for they repine many & grudge at such gifts and reuenues so bestowed; and therefore it were in vaine, as *Erasmus* well notes, *vel ab his, vel à negotiatoribus qui se Mammona dediderunt, improbum fortasse tale officium exigere*, to sollicite or aske any thing of such men that are likely damd to riches; to this purpose. For my part I pittie these men, *stultos iubeo esse libenter*, let them goe as they are, in the catalogue of *Ignoramus*. How much on the other side, are all wee bound that are schollers to those Munificent *Ptolomies*, bountifull *Mæcenates*, heroicall Patrons, diuine spirits, ----* *qui nobis hæc otia fecerunt, namq; erit illi mihi, semper Deus*---- that haue prouided for vs so many well furnished Libraries as well in our publike Academies in most Citties, as in our private Colledges. How shall I remember † *S^t Thomas Bodley*, amongst the rest, * *Otho Nicholson*, and the right reuerend *Iohn Williams* Lord Bishop of *Lincolne* (with many other pious acts) who besides that at *S^t Johns Colledge* in *Cambridge*, that in *Westminster*, is now likewise in *Fieri* with a library at *Lincolne* (a noble president for all corporate townes and Citties to imitate) *O quam te memorem (vir illustrissime quibus elogijs?* But to my taske againe.

† Founder of our publike library in Oxon.
* Ours in Christchurch Oxon.

Whosoever he is therefore that is ouerrunne with solitarinesse, or carried away with pleasing melancholy and vaine conceits, and for want of imployment knowes not how to spend his time, or crucified with worldly care, I can prescribe him no better remedy then this of study, to compose himselfe to the learning of some art or science. Provided alwaies that his malady proceede not from ouermuch study, for in such cases he addes fuell to the fire, and nothing can be more pernicious; let him take heed he doe not ouerstretch his wits, and make a *Skeleton* of himselfe; or such inamoratoes as read nothing but play-bookes, Idle Poems, Iests, *Amadis de Gaul*, the *Knight of the Sun*, the *seauen Champions*, *Palmerin de Oliva*, *Huon of Burdeaux*, &c. Such many times proue in the end as mad as *Don Quixot*. Study is onely

only prescribed to those that are otherwise idle, troubled in minde, or carried headlong with vaine thoughts and imaginations, to distract their cogitations (although variety of study, or some serious subiect would doe the former no harme) and divert their continuall meditations another way. Nothing in this case better then study, *semper aliquid memoriter ediscant*, faith *Piso*, let them learne something without booke, transcribe, translate, &c. Read the Scripture which *Hyperius lib. 1. de quotid. script. lec. fol. 77.* holds available of it selfe, *the minde is erected thereby from all worldly cares, and hath much quiet and tranquillity.* 'Tis the best *Nepenthe*, surest cordiall, sweetest alterative, present it diuenter: For neither as *Chrysostome* well adds, those boughs and leaues of trees, which are plashed for cattle to stand vnder, in the heat of the day, in summer, so much refresh them with their acceptable shade, as the reading of the Scripture doth recreate; and comfort a distressed soule, in sorrow and affliction. Paul bids pray continually, *quod cibus corpori, lectio animæ facit*, faith *Seneca*, as meat is to the body, such is reading to the soule. *a To be at leasure without bookes is another hell, and to be buried alive.* *b Cardan* calls a Library the Physicke of the Soule, *c Divine authors* fortifie the minde, make men bold and constant, and (as *Hyperius* addes) godly conference will not permit the minde to be tortered with absurd cogitations. *Rhasis* inioynes continuall conference to such melancholy men, perpetuall discourse of some history, tale, poeme, newes, &c. *alternos sermones edere ac bibere, æque iucundum quam cibos, siue potus*, which feeds the mind as meat and drinke doth the body, and pleaseth as much: And therefore the said *Rhasis* not without good cause would haue some body still talke seriously, or dispute with them, and sometimes *d to cavill and wrangle* (so that it break not out to a violent perturbation) for such altercation is like stirring of a dead fire to make it burne a fresh, it whets a dull spirit, and will not suffer the mind to be drowned in those profound cogitations, which melancholy men are commonly troubled with. *e Ferdinand* and *Alphonfus* Kings of Arragon and Sicily, were both cured by reading the history, one of *Curtius*, the other of *Livy*, when no prescribed physicke would take place. *f Camerarius* relates as much of *Laurence Medices*. Heathen Philosopher are so full of diuine precepts in this kinde, that as some thinke they alone are able to settle a distressed mind. *g Sunt verba & voces quibus hunc lenire dolorem, &c. Epictetus*, *Plutarch*, & *Seneca*, qualis ille, quæ tela, faith *Lipsius*, *adversus omnes animi calidus administrat, & ipsam mortem, quomodo vitia eripit, infert virtutes?* when I read *Seneca*, *h me* thinks I am beyond all humane fortunes, on the top of a hill above mortality. *Plutarch* faith as much of *Homer*, for which cause belike *Niceratus* in *Xenophon*, was made by his parents to conne *Homers Iliads* and *Odysses* without booke, *ut in virum bonum evaderet*, as well to make him a good and honest man, as to avoide idlenesse. If this comfort may be got by Philosophy, what shall be had from Divinity? What shall *Austin*, *Cyprian*, *Gregory*, *Bernards* diuine meditations afford vs?

*Qui quid sit pulchrum, quid turpe, quid vile, quid non
Plenus & melius Crisippo & Crantore dicunt.*

Nay what shall the Scripture it selfe? Which is like an Apothecaries shop, wherein are remedies for all infirmities of minde, purgatives, cordials, alteratives, corroboratives, lenitives, &c. *Euer* disease of the soule, faith *i Austin*

z Animus elevatur inde a curis, multa quiete & tranquillitate fruens
1 Hom. 4. de panit. nra. Nā neg, a bonum come pro pecurum tugu. is f. etc., meritis per ætatem, optabilem exhibentes vmbra, oves ita reserunt ac Scripturarum lectio afficiat amore animas solatur & recreat.

a Oium fin: lictus mors est, & vivi hominis sepultura. Seneca, b Cap 99. l. 17. de rec. var.

c Fortem reddunt animum: & constantem & prium colloquium non permittit animum. absurda cogitatione torqueri.

d Altercationibus utantur, que non permittunt animum submergi profundis cogitationibus, de quibus otiose cogitat & tristatur in iis.

e Bodin. prefat. ad meth. hist. f Optum sub. cist cap. 15.

g Hor.

h Facendum est cacumine Olympi constitutus supra ventos & procellas, & om. es res humanas.

i In Ps. 36. omnis morbus animi in scriptur. a habet medicinā, tantum opus est, ut qui sit aeger, non recuset potionem, quam Deus temperavit.

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* In morall, Speculum, quo nos inueneri possumus.

1 Hom 28. ut in cantatione virius fegatur, ita lectione malum, m iterum aliquid iterum monco, ut animâ sacre scrip. lectione occupes.

Masticat diuini pabulum meditatio.

* Ad 2. Definie 2 elem. In disciplinis humanis nihil præstantius reperitur:

quippe miracula quedam numerorum eruit tam abstrusa & recondita, tanta nihilominus facilitate & voluptate, ut, &c.

† Which Contained

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waight of brasfe

* Vide Claviū in Comm de Sacrobosc.

† Cap. 4 & 5

hath a peculiar medicine in the Scripture, this onely is required, that the sickemant take but the potion which God hath already tempered. * Gregory calls it a Glasse wherein we may see all our infirmities, *ignitum colloquium*. Psalm. 118. 140. ¹ Origen a Charme. And therefore Hierome prescribes Rusticus the Monke, ^m continually to read the Scripture, and to meditate on that which he hath read: for as mastication is to meat, so is meditation on that which we read. I would for these causes wish him that is melancholy, to vse both humane and diuine authors, voluntarily to impose some taske vpon himselfe, to diuert his melancholy thoughts: To study the art of memory, *Cosmus Rosselinus*, *Pet. Ravennas*, *Scenkelius detectus*, &c. that will aske a great deale of attention: or let him demonstrate a proposition in *Euclide* in his five last bookes, extract a square root, or study *Algebra*. Then which as * *Clavius* holds, in all humane disciplines nothing can be more excellent and pleasant, so abstruse and recondite, so bewitching, so miraculous, so ravishing, so easie withall and full of delight, *omnem humanum captum superare videtur*. By this meanes you may define *ex vngue leonem*, as the diuerbe is by his thumbe alone the bignesse of *Hercules*, or the true dimensions of the great [†] *Colossus*, *Salomons Temple*, and *Domitians Amphitheater* out of a little part. By this art you may contemplate the variation of the 23 letters, which may be so infinitely varied that the words complicated and deduced thence will not be contained within the compasse of the firmament, ten words may be varied 40320 seuerall waies: by this art you may examine how many men may stand one by another in the whole superficies of the earth, some say 14845680000000 assignando singulis possum quadratum, how many men, supposing all the world as habitable as *France*, as fruitfull and so long liued may be borne in 6000 yeares, and so may you demonstrate with * *Archimedes* how many Sandes the masse of the whole world might containe if all sandy, if you did but first know how much a small cube as bigge as a Mustard-seede might hold, with infinite such. But in all nature what is there so stupend as to examine and calculate the motion of the Planets, their magnitudes, apogeums, perigeums, exentricities, how farre distant from the earth, the bignesse, thicknesse, compasse of the Firmament, each starre, with their diameters, and circumference apparent area, superficies, by those curious helps of glasses, astrolabes, sextants, quadrants, of wich *Tycho Brahe* in his mechanicks, opticks (diuine opticks) *Arithmeticke*, *Geometry* & such like arts and instruments. What so intricate and pleasing withall as to peruse and practise *Heron Alexandrinus* workes, *de spiritalibus*, *de machinis bellicis*, *de machinâ se mouente*. *Iordani Nemorarij de ponderibus* proposit. 13. that pleasant Tract of *Machometes Brageddinus de superscicierum Diuisionibus*, *Apollonius Conicks*, or *Commandinus* labours in that kinde, *de centro gravitatis*, with many such Geometricall Theorems, and Problems. Those rare instruments and mechanicall inuentions of *Iac. Bessonius*, and *Cardan* to this purpose, with many such experiments intimated long since by *Roger Bacon* in his Tract de [†] *Secretis artis & natura*, as to make a Charriot to moue sine animal, diuing botes, to walke on the water by art, and to fly in the ayre, to make seuerall Cranes and pullies, quibus homo trahat ad se mille homines, lift vp and remoue great weights, Mills to moue themselves, *Archita's Doue*, *Albertus Brasen head*, and such *Thaumaturgicall* workes. But especially to doe

doe strange miracles by Glasses, of which *Proclus* and *Bacon* writ of old, burning glasses, multiplying glasses, perspectiues, *ut unus homo appareat exercitus*, to see a farre off, to represent solid bodies by Cylindeis and Concaues, to walke in the aire, *ut veraciter videant* (saith *Bacon*) *aurum & argentum & quicquid aliud volunt, & quum veniant ad locum visionis nihil inueniant*, which glasses are much perfected of late by *Baptista Porta* and *Galileus*, and much more is promised by *Maginus* and *Midorgius*, to be performed in this kinde. *Otoconsticons* some speak of to intend hearing as the other doe sight; *Marcellus Vrencken* an *Hollander* in his Epistle to *Burgravius*, makes mention of a friend of his that is about an instrument, *quo videbit quæ in altero Horizonte sint*. But our *Alcumists* meethinks and *Rosie-Crosse* men afford most rarities, and are fuller of experiments: they can make gold, separate and alter^r mettals, extract oyles, saltes, lees, and doe more strange workes then *Geber*, *Lullius*, *Bacon*, or any of those Ancients. *Crollius* hath made after his master *Paracelsus*, *aurum fulminans*, or *aurum volatile*, which shall imitate thunder and lightning, and crack lowder then any Gunpowder, *Cornelius Dribla* a perpetuall motion, inextinguible lights, *linum non ardens*, with many such feats, see his booke *de naturâ elementorum*, besides haile, wind, snow, thunder, lightning, &c. those strange fire-workes, diuelish pettards and such like warlike machinations deriued hence, of which read *Tartalea* and others. *Ernestus Burgravius* a disciple of *Paracelsus* hath published a discourse in which he specifies a lampe to be made of mans blood, *Lucerna vitæ & mortis Index*, so he termes it, which Chimically prepared 40 daies, and afterward kept in a glasse, shall shew all the accidents of his life, *si lampas hic clarus, tunc homo hilaris & sanus corpore & animo, si nebulosus & depressus malè afficitur, & sic pro statu hominis variatur, unde sumptus sanguis*, and which is most wonderfull, it dies with the party, *cum homine perit & evanescit*, the lamp and the man whence the blood was taken, are extinguished together. The same Author hath another Tract of *Mumia* (all out as vaine and prodigious as the first) by which hee will cure most diseases, and transerre them from a man to a beast, by drawing blood from one and applying it to the other, *vel in plantam derivare*, and an *Alexipharmacum*, of which *Roger Bacon* of old in his Tract *de retardanda senectute*, to make a man young againe, liue three or foure hundred yeares. Besides *Pannaceas*, *Martiall Amulets*, *unguentum armorium*, balsomes, strange extracts, elixars, and such like magico-magneticall cures. Now what so pleasing can there be as the speculation of these things, to read and explaine such experiments, or if a man be more mathematically giuen, to calculate, or peruse *Napiers Logarithmes*, or those tables of artificiall † *Sines* and *Tangentes*, not long since set out by mine old Collegiate, good friend, and late fellow-Student of *Christ-Church* in *Oxford*, Mr * *Edmund Gunter*, which wil performe that by addition and subtraction onely, which heretofore *Regiomontanus* Tables did by Multiplication and Division, or those elaborate conclusions of his † *Sector Quadrant* and *Crossestaffe*. Or let him that is melancholy calculate Sphericall Triangles, cast a Nativity, which howsoeuer some taxe, I say with * *Garceus*, *dabimus hoc petulantibus ingenijs*, wee will in some cases allow: or let him make an *Ephemerides*, read *Suisset* the Calculators works, *Scaliger de emendatione temporum*, and *Petavius* his aduersary, till he vnderstand

† *Distancias colorum* (sola) optima diiudicat.

† Printed at London, Anno 1620.

* Late Astronomy reader at *Gresham Colledge*.

† Printed at London by *William Jones* 1623

* *Præfat. Meth. Astr.*

n Tot tibi sunt
dores virgo, quot
sydera caelo.
* Da pie Christe
Urbi bona sit
pax tempore
nostro.

stand them, peruse subtile *Scotus* and *Suarez* Metaphysicks, or Schoole Divinity, *Oceam*, *Thomas Entisberus*, *Durand*, &c. If those other doe not affect him, he may apply his minde I say to *Heraldry*, *Antiquity*, inuent Impresses, Emblemes; make *Epithalamiums*, *Epitaphs*, *Elegies*, *Epigrams*, *Palindrona Epigrammata*, *Anagrams*, *Chronograms*, *Acrosticks*, vpon his friends names: or write a Comment vpon *Alia Lalia Crispis*, as many idle fellows haue assayed; and rather then doe nothing, vary aⁿ verse a thousand waies with *Putean*, so torturing his wits, or as *Rainnerus* of *Luneburge*, * 2150 times in his *Proteus poeticus*, or *Scaliger*, *Chrysolithus*, *Cleppisus*, and others haue in like sort done. If such voluntary tasks, pleasure and delight, or crabbednesse of these studies, will not yet divert their idle thoughts, and alienate their imaginations, they must be compelled, saith *Christophorus à Vega*, *cogit debent*, lib. 5. cap. 14. Vpon some mulct, if they performe it not, *quod ex officio incumbat*, losse of credit or disgrace, such as are our publike Vniuersity exercises. For, as he that plaies for nothing, will not heed his game; no more will voluntary imployment, so thoroughly affect a Student, except he be very intent of himselfe, and take an extraordinary delight in the study, about which he is conuersant. It should be of that nature his businesse, which *volens nolens* hee must necessarily vndergoe, and without great losse, mulct, shame, or hinderance he may not omit.

Now for women instead of laborious studies, they haue curious Needle-workes, Cut-workes, spinning, bone-lace, and many pretty devises of their ownemaking, to adorne their houses, Cushions, Carpets, Chaires, Stooles, (for she eats not the bread of idlenesse, *Prov. 31. 27.*) confections, conserues, distillations, &c. which they shew to strangers,

† Chalonerus
Lib. 9. de Rep.
Ang.

* Hortus Coronarius, medicus
& culinaris
&c.

o Tom. 1. de sanit. tuend. Qui rationem corporis non habent, sed cogunt mortalem immortalis terrestrem et heretice equalem prestare industriam, Ceterum ut Camelo visu venit, quod ei hos praedixerat, cum eidem seruirent domino & parte oneris levare illum Camelus recusasset paulo post, & ipsius cutem, & totum onus coegeretur gestare (quod mortuo bove impleum) Ita animo quoque contingit, dum defuncto corpori, &c.

† Ipsa comes praesensq; operis venientibus ultro
Hospitibus monstrare solet, non segniter horas
Contestata suis, sed nec sibi deperisse.

Which to her guests she shewes, with all her pelfe,
Thus farre my maides, but this I did my selfe.

This they haue to busie themselves about, household offices, &c. neate gardens full of exotick, vericoloure, diuersly varied, sweet smelling flowres, & plants in all kindes, which they are most ambitious to get, curious to preserve and keepe, proud to possesse, and much many times bragge off. Their merry meetings & frequent visitations, mutuall inuitations in good townes, I voluntarily omit, which are so much in vse, gossiping among the meaner sort, &c. old folkes haue their beades; an excellent invention to keepe them from idlenesse, that are by nature melancholy, and past all affaires, to say so many *Paternosters*, *Avemaries*, *Creedes*, if it were not prophane and superstitious. In a word, body and minde must be exercised, not one, but both, and that in a mediocrity: otherwise it will cause a great inconvenience. If the body be ouer-tyred, it tires the minde. The minde oppresseth the body, as with students it oftentimes falls out, who (as *Plutarch* obserues) haue no care of the body, but compell that which is mortall, to doe as much as that which is immortal: that which is earthly, as that which is ethereall. But as the Oxetyred, told the Camell, (both seruing one master) that refused to carry some part of his burden, before it were long, hee should bee compelled to carry all his packe, and skinned to boot (which by and by, the Ox being dead fell out) the body may

may say to the Soule, that will giue him no respite or remission : a little after, an
 ague, Vertigo, Consumption, seaseth on them both, all his study is omitted, and
 they must be compelled to bee sicke together : Hee that tenders his owne good
 estate, and health, must let them drawe with equall yoake, both alike, p that
 so they may happily enioy their wished health.

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p^r Vi pulchram
 illam & amabi-
 lem sanitatem
 praestemus.

MEMB. 5.

Waking and terrible dreames rectified.

AS Waking that hurts, by all meanes must bee avoided, so sleepe
 which so much helps, by like waies, q must be procured, by nature
 or art, inward or outward medicines, and to be protracted longer then
 ordinary, if it may be, as being an especiall helpe. It moystens and
 fattens the body, concocts, and helps digestion (as we see in Dormice, and
 those Alpine Mice that sleepe all Winter) which Gesner speakes of, when
 they are so found sleeping vnder the snow in the dead of Winter, as fat as
 butter. It expells cares, pacifies the minde, refresheth the weary limbes after
 long worke,

q Interdicende
 Vigilie, somni
 paulo longiores
 conciliandi. Al-
 tomarius cap. 7.
 somnus supra
 modum prodest,
 quovismodo conciliandus Piso.
 x Ouid.

• Somne quies rerum, placidissime somne deorum,

Pax animi, quem cura fugit, qui corpora duris

Fessa ministerijs mulces reparasq; labori.

Sleepe rest of things, O pleasing Diety,

Peace of the Soule, which cares dost crucifie,

Weary bodies refresh and mollifie. The chiefeft thing in all

Physicke * Paracelsus calls it, omnia arcana gemmarum superans & metallo-
 rum. The fittest time is t two or three houres after supper, when as the meat is
 now settled at the bottome of the stomacke, and 'tis good to lye on the right side
 first, because at that site the liuer doth rest vnder the stomacke, not molesting
 any way but heating him as a fire doth a kettle, that is put to it. After the
 first sleepe 'tis not amisse to lye on the leaft side, that the meat may the better
 descend: and sometimes againe on the belly, but neuer on the backe. Seauen
 or eight houres is a competent time for a melancholy man to rest, as Crato
 thinks; but as some doe, to lye in bed and not sleepe, a day or halfe a day to-
 gether, to giue assent to pleasing conceits and vaine imaginations, is many
 waies pernicious. To procure this sweet moistning sleepe, is best to take a-
 way the occasions (if it be possible) that hinder it, and then to vse such in-
 ward or outward remedies, which may cause it. Constat hodie (saith Boissar-
 dus in his Tract de magia cap. 4.) multos ita fascinari vt noctes integras
 exigant insomnes, summâ inquietudine animorum & corporum, many cannot
 sleepe for witches & fascinations, which are too familiar in some places, they
 call it, dare alicui malam noctem. But the ordinary causes are heat and dri-
 nesse which must first be remoued, a hot and dry braine neuer sleepest well,
 griefe, feares, cares, expectations, anxieties, great busineses, t In aurem
 vtramq; otiose vt dormias, and all violent perturbations of the mind must in
 some sort be qualified, before we can hope for any good repose. Hee that
 sleeps in the day time, or is in suspense, feare, any way troubled in minde,
 or goes to bed vpon a full u stomacke, may neuer hope for quiet rest in the
 night

* In Hippoc.
 Aphorif.
 Crato conf. 21.
 lib. 2 duabus aut
 tribus horis post
 cenam, quum
 iam cibvs ad
 fundum ventri-
 culi resederit,
 primum super
 latere dextra
 quiescendum,
 quod in tali de-
 cubitu iecur sub
 ventriculo qui-
 escat, non gra-
 uans sed cibum
 calfaciens, per-
 inde ac ignis
 lebetem qui illi
 admouetur, post
 primum (omni
 quiescendum la-
 tere sinistro, &c.
 x Sapius accidit
 melancholicis vt
 nimium exsiccato
 cerebro vigi-
 lis attenuentur
 Ficinus l. 1. c. 29
 t Ter.
 vt sit nocte
 levis sit tibi ca-
 na brevis.

284 night, *nec enim meritoria somnos admittunt*, as the * Poet saith, Innes & such
 x *Lucan. Sat. 3.* like troublesome places are not for sleepe, one calls Ostler, another Tapster:
 one cries and shoutes, another sings, whoops, hollowes,

† *Hor. Ser. lib. 1*
Sat. 5.

—† *absentem cantat amicam,*

Multâ prolutus vappâ nauta atq; viator.

y *Sepositis curis*
omnibus quan-
tum fieri potest
una cum vesti-
bus, &c. Kirkst.
 z *Ad horam*
somniaures sua-
um cantibus
& sonis delivre.
 a *Letitio incun-*
dant sermo, ad
quem attentior
animus conver-
titur, aut aqua
ab alto in subie-
ctum peluim de-
labatur, &c.
Ovid.

b *Secis forbitio.*

c *Attenuat me-*
lancholiam, &
ad conciliandum
somnam iuvat.
 d *Quod fieri a-*
cetum conveni-
at.

e *Cont. 1. tract. 9.*
meducandum de
aceto.

f *Sect. 5. memb.*
 1. *Subsect. 6.*

g *Lib. de somn.*
tuenda.

h *1. Som. Scip.*
fit enim fere vi
cogitationes no-
stra & sermones
parians aliquid
in somno, quod
de Hancra scri-
bit Ennius de
quod videtur e-
sset. Tunc vigiliis
quod cogitare
& loqui.

Who not accustomed to such noyses can sleepe amongst them? He that wil
 intend to take his rest must goe to bed *animo securo, quieto & libero*, with a
 y secure and composed minde, in a quiet place: *omnia noctis erunt placida*
compôsta quiete: and if that will not serue, or may not bee obtained, to seeke
 then such meanes as are requisite. To lie in cleane linnen and sweet, before
 he goes to bed or in bed to heare z sweet Musicke, which *Ficinus* commends
lib. 1. cap. 24. or as *Iobertus med. pract. lib. 3. cap. 10.* a to read some pleasant
Author till he be asleepe, to haue a bason of water still dropping by his bed side,
 or to lie neare that pleasant murmure, *lene sonantis aqua*, Some flood-gates,
 arches, fals of water, like London Bridge, or some continueate noile which
 may benum the senses, *lenis motus, silentium & tenebræ, tum & ipsa volun-*
tas somnos faciunt, as a gentle noyse to some procures sleepe, so, which *Ber-*
nardinus Tilesius lib. de somno well obserues, silence, in a darke roome, and
 the will it selfe, is most available to others. *Piso* commends frications, *An-*
drew Borde a good draught of strong drinke before one goes to bed, *Isay*, a
 nutmeg and ale, or a good draught of muscadine, with a tost and nutmeg, or
 a posset of the same, which many vse in a morning, but mee thinkes for such
 as haue dry braines, are much more proper at night, some prescribe a^b sup
 of vineger as they goe to bed, a spoonfull saith *Atius Tetrabib. lib. 2. ser.*
2. cap. 10. lib 6. cap. 10. Aegineta lib. 3. cap. 14. *Piso*, a little after meat, c be-
 cause it rarifies melancholy, and procures an appetite to sleepe. *Donat. ab Alto-*
mar. cap. 7. and *Mercurialis* approue of it, if the malady proceed from the
 d Spleene. *Salust. Salvian. lib. 2. cap. 1. de remed. Hercules de Saxoniâ in Pan.*
Albanus Montaltus de morb. capitis, cap. 28. de Melan. are altogether a-
 gainst it. *Lod. Mercatus de inter Morb. cau. lib. 1. cap. 17.* in some cases doth
 allow it. e *Rhasis* seemes to deliberate of it, though *Simeon* commend it (in
 sawce peradventure) he makes a question of it: as for bath, fomentations,
 oyles, potions, simples or compounds, inwardly taken to this purpose, f I shall
 speake of them elsewhere. If in the midst of the night when they lie awake,
 which is vsfull to tossie and tumble, and not sleepe, g *Ranzovius* would haue
 them, if it be in warme weather, to rise and walke three or foure turnes (till
 they be cold) about the chamber, and then goe to bed againe.

Against fearefull and troublesome dreames, *Incubus* and such inconueni-
 ences, wherewith melancholy men are molested, the best remedy is to eat a
 light supper, and of such meats as are easie of digestion, no Hare, Venison,
 Beefe, &c. not to lie on his backe, not to meditate or thinke in the day time
 of any terrible obiects, or especially talke of them before hee goes to bed.
 For as he said in *Lucian* after such conference, *Hecate somnare mihi videor*,
 I can thinke of nothing but Hobgoblins: and as *Tully* notes, h for the most
 part our speeches in the day time, cause our phantasie to worke vpon the like in
 our sleepe, which *Ennius* writes of *Homer*:

Et canis in somnis leporis vestigia latrat,

As a dogge dreames of an Hare, so doe men, on such subiects, they thought
 on

on last.

* *Somnia quæ mentes ludunt volitantibus umbris,
Nec delubra deum, nec ab æthere numina mittunt,
Sed sibi quisq. facit, &c.*

For that cause when *Ptolomy* King of *Egypt* had posed the 70 interpreters in order, and asked the nineteenth man, what would make one sleepe quietly in the night, he told him, *the best way was to haue diuine and celestially meditations, and to vse honest actions in the day time.* *Lod Vives* wonders how Schoolemen could sleepe quietly, and were not terrified in the night, or walke in the darke they had such monstrous questions, and thought of such terrible matters all day long. They had need amongst the rest to sacrifice to God *Morpheus*, whom *Philostatus* paints in a white and black coat, with a horne and I vory box full of dreames, of the same colours, to signify good and bad. If you will know how to interpret them, read *Artemidorus*, *Sambucus* and *Cardan*, but how to helpe them, I must referre you to a more conuenient place.

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* *Ariste. lib. 1.
k Optimum de
calestibus & ho-
nestis meditari.
& ea facere.
l Lib. 3. de causis
corr. art. tam
mira monstra
questionum se-
pe nascuntur in-
ter eos, ut mirer
eos interdum in
somnia non ter-
reri, aut de illis
in tenebris au-
dire verba facere,
adeo res sunt
monstruosæ.
m Item lib. 1.
n Sect. 5. Memb.
1. Subst. 6.*

MEMB. 6. SUBSECT. 1.

*Perturbations of the mind rectified. From himselfe,
by resisting to the utmost, confessing his
griefe to a friend, &c.*



Who soeuer he is that shall hope to cure this malady in himselfe or any other, must first rectifie these passions and perturbations of the minde, the chiefest cure consists in them. A quiet mind is that

voluptas, or Summum bonum of Epicurus, non dolere, curis vacare,

animo tranquillo esse, not to grieue, but to want cares, and haue a quiet

soule is the only pleasure of the World, as Seneca truly recites his opinion,

not that of eating and drinking, which iniurious Aristotle maliciously puts

vpon him, and for which he is still mistaken, male audit & rapulat, slandered

without a cause, and lashed by all posterity. Feare and Sorrow therefore

are especially to be avoided, and the mind to be mitigated with mirth, constan-

cy, good hope; vaine terror, bad objects are to be remoued, and all such persons

in whose companies they be not well pleased. Gualter Bruch. Fernelius consil.

43. Mercurialis consil. 6. Piso, Tacchinus cap. 15. in 9. Rhasis, Capivaccius,

Hildesheim, &c. all inculcate this as an especiall meanes of their cure, that

their mindes be quietly pacified, vaine conceits diuerted, if it be possible, with

terrors, cares, fixed studies, cogitations, and whatsoeuer it is that shall any

way molest or trouble the Soule, because that otherwise there is no good to

be done. The bodies mischiefs, as Plato proues, proceed from the soule: and

if the mind be not first satisfied, the body can neuer be cured. Alcibiades iauces

*(saith * Maximus Tyrius) and is sicke, his furious desires carry him from*

Lycæus to the pleading place, thence to the Sea, so into Sicily, thence to La-

cedæmon, thence to Persia, thence to Samos, then againe to Athens; Critias

tyrannizeth ouer all the citty, Sardanapalus is loue-sicke, these men are ill

affected all, and can neuer be cured, till their mindes be otherwise qualified.

o Animi perturbaciones summe fugiende, metus potissimum & tristitia, eorumq. loco animus de muliendis hilaritate, animi constantia, bona spe remouendi terrores, & eorum consortium quos non probant. p Phrasia eorum placide subvertende, terrores ab animo remouendi. q Ad omni fixa cogitatione quocumque auertantur. r Causa mala corporis ab animo procedunt, quæ nisi curantur, corpus curari minime potest. Charmid.

* Disputat. An moris grauiores corporis an animi. S. 1. o interpret. et ipsum si q. a furore, rapitur à Lyco in concionem, à Coni. ne al. mare, à m. in Siciliam. &c.

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Crato therefore in that often cited Counsell of his for a Noble man his patient, when he had sufficiently informed him in diet, aire, exercise, Venus, sleep, concludes with these as matters of greatest moment, *Quod reliquum est anime accidentia corrigantur*, from which alone proceeds Melancholy, they are the fountaine, the subiect, the hinges whereon it turnes, and must necessarily be reformed. ¹ For anger stirres choler, heats the blood and vitall spirits, Sorrow on the other side refrigerates the body, and extinguisheth naturall heat, ouerthrowes appetite, hinders concoction, dries up the temperature, and peruersts the understanding: Feare dissolues the spirits, infects the heart, attenuates the soule: and for these causes all passions and perturbations must to the vttermost of our power, and most seriously be removed.

Instabilem mo-
vel, sanguinem
adurunt, vitales
spiritus accen-
dit, meliticia v-
niversum corpus
infrigidat, calo-
rem innatum
extinguit, appe-
titum destruit,
concoctionem
impedit, corpus
exsiccat, intelle-
ctum pervertit.
Quamobrem
hec omnia provi-
des vitanda sunt
et pro virili su-
genda.

De mel. c. 26.
ex illis solum re-
medium, multi
ex visis, auditis,
et c. sanati sunt.

Alianus Montaltus attributes so much to them, ² that he holds the rectification of them alone to be sufficient to the cure of Melancholy in most patients. Many are fully cured when they haue seene or heard, &c. enioy their desires, or be secured and satsified in their mindes; *Galen* the common master of them all, from whose fountaine they fetch water, brags lib. 1. de san. tuend. that he for his part hath cured diuerse of this infirmity, *solum animis ad rectum institutis*, by right setting alone of their mindes.

Yea but you will here infer, that this is excellent good indeed if it could be done, but how shall it be effected, by whom, what art what meanes? *hic labor, hoc opus est.* 'Tis a naturall infirmity, a most powerfull aduersary, all men are subiect to passions, and Melancholy aboue all others, as being distempered by their innate humors, abundance of choler adust, weaknesse of parts, outward occurrences, and how shall they be avoided: the wisest men, greatest Philosophers of most excellent wit, reason, iudgement, divine spirits, cannot moderate themselves in this behalfe, such as are found in body and mind, *Stoicks, Heroes, Homers*, gods, all are passionate, and furiously carried sometimes, and how shall we that are already crazed, *fracti animis* sicke in body, sick in mind, resist? we cannot performe it. You may advise & giue good precepts, as who cannot? But how shall they be put in practise? I may not deny but our passions are violent, and tyrannize ouer vs, yet there bee meanes to curbe them, though they be head-strong, they may bee tamed, they may bee qualified, if he himselfe or his friends, will but vse their honest endeavours, or make vse of such ordinary helpes, as are commonly prescribed.

u Pro viribus
annitendum in
predictis, tum
in aliis, a quibus
malum velut a
primaria causa
occasionem na-
tum est, imagi-
nationes absur-
de falsae, &
mentis que e-
citant, ubique
ponuntur, aut
aliud genus,
aut ratione per-
fundendo eorum
mutationem lu-
bit facere.

He himselfe (I say) from the Patient himselfe, the first and chiefe remedy must be had, for if he be averse, peevish, waspish, giue way wholly to his passions, will not seeke to be helped, or be ruled by his friends, how is it possible he should be cured? But if he be willing at least, gentle, tractable, and desire his owne good, no doubt but he may *magnam morbi deponere partem*, be eased at least, if not cured. He himselfe must doe his vtmost indeavour to resist, and withstand the beginnings. *Principijs obsta*, Giue not water passage, no not a little, *Ecclus 25. 27.* if they open a little, they will make a greater breach at length. Whatsoever it is that runneth in his mind, vaine conceit, be it pleasing or displeasing, which so much affects or troubleth him, by all possible meanes he must withstand it, expell those vaine, false, frivolous Imaginations, absurd conceits, fained feares and sorrowes, from which, laith *Piso*, this disease primarily proceeds, and takes his first occasion or beginning, by doing

doing something or other that shall be opposite unto them, thinking of something else, perswading by reason, or howsoever to make a sudden alteration of them. Though hee haue hitherto runne in a full career, and precipitated himselfe, following his passions, giuen reines to his appetite, let him now stop vpon a sudden, curbe himselfe in; and as * Lemnius aduiseeth, strue against with all his power, to the utmost of his endeavour, and not cherish those fond Imaginations, which so covertly creepe into his minde, most pleasing and amiable at first, but bitter as gaulle at last, and so head-strong, that by no reason, art, counsell, or perswasion they may be shaken off. Though he be farre gone, and habited vnto such phantasticall Imaginations, yet as y Tully, and Plutarch aduise, let him oppose, fortify, or prepare himselfe against them, by premeditation, reason or as we doe by a crooked staffe, bend himselfe another way.

z Tu tamen interea effugito quæ tristia mentem

Sollicitant, procul esse iube curasq; metumq;

Pallentem, ultrices iras, sint omnia leti.

In the meane time expell them from thy mind,

Pale feares, sad cares and griefes which doe it grind,

Revengefull anger, paine and discontent,

Let all thy Soule be set on merriment.

Curas tolle graues, irasce crede profanum.

If it be idlenesse hath caused this infirmity, or that hee perceane himselfe giuen to solitarinesse, to walke alone, and please his mind with fond imaginations, let him by all meanes auoide it, 'tis a bosome enemy, this delightome melancholy, a friend in shew, but a secret diuell, a sweet poyson, it will in the end be his vndoing, let him goe presently, taske or set himselfe aworke, get some good company. If he proceede, as a Gnat flies about a candle, so long till at length he burne his body, so in the end he will vndoe himselfe: if it be any harsh object, ill company, let him presently goe from it. If by his owne default through ill diet, bad aire, want of exercise, &c. let him now beginne to reforme himselfe. *It would be a perfect remedy against all corruption, if as a Roger Bacon hath it, we could but moderate our selues in those six nonnaturall things.* *b* If it be any disgrace, abuse, temporall losse, calumny, death of friends, imprisonment, banishment, be not troubled with it, doe not feare, be not angry, grieue not at it, but with all courage sustaine it. (*Gordonius lib. 1. cap. 15. de conser. & it.*) *Tu contra audentior ito.* *c* If it be sicknesse, ill success, or any aduersity that hath caused it, oppose an invincible courage, fortify thy selfe by Gods word, or otherwise, *mala bonis persuadenda*, set prosperity against aduersity, as wee refresh our eyes by seeing some pleasantsmeddow, fountaine, picture, or the like: recreate thy minde by some contrary object, with some more pleasing meditation divert thy thoughts.

Yea, but you inferre againe, *facile consilium damus alijs*, wee can easily giue counsell to others, euery man, as the saying is, can tame a shrew but hee that hath her; *si hic esses, aliter sentires*, if you were in our misery, you would finde it otherwise, 'tis not so easily performed. Wee know this to be true, wee should moderate our selues, but we are furiously carried, we cannot make vse of such precepts, we are ouercome, sicke, *male sani*, distempered & habited in these courses, we can make no resistance, you may aswell bid him that is diseased, not to feele paine, as a melancholy man not to feare,

x Lib 2 c.p. 16. de occult. nat. Quisquis inie malo obnoxius est, acriter obflet, & summa cura oblectetur, nec ullo modo foreat Imaginationes tacite obrepente animo, blandas ab initio & amobilis, sedque adeo conualescent, ut nullaratione excuti queant.
y 3. Tulo ad Apollonium.
z Fracastorius.
a Epist. de secretis artis & naturæ cap. 7. de retard. sen. Remedium esset contra corruptionem propriam, si quilibet exerceret regimen sanitatis, quod consilium in rebus sex non naturalibus.
b Pro aliquo vitiuperio non indignis, nec pro amissione alicuius rei, pro morte alicuius, nec pro carcere, nec pro exilio, nec pro alia re, nec irascaris, nec timeas, nec doleas sed cum summa presentia hæc suscipias.
c Quid si in commoda aduersitatis infortunia hoc malum inuenerint, his infractum animum opponas Dei verbo, eiusque fiducia, se sustineas, &c. Lemnius lib. 1. 16. cap.

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not to be sad: 'tis within his blood, his braines, his whole temperature, it cannot be remoued. But he may choose whether he will giue way too farre vnit, he may in some sort correct himselfe. A philosopher was bitten with a mad dog, and as the nature of that disease is to abhorre all waters, and liquid things, and to thinke still they see the picture of a dogge before them: He went for all this, *reluctante se*, to the Bath, and seeing there (as he thought) in the water, the picture of a dogge, with reason ouercame this conceit, *quid cani cum balneo?* what should a dogge doe in a Bathe? a meere conceit. Thou thinkest thou hearest and seest diuells, blacke men, &c. 'tis not so, 'tis thy corrupt phantasy, settle thyne imagination, thou art well. Thou thinkest thou hast a great nose, thou art sicke, euery man obserues thee, laughs thee to scorne, perswade thy selfe 'tis no such matter: this is feare only, and vaine suspition. Thou art discontent, thou art sad and heauy, but Why? vpon what ground? consider of it, thou art iealous, timorous, suspitious, for what cause? examine it thoroughly, thou shalt finde none at all, or such as is to be contemned, such as thou wilt surely deride, and contemne in thy selfe, when it is past. Rule thy selfe then with reason, satisfie thy selfe, accustome thy selfe, wean thy selfe from such fond conceits, vaine feares, strong Imaginations, restless thoughts. Thou maist doe it, *Est in vobis asuescere* (as *Plutarch* saith) wee may frame our selues as wee will. As he that vseth an vpright shooc, may correct the obliquity, or crookednesse by wearing it on the other side: we may overcome passions if wee will. *Quicquid sibi imperavit animus obtinuit*, as *Seneca* saith, *nulli tam feri affectus, ut non disciplina perdomentur*, whatsoeuer the Will desires, thee may command: no such cruell affection, but by discipline they may be tamed, voluntarily thou wilt not doe this or that, which thou oughtest to doe, or refraine, &c. but when thou art lashed like a dull Iade, thou wilt reforme it, feare of a whip will make thee doe, or not doe. Doe that voluntarily then which thou canst doe, and must doe by compulsion: thou maist refraine if thou wilt, and master thine affections. *c As in a City* (saith *Melancthon*) they doe by stubborne rebellious rogues, that will not submit themselves to politicall iudgement, compell them by force, so must we doe by our affections. If the heart will not lay aside those vicious motions, and the phantasie those fond Imaginations, we haue another forme of gouernment, to enforce and refraine our outward members, that they be not led by our passions. If appetite will not obey, let the mouing faculty ouer-rule her, let her resist and compell her to doe otherwise. In an ague, the appetite would drinke: sore eyes that itch, would be rubbed, but reason saith no, & therefore the mouing faculty will not doe it. Our phantasie would intrude a thousand feares, suspitions, Chimeras vpon vs, but we haue reason to resist, yet we let it be ouerborne by our appetite, *f Imagination enforseth spirits*, which by an admirable league of nature, compell the nerves to obey, and they our seuerall limmes: wee giue too much way to our passions. And as to him that is sicke of an Ague, all things are distastfull & vnpleasant, *non ex cibi vitio*, saith *Plutarch*, not in the meat, but in our taste: so many things are offensiuie to vs, not of themselves, but of our corrupt iudgement, iealousie, suspition & the like, we pull these maiesties vpon our owne heads.

If then our iudgement be so depraued, our reason ouer-ruled, Will pre-

cipit ad

d Lib. 2. de ira.
e Cap. 3. de affectibus anime.
¶ In ciuitatibus contumaces qui non cedunt politico imperio, vi coercendi sunt, ita deus nobis induit alteram imperii formam si cor non deponit vitium affectum membra foras coercenda sunt, ne vnde in quod affectus impellat & loco motiva, que herili imperio obtemperat, alteri resistit. f Imagination impellit spiritus, et inde nervi moventur, &c. g obtemperant imaginationi & appetitui mirabili fiedere, ad exequendum quod iubent.

capitated, that we cannot seeke our owne good, or moderate our selues, as in this disease commonly it is, the best way for ease is to impart our misery to some friend, not to g smother it vp in our owne breast, *alitur vitium, crescitq; legendo, &c.* and that which was most offensive to vs, a cause of feare and griefe, *quod nunc te coquit*, another hell; for *strangulat inclusus dolor atq; exestuat intus*, griefe concealed strangles the soule, but when as we shall but impart it to some discreet, trusty, louing friend; it is ^h instantly remoued, by his counsell happily, wisdom, perswasion, aduise, his good meanes, which we could not otherwise apply vnto our selues. A friends counsell is a charm, and as a Bull that is tied to a fig-tree, becomes gentle on a sudden (which some, saith * *Plutarch*, interpret of good workes) so is a sauage, obdurate heart mollified by faire speeches. *All aduersity findes ease in complaining* (as † *Isidore* holds), and 'tis a solace to relate it,

'Αγαδὲ ὃ μακάριον ἔστιν ἐν λόγῳ.

Friends confabulations are comfortable at all times, as fire in Winter, shade in Summer, *quale sopor festis in gramine*, meat and drinke to him that is hungry or a thirst; *Democritus Collyrium* is not so soueraigne to the eyes as this is to the heart; good words are cheerefull and powerfull of themselves, but much more from friends, as so many props, mutually sustaining each other, like Ivy and a wall, which † *Camerarius* hath well illustrated in an *Embleme*. *Lenit animum simplex vel saepe narratio*, the simple narration many times easeth our distressed minde, and in the midst of greatest extremities, so diuerse haue beene relieued, by ⁱ exonerating themselves to a faithfull friend: hee sees that which we cannot see for passion and discontent, hee pacifies our mindes, he will ease our paine, assuage our anger, *quanta inde voluptas, quanta securitas*, *Chrysostome* addes, what pleasure, what security by that means! † *Nothing so available, or that so much refresheth the soule of man.* *Tully*, as I remember in an Epistle to his deare friend *Atticus*, much condoles the defect of such a friend. * *I liue here* (saith he) *in a great City, where I haue a multitude of acquaintance, but not a man of all that company, with whom I dare familiarly breath, or freely iest. Wherefore I expect thee, I desire thee, I sent for thee, for there be many things which trouble and molest me, which had I but thee in presence, I could quickly disburden my selfe of in a walking discourse.* The like peraduenture may he and he say with that old man in the Comedy, † *Nemo est meorum amicorum hodie,*

Apud quem expromere occulta mea audeam:

and much inconuenience may both he and he suffer in the meane time by it. He or he, or whosoeuer then labours of this malady, by all meanes let him get some trusty friend, † *Semper habens Pylademq; aliquem qui curet Orestem*, a *Pylades*, to whom freely and securely he may open himselfe. It is the best thing in the world, as † *Seneca* therefore aduiseeth in such a case, *to get a trusty friend, to whom we may freely & sincerely powre out our secrets, nothing so delighteth and easeth the minde, as when we haue a prepared bosome, to which our secrets may descend, of whose conscience we are assured as our owne, whose speech may ease our succourlesse estate, counsell relieue, mirth expell our mourning, and whose very sight may be acceptable vnto vs.* It was the counsell

g *Strangulat inclusus dolor, atq; exestuat intus.*
Ovid. *Trist. lib. 5*
h *Virg. 3. Geor.*
h *Participes inde calamitatis nostrae sunt, & velut exonerata i eos sarcina onere leuamur.*
Arist. *Ethic. l. 9*
† *Cam. va. Embleme. 26. cent. 2.*
* *Sympos. lib. 6. cap. 10.*

i *Epist. 8. lib. 3.*
Adversa fortuna habet in querela levamentum, & natus est relatio &c.
* *Alloquium chari inuolat, & solamen amicitiae.*
* *Emble. 54. cent. 1.*

i As *David* did to *Jonathan*,
1. *Sam. 20.*

† *Seneca ep. 67.*
† *Hic incivitate magna & turba magna reperire neminem possumus quocumque suspi are familiariter aut iocari libere possumus.*

Quare te expectamus, te desideramus, te accessimus. Multa sum enim quae me sollicitant & angunt, quae mihi videor aures tuas nactus, vnius ambulationis sermone exaurire posse.
k *Ovid.*

l *De Tranquil. cap. 7. Optimum est amicorum fideliem nactus, in quem secreta nostram fundamus nihil aequè oblectat animum.*

quam ubi sint preparata Diffiora, in quae tuto secreta descendunt, quorum conscientia aequè ac iura. Quorum sermo solitudinem leniat, sententia consilium expediat, bilis irae tristitiam dissipat, conspectusq; ipse delectet.

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m. Commem. lib. 7. Ad Deum confugiamus, & peccata veniam precemur, inde ad amicos, & cui plurimum tribuimus, nos patefaciamus toto, & animi vulnus quo affligimur, nihil ad reserendum animum efficacius.

which that politicke^m *Commeneus* gaue to all Princes, and others distressed in minde, by occasion of *Charles Duke of Burgundy*, that was much perplexed, first to pray to God, and lay himselfe open to him, and then to some speciall friend, whom we hold most deare, to tell all our grieuances to him, nothing so forcible to strengthen, recreate and heale the wounded soule of a miserable man.

SUBJECT. 2.

Helpe from friends by counsell, comfort, faire and foule meanes, witty deuices, satisfaction, alteration of his course of life, remouing obiects, &c.



When the Patient of himselfe is not able to resist, or ouercome these heart-eating passions, his friends or Physitian must be ready to supply that which is wanting. *Sua erit humanitatis & sapientie* (which * *Tully* inioyneth in like case) *si quid erratum, curare,*

aut *improvisum, sua diligentia corrigere*. They must all ioyne, *nec sat is medico*, saith * *Hippocrates*, *suum fecisse officium, nisi suum quoq. egrotus suum astantes, &c.* First they must especially beware, a melancholy discontented person (be it in what kinde of melancholy focus) neuer bee left alone or idle: but as Physitians prescribe physicke *cum custodia*, let them not bee left vnto themselues, but with some company or other, least by that meanes they aggravate and increase their disease, *non oportet egros huiusmodi esse solos vel inter ignotos, vel inter eos quos non amant aut negligunt* as *Rod. à Fonsseca Tom. 1. consul. 35.* prescribes. *Lugentes custodire solemus* (saith * *Seneca*) *ne solitudine male utantur*, we watch a sorrowfull person, least hee abuse his solitarinesse, and so should we doe a melancholy man, let him about some businesse, exercise or recreation, which may diuert his thoughts, and still keepe him otherwise intent, for his phantasie is so restless, operative and quick, that if it be not in perpetuall action, euer employed, it will worke vpon it selfe, melancholize, and be carried away instantly, with some feare, lealousie, discontent, suspition, some vaine conceipt or other. If his weaknesse be such, that he cannot discern what is amisse, correct or satisfie, it behoues them by counsell, comfort, or perswasion, by faire or foule meanes, to alienate his minde, by some artificiall inuention, or some contrary perswasion, to remoue all obiects, causes, companies, occasions, as may any waies molest him, to humour him, please him, diuert him, and if it be possible, by altering his course of life, to giue him security and satisfaction. If hee conceale his grieuances, & will not be knowne of them: They must obserue by his looks, gestures, motions, phantasie, what it is that offends, and then to apply remedies vnto him: many are instantly cured, when their mindes are satisfied. * *Alexander* makes mention of a woman, that by reason of her husbands long absence in travell, was exceeding peeuish and melancholy, but when shee heard her husband was returned, beyond all expectation, at the first sight of him, shee was freed from all feare, without helpe of any other physicke, restored to her former health. *Trincavelius consil. 12. lib. 1.* hath such a story of a Venetian, that being much troubled with melancholy, and ready to dye for griefe: when hee

* *Epist. 2. frat.*† *Aphor. prim.** *Rpist. 10.*

n. Obseruando motus, gestus, manus, pedes, oculos, phantasiam, &c.
o. Adhuc melancholia correpta ex longa viri pergrinatione, & in aculeo omnibus respondens, quoniam maritus domum reuersus, prater spem, &c.
p. Pre delirio moriturus, suum nuntiatum esset eorum peruersum, &c.
q. Quamvis

heard his wife was brought to bed of a sonne, if finally recovered. As Alexander concludes, *¶ If our imaginations be not inveterate, by this art they may bee cured, especially, if they proceed from such a cause.* No better way to satisfie, then to remoue the object, cause, occasion, if by any art or meanes possible wee may finde it out. If he grieue, stand in feare, be in suspition, suspence, or any way molested, secure him, *solutum malum*, giue him satisfaction, the cure is ended, alter his course of life, there needs no other Physicke. If the party be sad, or otherwise affected, consider (saith *Trallianus*) the manner of it, all circumstances, and forthwith make a sudden alteration, by remouing the occasions, avoid all terrible objects, heard or seene, monstrous and prodigious aspects, tales of diuels, spirits, ghosts, tragicall stories, to such as are in feare they strike a great impression, renew many times, and recall such Chimera's and terrible fictions into their minds. *¶ Make not so much as mention of them in priuate talke, or a dumbe shew tending to that purpose: such things (saith Galenus) are offensive to their imagination.* And to those that are now in sorrow, *¶ Seneca forbids all sad companions, and such as lament, a groaning companion is an enemy to quietnesse.* Or if there be any such party, at whose presence the patient is not well pleased, hee must bee removed: gentle speeches, and faire meanes must first be tried, no harsh language used, or uncomforable words, & not expell, as some doe, one madnesse with another, he that so doth, is madder then the Patient himselfe: all things must be quietly composed, *¶ ever a non erenda, sed erigenda*, things downe, must not be detected, but reared, as *Crato* counselleth, *¶ he must be quietly and gently used*, and we should not doe any thing against his minde, but by little and little effect it. As an horse that starts at a drumme or trumpet, and will not endure the shooting of a peece, may be so manned by art, and animated, that hee cannot only endure but is much more generous at the hearing of such things, much more couragious then before, and much delighteth in it: they must not be reformed *ex abrupto*, but by all art and insinuation, made to such companies, aspects, objects, they could not formerly away with. Many at first cannot endure the sight of a greene wound, a sick man, which afterward become good Chirurgions, bold Empericks: A horse starts at a rotten post as farre off, which comming neere, he quietly passeth. 'Tis much in the manner of making such kinde of persons, be they neuer so auerse from company, bashfull, solitary, timorous, they may bee made at last with those *Roman Matrons*, to desire nothing more then in a publike shew, to see a full company of gladiators breathe out their last.

If they may not otherwise be accustomed to brooke such distastfull and displeasing objects, the best way then is generally to avoid them, *Montanus* *consil. 229.* to the Earle of *Montfort* a Courtier, and his melancholy Patient aduiseeth him to leaue the Court, by reason of those continuall discontents, crosses, abuses, *¶ cares, suspitions, emulations, ambition, anger, iealousie, which that place afforded, and which surely caused him to be so melancholy at the first.*

Maxima quæq; domus seruis est plena superbis, A company of scoffers and proud lacks, are commonly conueriant and attendant in such places, and able to make any man that is of a soft quiet disposition (as many times they doe) *ex stulto insanum*, if once they humour him, a very Idiot, or

¶ Nisi scilicet
longe tempore
infirmi fuerint
artificia fingi
nationes curare
opores, praeter
tum ab in hanc
ab his velut a
primaria causa
occasionem ha-
buunt.

¶ Lib. 1. cap. 16.
¶ si ex trifida
aut alio affectu
ceperit speciem
confide a, aut
aliud quid con-
que subitam al-
terationem fa-
cere possit.
¶ Et nandi non-
trifida a, p. 16.
¶ 6.

¶ Neq; enim in
actis, aut reco-
datis rerum hu-
manum di diffi-
cet, sed ens vel
genius saltem in
maginationi ad-
umbrat, e ubi
menter mole
¶ 6. lib. de mor.
cap. 7.

¶ Tranquil pro-
cipue videntur
tristes, & omnia
deplorantes, & 2.
quillitati inu-
cus est comes
perurbationis, in-
nia gement.

¶ Illorum quæ-
homines a quo
rum conuicio
abhorrent, pre-
sentia amandis
neq; sermibus
ingratis obtin-
dendi: si quis

¶ ianiam ab in-
fania, se curari
estimeat, & pro-
terve vitur,
migo quam
ager infant.

¶ Crato *co. 1. 18.*
¶ Scilicet.
¶ Mulier ac-
quiescit ager
trafletur, nec ad
ea adigatur que
non carat.

¶ 2. ¶ suspiciones, curas, emulationem, ambitionem, iras, & quæ locum ille ministrat, & quæ faciunt melancholicum

starke mad. A thing too much practised in all common societies, and they haue no better sport then to make themselves merry by abusing some silly fellow, or to take aduantage of another mans weaknesse. In such cases, as in a plague, the best remedy is, *cito, longè, tardè*: (for to such a party, especially if he be apprehensue, there can be no greater misery) to get him quickly gone, farre enough off, and not to be ouer hasty in his returne. If hee be so stupid, that he do not apprehend it, his friends should take some order, & by their discretion supply that which is wanting in him, as in all other cases they ought to doe. If they see a man melancholy giuen, solitary, auerse from company, please himselfe with such priuate and vaine meditations, though he delight in it, they ought by all meanes seeke to diuert him, to dehort him, to tell him of the euent and danger that may come of it. If they see a man idle, that by reason of his meanes otherwise, will betake himselfe to no course of life, they ought seriously to admonish him, hee makes a noose to intangle himselfe, his want of imployment will be his vndoing. If hee haue sustained any great losse, suffered a repulse, disgrace, &c. if it be possible, relieue him. If he desire ought, let him be satisfied, if in suspence, feare, suspition, let him be secured, and if it may conveniently bee, giue him his hearts content; for the body cannot be cured till the minde bee satisfied. † *Socrates* in *Plato* would prescribe no physicke for *Charmides* head-ach, till first he had eased his troublesome minde; body and soule must be cured together, as head and eyes,

* *Oculum non curabis sine toto capite,*

Nec caput sine toto corpore,

Nec totum corpus sine animâ.

If that may not be hoped or expected, yet ease him with comfort, chearfull speeches, faire promises, and good words, perswade him, aduise him. Many, saith *Galen*, haue beene cured by good counsell and perswasion alone. Heauines of the heart of man doth bring it downe, but a good word reioyceth it, *Prov. 12. 25.* and there is he that speaketh words like the pricking of a sword, but the tongue of a wise man is health, *Verf. 18.* *Oratio namq; saucij animi est remedium*, a gentle speech is the true cure of a wounded soule, as *Plutarch* contends out of *Aeschylus* and *Euripides*: If it bee wisely administred, it easeth grieffe and paine, as diuers remedies doe many other diseases: 'Tis incantationis instar, a charme. *Aesluant is animi refrigerium*, that true *Nepenthe* of *Homer*, which was no Indian plant or fained medicine, which *Epidamna* *Thonis* wife sent *Helena* for a token, as *Macrobius 7. Saturnal.* *Coropius Hermet. lib. 9. Greg. Nazianzen*: and others suppose, but opportunity of speech: for *Helena's* boule, *Medea's* vnction, *Venus* girdle, *Circes* cup, cannot so enchant, so forcibly moue or alter as it doth. A letter sent or read will doe as much, *multum allenor quum tuas literas lego*, I am much eased, as * *Tully* writ to *Pomponius Atticus*, when I read thy letters. Assuredly a wise and well spoken man may doe what he will in such a case, a good Orator alone, as *Tully* holds, can alter affections by power of his eloquence, comfort such as are afflicted, erect such as are depressed, expell and mitigate feare, lust, anger, &c. And how powerfull is the charme of a discreet and deare friend? *Ille regit dictis animos, & temperat iras*, What may not he effect? As *Chremes* told *Menedemus*, Feare not, conceale it not O friend, but tell mee what it is that troubles thee, and I shall surely helpe thee by comfort, counsell, or in the matter it selfe.

† Nisi prius animum turbatissimum curasset, oculi sine capite, nec corpus sine anima curari potest.

* E grecis.

a Et nos non paucos sanauimus, animi moribus ad debitum reuocatis. lib. 1. de sanit. tuend.

b Coni. ad Apollonium. Si quis sapienter et suo timore adhibeat. Remedia morbis diuersis diuersa sunt, dolens in sermo benignus subleuat.

† lib. 12. epist.

c De nat. deor. consolatur afflicto, deducit periculis a timore, cupiditates imprimis, & iracundias com. primit.

d Heauton. Act.

1. Scen. 1. Ne meine, ne vere. re, cede inquam mihi, aut consolando, aut consilio, aut re inuero.

lesse. ^a *Arnoldus lib. 1. breuiar. cap. 18.* speaks of an vsurer in his time, that vpon a losse much melancholy and discontent was so cured. As Imaginati- on, feare, griefe, cause such passions, so concepts alone, rectified by good hope, counsell, &c. are able againe to helpe: and 'tis incredible how much they can do in such a case, as ^f *Trincavelius* illustrates by an example of a Patient of his. *Porphyrius* the Philosopher (in *Plotinus* life, written by him) relates, that being in a discontented humor through vn sufferable anguish of minde he was going to make away him selfe: but meeting by chance his ma- ster *Plotinus*, who perceiued by his distracted lookes all was not well, vrged him to confesse his griefe: which when he had heard, he vsed such comforta- ble speeches, that he redeemed him *è faucibus Erebi*, pacified his vnquiet minde, in so much that he was easily reconciled to him selfe, and much aba- shed to thinke afterwards, that he should euer entertaine so vile a motion. By all meanes therefore, faire promises, good words, gentle perswasions are to be vsed, not to be too rigorous at first, ^g or to insult ouer them, not to deride neglect or contemne, but rather, as *Lemnius* exhorteth, to pitty, & by all plau- sible meanes to seeke to reduce them: but if satisfaction may not be had, milde courses, promises, comfortable speeches, and good counsell will not take place; then as *Christopherus à Vega* determines *lib. 3. cap. 14. de Mel.* to handle them more roughly, to threaten and chide, saith ^h *Altomarius*, terrifie some- times, or as *Saluianus* will haue them, to be lashed and whipped, as we doe by a starting horse, ⁱ that is affrighted without a cause, or as ^k *Rhasis* adviseth, one while to speake faire and flatter, another while to terrifie and chide, as they shall see cause.

When none of these precedent remedies will auail, it will not be amisse, which *Sauanorola* and *Alian Montaltus* so much commend, *clavum clavo pellere, to driue out one passion with another,* ^l or by some contrary passion, as they doe bleeding at nose by letting blood in the arme, to expell one feare with another, one griefe with another. ^m *Christopherus à Vega* accounts it rationall Physicke, *non alienum a ratione*: and *Lemnius* much approoues it, to use ⁿ an hard wedge to an hard knot, to driue out one disease with another, to pull out a tooth, or wound him, to geld him saith ^t *Platerus*, as they did Epileptical patients of old, because it quite alters the temperature, that the paine of the one, may mitigate the griefe of the other and I knew one that was so cured of a quartan ague, by the sudden comming of his enemies vpon him. If we may belecue ^o *Pliny*, whom *Scaliger* calls *mendaciorum patrem*, the father of lies, *Q. Fabius Maximus* that renowned Consull of Rome, in a battle fought with the King of the *Allobroges*, at the riuier *Isaurus*, was so rid of a quartan ague. *Valesius* in his controversies, holds this an ex- cellent remedy, and if it be discreetly vsed in this malady, better then any Physicke,

Sometimes againe by some p fained lye, strange newes, witty device, ar- tificiall invention, it is not amisse to deceiue them. ^q As they hate those, saith *Alexander*, that neglect or deride, so they giue eare to such as will sooth them vpon. If they say, they haue swallowed frogges, or a snake, by all meanes grant it

c Noui genera-
torem aua-um
apud meos si
curatum, qui
multam pecuni-
am amiserat.
f Lib. 1. consil. 12
Incredibile di-
ctu quantum
iuranti.

g Nemo istius
moli conditionis
hominibus in-
sultet, aut in il-
los sit severior,
verum miserie
potius inole-
cat, vicemq; de-
ploret. lib. 2. cap.
16.

h Cap 7 Idem
Piso Laurentius
cap. 8.

i Quod time-
mini est, ubi co-
gitur & videt-
ur. *k* Vna vice bla-

diantur, una ve-
ce eiusdem terro-
rem incutiant.

l Si vero fuerit
ex novo malo
audito, vix ex a-
nimi accidente,
aut de amissione
memoriae, aut
morte amici, in-
troducantur no-
ua contraria his
que ipsam ad
gaudia moucant
de hoc semper
nisi debemus
&c.

m Lib. 3. ca. 14.
n Lib. 1. cap. 5.

sic morbum mor-
bo, ut clavum
clavo retundi-
mus & malo
nodo malum cin-
neum adhibe-
mus. *Novi ego,*

qui ex subito
hostium incur-
su, & inopinato ti-
more quarta-
nam depularet

t Cap. 3. Capra-
stratio olim à
veteribus, vsa

in morbis desperatis, &c. *o* Lib. 7. cap. 50. In acie pugnans febre quartana liberatus est. *p* Iacbinus cap. 15 in 9. *Rhasis*. Mont. c. 26.
q Lib. 1. cap. 16 auersantur eos qui eorum affectus ridere contemunt. Si ranae & viperas commidisse se putant, concedere debent
& ipem de cura facere.

& tell them you can easily cure it: 'tis an ordinary thing. *Philodotus* the Physitian cured a melancholy King, that thought his head was off, by putting a leaden cap thereon, the waight made him perceave it, and freed him of his fond imagination. A woman in the said *Alexander*, swallowed a Serpent as she thought, he gaue her a vomit, and conveied a Serpent, such as shee conceaued, into the bason, ypon the sight of it she was amended. The pleasantest dotage that euer I read, saith *Laurentius*, was of a Gentleman at *Senes* in Italy, who was afraid to pisse, least all the towne should bee drowned, the Physitians caused the bells to be rung backward, and told him the towne was on fire, wherevpon he made water, and was immediatly cured. Another supposed his nose so big that he should dash it against the wall if he stirred; his Physitian tooke a great peece of flesh, and holding it in his hand, pinched him by the nose, making him beleue that flesh was cut from it. *Forestus* *obs-*
lib. 1. had a melancholy patient, who thought he was dead, & hee put a fellow in a chest, like a dead man by his bed side, and made him reare himselfe a little, and eat: the melancholy man asked the counterfeit, whether dead men use to eat meat, he told him yea, wherevpon he did eat likewise and was cured. *Lem-*
ninus lib. 2. cap. 6. de. 4. complex. hath many such instances, and *Iovianus Pon-*
tanus lib. 4. cap. 2. of Wisd. of the like: but amongst the rest I finde one most memorable, registred in the French Chronicles, of an Advocate of *Paris* before mentioned, who beleueed verily hee was dead, &c. I read a multitude of examples, of Melancholy men cured by such artificiall inventions.

† Cistam posuit
 ex Medicorum
 concilio prope
 eum, in quem a-
 lium se mortu-
 um fingentem
 posuit, hic in
 cista iacens, &c.
 † Serres 1550.

SUBSECT. 3.

Musicke a remedy.

† In 9 Rhafis
 magnam vim
 habet Musica.
 x Cap. de Ma-

nia. Admiranda

profecto res

est, & digna ex-

pensione, quod

sonorum concin-

nitias mentem

emolliat, sicut

procellosas ipsius

affectiones.

y Linguam ani-

mus inde erigi-

tur & reuivif-

cit, nec tam au-

res afficit, sed &

sonitu per arte-

rias vnde, dis-



Any and sundry are the meanes, which Philosophers and Physitians haue prescribed to exhilarate a sorrowfull heart, to diuert those fixed and intent cares and meditations, which in this malady so much offend; but in my iudgement none so present, none so powerfull, none so apposite as a cup of strong drinke, mirth, musicke, and merry company. *Ecclus. 40. 20.* Wine and Musicke reioice the heart. *Rhasis* cont. 9. Tract. 15. *Altemarus* cap. 7. *Alianus* *Montaltus* c. 26. *Ficinus*. *Bened. Victor*. *Faentinus*, are almost immoderate in the commendation of it, a most forcible medicine *Iacchinus* calls it. *Iason Pratenfis*, & most admirable thing, and worthy of consideration, that can so mollifie the minde, and stay those tempestuous affections of it. *Musica est mentis medicina* a roaring-meg against Melancholy, to reare and reuiue the languishing Soule, y affecting not onely the eares, but the very arteries, the vitall and animall spirits, it erects the minde, and makes it nimble, *Lemnius* *inst.* cap. 44. This it will effect in the most dull, severe, and sorrowfull soules yet lurking in our thoughts, most powerfully it wipes them all away, *Salisbur:* *polit. l. 1. cap. 6.* & that which is more, it will performe all this in an instant. *Cheare up the countenance, expell austeritie, bring in hilarity* (*Girald. Camb.* cap.

z Musica vnu-

stare sua mores

seueriores capi-

et.

a Animos tristes

subito exhilarat

nabiles vultus

serenat, auferitatem reponit, iucunditatem exponit. Barbariemq; facit d. ponere gentes mores instituit, iracundiam mitigat.

cap. 12. *Topog. Hiber.*) informe our manners; mitigate anger; *Athenens* (*Dip. nosophist. lib. 14. cap. 10*) calleth it an infinite treasure to such as are indowed with it: *Dulcisonum reficit tristia corda melos*, *Eobanus Hessus*. Many other properties ^b *Cassiodorus epist. 4.* reckons vp of this our diuine Musicke, not only to expell the greatest griefes, but it doth extenuate feares and furies, appeaseth cruelty, awaketh heauinesse, and to such as are watchfull it causeth quiet rest, it takes away spleene and hatred, bee it instrumentall, vocall, with strings, winde, ^c *Que a spiritu, sine manuum dexteritate gubernetur*, &c. it cures all irkesomnesse and heauinesse of the Soule. ^d Labouring men that sing to their worke, can tell as much, and so can souldiers when they goe to fight, whom terror of death cannot so much affright, as the sound of trumpet, drum, fife, and such like musicke animates. It makes a child quiet, the nurses song, and many times the sound of a trumpet on a sudden, belles ringing, a carre-mans whistle, a boy singing some ballat tune early in the street, alters, reuiues, recreates a restless patient that cannot sleepe in the night, &c. In a word it is so powerfull a thing, that it rauisheth the soule, *regina sensuum*, the Queene of the senses, by sweet pleasure, (which is an happy cure) and corporall tunes pacifies our incorporeall soule; *sine ore loquens, dominatum in animam exercet*, and carries it beyond it selfe, helps, elevates, extends it. *Scaliger exercit. 302.* giues a reason of these effects, ^e because the spirits about the heart, take in that trembling and dancing aire into the body, are moued together, and stirred vp with it, or else the mind as some suppose, harmonically composed, is roused vp at the tunes of musicke. And tis not only men that are so affected, but almost all other creatures. You know the tale of *Hercules Gallus*, *Orpheus*, and *Amphion*, *felices animas Orvid* calls them, that could *saxa mouere sono testudinis*, &c. make stocks and stones, as well as beasts, and other animals dance after their pipes: the dog and hare, wolfe and lambe, *vicinumq; lupo praeiuit agna latus, clamoribus graculus, stridula cornix, & Ionis aquila*, as *Philostatus* describes it in his Images, stood all gaping vp on *Orpheus*, and trees pulled vp by the roots came to heare him, *Et Comitem quercum pinus amica trahit*. *Arion* made ^f Fishes follow him, which as common experience evinceth, are much affected with musicke. All singing birds are much pleased with it, especially Nightingales, if we may beleue *Calcagninus*, and bees amongst the rest, though they be flying away, when they heare any tinkling sound, will tarry behinde. *Harts, Hindes, Horses, Dogges, Beares*, are exceedingly delighted with it. *Scal. exerc. 302.* Elephants *Agrippa* addes, *lib. 2. cap. 24.* & in *Lydia* in the midst of a lake there be certaine floating Ilands, (if you will beleue it) that after good Musicke will dance.

But to leaue all declamatory speeches in praise of ^h diuine Musicke; I will confine my selfe to my proper subiect: besides that excellent power it hath to expell many other diseases, it is a soueraigne remedy against ⁱ Despaire and Melancholy, and will driue away the diuell himselfe. *Canus a Rhodian* Fidler in ^k *Philostatus*, when *Apollonius* was inquisitiue to know what he could doe with his pipe, told him, that he would make a melancholy man merry, and him that was merry much merrier then before, a loue more inamoured, a religious man more devout. *Ismenias* the Theban, ^l *Chyron* the Centaure is said to haue cured this and many other diseases by musicke alone: as now

^b *Cybara tristitiam locustis timidos furor et attritu, cunctis tam se aut amblante respice, languorem, &c.*
^c *Per. Ar. cune.*
^d *Castillo de au*
^e *lic. lib. 1. fol. 72.*

^e *Quod spiritus qui in corde g-tant, tremulans, & subulatiem recipiunt cerem in pectus, & inde exsultant, a spiritu musculi mouentur, &c.*
^f *Arbores a cibis auuise, &c.*

^g *Mc. Carey of An-hony in De script Cor. will saith of Sailes that they will come and shew themselves dancing at the sound of a Trumpet sal.*

^h *35. 1. & fol. 154. 2. booke.*
ⁱ *De cerno, equo cane, viso taem comperum musica afficiuntur.*
^j *Numen inell. nomen u.*

^k *Sape graues morbos modulatum carmen a-beget, & despectat consuetudinem.*

^l *Lib. 5. cap. 7. merentibus merorem adimam.*

^m *Letantum vero seipsi reddam hilarior, amantem calidior, religiosum deuotum, & ad deos colendos paratior.*

ⁿ *Natilis Com. 1 Myth. lib. 4. 12.*

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in lib 5, de rep.
curat musico
fuerunt Sancti
Viri.
in Exilium e con-
silio Cardano,
lib. 1. cap. 13.

Olliad. 1.

* Lib 9. cap. 1.
Psaltrias Sam-
busistrasq; &
convivialia lu-
dorum oblecta-
menta addita
epulis ex Asia
invenit in ur-
bem.

p Cominew.

† Ista libenter
& magna cum
voluptate spe-
ctare soleo. Et
scio ta illecebris
hiscæ captum
iri & insuper
tripudiatum;
haud dubie de-
mulcebare.
q In musicis su-
pra omniæ fidē
capior & oble-
tor, choreas
libentissime aspi-
cio, pulchrum
feminarum ve-
nustate deinceps
otiarî inter has
solutus curis pos-
sum.

* 3 De legibus.

they doe those, saith^m Bodine, that are troubled with St Vitus bedlome dance. ⁿ *Timotheus* the Musitian compelled *Alexander* to skip vp & downe, and leaue his dinner (like the tale of the Frier and the Boy) whom *Austin de civ. Dei* lib. 17. cap. 14. so much commends for it. Who hath not heard how *Dauids* harmony droue away the euill spirits from King *Saul*, 1 *Sam.* 16. & *Elisha* when he was much troubled by importunate Kings, called for a Minstrell, and when he plaid the hand of the Lord came vpon him. 2. *Kings* 33. *Iason Pratenfis c. de Maniâ* hath many examples, how *Clinias* & *Empedocles* cured some desperatly melancholy, and some mad, by this our Musicke. Which because it hath such excellent vertues, belike ^o *Homer* brings in *Phemius* playing, and the *Muses* singing at the banquet of the Gods. *Aristotle polit. lib.* 8. cap. 5. *Plato 2. de legibus*, highly approue of it, and so doe all Politicians. The *Greekes*, *Romans*, haue graced Musicke, and made it one of the liberall sciences, though it be now become mercenary. All ciuill commonwealths allow it: *Cneius Manlius* (as ^{*} *Liuius* relates) *Ao ab urb. cond.* 567. brought first out of *Asia* to *Rome* singing wenches, players, iesters, and all kinde of musicke to their feasts. Your Princes, Emperors, and persons of any quality, maintaine it in their Courts; No mirth without musicke. *St Thomas Moore* in his absolute *Vtopian* commonwealth, allowes musicke as an appendix to euery meale, and that throughout, to all sorts. *Epictetus* calls mensam mutam, praesepe, a table without musicke a manger, for the consent of Musitians at a banquet, is a carbuncle set in gold, and as the signet of an emerald well trimmed with gold, so is the melody of Musicke in a pleasant banquet. *Ecclus* 32. v. 5. 6. ^p *Lewes the xi.* when he invited *Edward the 4.* to come to *Paris*, told him that as a principall part of his entertainment, hee shonld heare sweet voices of children, *Ionick* and *Lydian* tunes, exquisite Musicke, he should haue a-----and the *Cardinall of Burbon* to be his confessor, which he vsed as a most plausible argument: as to a sensuall man indeede it is. [†] *Lucian* in his booke *de saltatione* is not ashamed to confesse, that he tooke infinite delight in singing, dancing, musicke, womens company, and such like peasures, and if thou (saith he) didst but heare them play and dance, I know thou wouldst be so well pleased with the obiect, that thou wouldst dance for company thy selfe, without doubt thou wilt be taken with it. So ^q *Scaliger* ingeniously confesseth, *exercit.* 274. "I am beyong all measure affected with musicke, I doe most willingly behold them dance, I am mightily detained and allured with that grace and comlinesse of faire women, I am well pleased to be idle amongst them. And what young man is not? As it is acceptable and conducing to most, so especially to a melancholy man. Provided alwaies, his disease proceede not originally from it, that he be not some light inamorato, some idle phantasticke, who capers in conceit all day long, and thinkes of nothing else, but how to make Iigges, Sonnets, Madrigals, in commendation of his Mistresse. In such cases Musicke is most pernicious, as a spur to a free horse, will make him runne himselfe blind, or breake his winde, *Incitamentum enim amoris musica*, for musicke enchants, as *Menander* holdes, it will make such melancholy persons mad, and the sound of those Iigges and Horne-pipes, will not be remoued out of the eares a weeke after. ^{*} *Plato* for this reason forbids, Musicke and wine to all young men, because they are most part amorous, ne ignis addatur igni, least one fire encrease

create another. Many men are melancholy by hearing Musicke, but it is a pleasing melancholy that it causeth, and therefore to such as are discontent, in woe, feare, sorrow, or dejected, it is a most present remedy, it expells cares, alters their grieued mindes, and easeth in an instant. Otherwise, saith *Plutarch*, *Musica magis dementat quàm vinum*; Musicke makes some men mad as a tyger; like *Astolphos* horse in *Ariosto*: or *Mercuries* golden wand in *Homer*, that made some wake, others sleepe; it hath diuerse effects: and *Theophrastus* right well prophecied, that diseases were either procured by Musicke, or mitigated.

r Sympol. quest. 5. musica multos magis dementat, quàm vinum. I Aimi mori vel a Musica curantur del inferantur.

SUBJECT. 4.

Mirth and merry company, faire objects, remedies.



Mirth and merry company may not be separated from Musicke, both concerning & necessarily required in this businesse. Mirth (saith *Vines*) purgeth the blood, confirms health, causeth a fresh, pleasing, and fine colour, prorogues life, whets the wit, makes the body young, lively, and fit for any manner of employment. The merrier heart, the longer life, *A merry heart is the life of the flesh*, Prov. 14. 30. Gladnesse prolongs his dayes, *Eccius* 30. 22. and this is one of the three *Salernitan Doctors*, *Dr Merriman*, *D. Diet*, and *D. Quiet*, which cures all diseases. — *Mens hilaris, requies, moderata dieta.* * *Gomesius prefat. lib. 3. de sal gen.* is a great magnifier of honest mirth, by which (saith he) we cure many passions of the minde, in our selues, and in our friends: which *Galatens* assignes for a cause why we loue merry companions: and well they deserue it, being that as *2. Magninus* holds, a merry companion is better then any musicke, and as the saying is, comes *iucundus in viâ pro vehiculo*, as a Wagon to him that is wearied on the way. *Iucunda confabulatio, sales, ioci*, pleasant discourse, jests, conceits, merry tales, *mellivi verborum globuli*, as *Petronius*, *a Pliny*, *b Spondanus*, *c Celius*, and many good Authors pleade, are that sole *Nepenthes* of *Homer*, *Helens* boule, *Venus* girdle, so renowned of old † to expell griefe and care, to cause mirth and gladnesse of heart, if they be rightly vnderstood, or seasonably applied. In a word,

* *Amor, voluptas, Venus, gaudium, locus, ludus, sermo suavis, suauitatio,*

are the true *Nepenthes*. For these causes our Physitians generally prescribe this as a principall engine, to batter the walls of melancholy, a chiefe antidore, & a sufficient cure of it selfe. By all meanes (saith *d Mesue*) procure mirth to these men in such things as are heard, seene, tasted, or smelled, or any way perceived, and let them haue all enticements, and faire promises, the sight of excellent beauties, attires, ornaments, delightful passages, to distract their mindes from feare and sorrow, and such things on which they are so fixed and intent, † Let them vse hunting, sports, playes, jests, merry cōpany, as *Rhasis* prescribes

r Lib 3. de Anima. Letitia purgat sanguinem, valetudinem conferunt, colore inducit florentem, nitidum, gratum u Spiritus temperat, calorem excitat, naturalem virtutem corroborat, iuuenile corpus diu seruat, vitam prorogat, ingenium acuit, et hominem negotijs, quibuslibet aptorem reddit. Schola Salern. x Dum conuulsa vacat, et festiva letitate morant, mediores animi egrotudines sanari solent, etc. y De mor fol. 57. Amamus ideo eis qui sunt faceti et iucundi. z Regim. lxxv. part. 2 Nota, quod amicus bonus, et dilectus socius, narratio omnibus suis iucundis, superat omnem melancoliam.

a Homericum illud Nepenthes quod marorem tollit et exhimiam et hilaritatem parit. b Lib. 22. cap. 27. c Lib. 26. cap. 15. d De egritudine sanis. Omni modo generes letitiam in eis de his que audiuntur et videntur, aut odorantur, aut gustantur, aut quocumque modo sentiri possunt, et aspectu formarum multo lecoris et ornatus, et negotiatione iucunda, et blanditiis ludis, et promissis distraherentur eorum animi, de re aliqua quam timent et dolent. e Planitur venationibus, ludis, iocis, amicorum confortiis, quo non sinitur a nimis turbi, viui et tanti et loci mutatione, et biberia, et gaudio, ex quibus precipue delectantur.

e Piso. ex fabu-
lis & ludis que
renda delectatio
Altomanus c. 7.
His versetur,
qui maxime
grati sunt, can-
tus & chorea
ad leticiâ pro-
sunt.

d Præcipue va-
lez ad expellen-
dam melancholia
stare in
cantibus, ludis,
& sonis, & ha-
bitare cum fa-
miliaribus, &
præcipue cum
puellis incundi.

* Par. 5. de a-
vocamentis lib.
de aboluendo
luctu.

a Corporum cõ-
plexus cantos
choreas ludi &
forme, &c.

b Circa hortos
Epicuri frequen-
tes.

* Dypnosop. lib.
10. coronauit
florido sero
incendens odo-
res, in culticra
plumæ colloca-
uit, du' cicutam
potionem propi-
ans psalterium
adduxit, &c.

* Vt reclinata
suauiter in le-
ticiâ puella, &c.

* Sere, 63

* Tom. 2. consil.
85.

* Epist. fam. l. 7.
22. epist. Heri
demum bene po-
tius, seroq, redie-
ram.

e Valer. Max.
cap. 8. lib. 8. In-
terposita arun-
dine cruribus
suis, cum filiis
ludens, ab Alci-
biade visus est.

* Hor.

which will not let the minde be molested, a cup of good drinke now and then, heare musicke, and haue such companions, with whom they are especially delighted: Merry tales or toyes, drinking, singing, dancing, and whatsoeuer else may procure mirth: and by no meanes, saith Guianerius, suffer them to be alone. *Benedictus Victorius Faventinus* in his *Empericks*, accompts it an especiall remedy against melancholy, to heare and see singing, dancing, maskers, *Mummers*, to conuerse with such merry fellowes, and faire maids. For the beauty of a woman cheareth the face, *Ecclus*, 36. 22. † Beauty alone is a soueraigne remedy against feare, griefe, and all melancholy fits, a charme, † as *Peter de la Seine* and many good writers affirme; a banquet it selfe, he giues instance in discontented *Menelaus* that was so often freed by *Helenas* faire face, and a *Tully* 3. *Tusc.* cites *Epicurus* as a chiefe patron of this Tenent. To expell griefe and procure pleasance, sweet smells, good diet, touch, taste, embracing, singing, dancing, sports, playes, and about the rest, exquisite beauties, quibus oculi iucunde mouentur & animi, are most powerfull meanes, obuia forma, to meet, or see a faire maid passe by, or to be in company with her. He found it by experience, and made good vse of it in his owne person, if *Plutarch* bely him not, for he reckons vp the names of some more elegant peices, *Leontia*, *Boedina*, *Hedieia*, *Nicedia*, that were frequently seene in *Epicurus* garden, and very familiar in his house. Neither did he trie it himselfe alone, but if wee may giue credit to † *Athenens*, hee practised it vpon others. For when a sad and sicke patient was brought to him to bee cured. Hee laid him on a downe bed, crowned him with a garland of sweet smelling flowres, in a faire perfumed closet, delicately set out, and after a potion or two of good drink, which he administred, he brought in a beautifull young *wench, that could play vpon a Lute, sing and dance, &c. *Tully* 3. *Tusc.* scoffes at *Epicurus* for this his prophane physicke (as well he deserued) and yet *Phauorinus* and *Stobeus* highly approues of it, most of our looser Physitians in some cases, to such parties especially allow of this, and all of them will haue a melancholy, sad, discontented person, make frequent vse of honest sports, companies and recreations, & incitandos ad venerem, as * *Rodericus à Fonseca* will, aspectu & contactu pulcherimarum fæminarum, to bee drawne to such comforts, whether they will or no. Not to be an auditor only, or a spectator, but sometimes an actor himselfe. *Dulce est desipere in loco*, to play the foole now and then, is not amisse, there is a time for all things. Graue *Socrates* would be merry by fits, sing, dance, and take his liquor too, or else *Theodoret* belies him; so would old *Cato*, † *Tully* by his owne confession, and the rest. *Xenophon* in his *Sympos.* brings in *Socrates* as a principall Actor, no man merrier then himselfe, and sometimes he would ride a cock-horse with his Children, ----equitare in arundine longâ, (though *Alcibiades* scoffed at him for it) and well he might, for now and then (saith *Plutarch*) the most vertuous, honest, and grauest men will vse Feasts, iests, and toyes, as we doe sauce to our meats.

* Qui vbi se à vulgo & scenâ in secreta remorant.
Virtus Scipiada & mitis sapientia Lali,
Nugari cum illo, & discincti ludere, donec
Decoqueretur olus soliti

Valourous Scipio and gentle Lalius.

Remoued

Remoued from the scene and rout so clamorous,
Were wont to recreate themselves their robes laid by,
Whilst supper by the cooke was making ready.

Machiavell in the 8 booke of his *Florentine* history, giues this note of *Cosmus Medices*, the wisest and grauest man of his time in *Italy*, That he would now and then play the most egregious foole in his carriage, and was so much giuen to iesters, players, and childish sports, to make himselfe merry, that hee that should but consider his grauity on the one part, his folly and lightnesse on the other, would surely say, there were two distinct persons in him. Now mee thinks, he did well in it, though *Salisburyensis* be of opinion, that Magistrates, Senators, and graue men, should not descend to lighter sports, *ne res pub. ludere videatur*: But as *Themistocles*, still keepe a sterne and constant carriage. I commend *Cosmus Medices*, and that *Castrucius Castrucanus*, then whom *Italy* never knew a worthier Captaine, another *Alexander*, if *Machiauel* doe not deceiue vs in his life: when a friend of his reprehended him for dancing beside his dignity (belike at some cushman dance) hee told him a gaine, *qui sapit interdum, vis: vnquam noctu desipit*, he that is wise in the day, may dote a little in the night. *Paulus Iovius* relates as much of Pope *Leo Decimus*, that he was a graue, discreet stay'd man, yet somerimes most free, and too open in his sports. And t'is not altogether t vnfit or mis-beseeming the grauity of such a man, if that *Decorum* of time, place, and such circumstances be obserued. i *Misce stultitiam consilijs breuem*: and as^k hee said in an Epigram to his wife, I would haue every man say to himselfe, or to his friend.

Moll, once in pleasant company by chance,
I wisht that you for company would dance,
Which you refus'd, and said, your yeares require,
Now, Matron-like, both manners and attire.
Well Moll, if needs you will be matron-like,
Then trust to this, I will thee matron like:
Yet so to you my loue may never lessen,
As you for Church, house, bed, obserue this lesson:
Sit in the Church as solemne as a Saint,
No deed, word, thought, your due devotion taint,
Vaile if you will your head, your soule reueale
To him that only wounded soules can heale:
Be in my house as busie as a Bee,
Hauing a sting for every one but me,
Buzzing in every corner, gathering hony,
Let nothing wast, that costs or yeeldeth mony:
And when thou seest my heart to mirth incline,
Thy tongue, wit, blood, warme with good cheere and wine:
Then of sweet sports let no occasion scape;
But be as wanton, toying as an Ape.

Those old^l Greekes had their *Lubentiam Deam*, Goddesse of Pleasance, and the *Lacedemonians* instructed from *Lycurgus*, did *Deo Risui sacrificare*, after their warres especially, and in times of peace, which was vsed in *Thessaly*, as it appeares by that of^m *Apuleius*, who was made an instrument of their laughter himselfe:ⁿ Because laughter & merriment was to season their labours

f *Hominibus fac-
cetiis, & ludis
puerilibus vltra
modum delictus,
adeo ut si cui in
eo tum grauita-
tem, quam leui-
tatem conside-
rare liberet, du-
as personas di-
stinctas in eo esse
diceret.*

g *De nugis ex-
vial. lib. 1. cap. 4.
Magistratus &
viri graves, &
ludis leuionibus
arcendi.*

h *Machiauel
vita eius.*

i *Amico repre-
hensus, quod pre-
ter dignitatem
iniquis ope am-
daret, respondit,
&c.*

j There is a
time for all
things, to
weepe, laugh,
mourn, dance,
Eccles. 3. 4.

k *S. Iohn Har-
rington, epig.
50.*

l *Lucretia toto
sis lucet vsq. die,
Thaida nocte
voio.*

m *Lil. Giraldus
hist. de ar. Syn-
tag. 1.*

n *Lib. 2. de aur.
as.
n Eo quod visus
esset laboris &
modesti victus
condimentum.*

and

300

C. Calceag. epig.

* Cap. 61. In deliciis habuit scurras & adulatores.

† Uniuersa gens supra mortales ceteros conuiuiorum studiosissima. Ea enim per varias & exquisitas dapes interpositis musicis & iocularioribus in multis sepius horas exorabant, ac subinde productis choreis & amoribus feminarum indulgent, &c.

p Syntag. de Musis.

† Athenus lib. 12. & 14. assiduus mulierum vocibus, cantuq; symphonie Palatium Persarum regis totum personabas.

* Iovius hist. l. 18. q Eobanus Hesius.

x Fracastorius.

l Vivite ergo leti, O amici,

procul ab angustia, vivite leti.

t Iterum precor & obtestor, vivite leti: illud quod cor vrit, negligite.

u Letus in praesens animus quod ultra odere curare. Hor.

He was both Sacerdos & Medicus.

x Hec autem non tam ut Sa-

cerdos amici mando vobis, quam ut medicus, nam absq;

hac una tanquam medicinarum omnium vita, medicine omnes ad vitam producendam adhibere moriuntur: vivite leti.

† Lockem

Anacreon. y Lucian. Nekomantia. Tom 2.

and modest life, *o Ritus enim divum atq; hominum est aeterna voluptas.* Princes vse iesters, players, & haue those masters of Reuels in their Courts. The Romanes at every supper (for they had no solemne dinner) vsed Musick, Gladiators, Iesters, &c. as * *Suetonius* relates of *Tyberius*, *Dion of Commodus*, and so did the Greekes. Besides musicke, in *Xenophons Sympos.* *Philippus ridendi artifex*, *Philip*, a Iester, was brought in to make spott. *Paulus Iovius* in the eleuenth booke of his history, hath a pretty digression of our English customes, which howsoever some may misconster, I for my part, will interpret to the best. † *The whole Nation beyond all other mortall men, is most given to banqueting and feasts, for they prolong them many houres together, with dainty cheare, exquisite musicke, and facete iesters, and afterwards they fall a dancing and courting their mistresses, till it be late in the night.* *Volaterran* giues the same testimony of this Island, commending our Iouiall manner of entertainment, and good mirth, and mee thinkes he saith well, there is no harme in it, long may they vse it, and all such modest sports. *Ctesias* reports of a † *Persian King*, that had 150 maids attending at his table, to play, sing, and dance by turnes; and p *Lil. Giraldus* of an *Egyptian Prince*, that kept nine Virgins still to wait vpon him, and those of most excellent feature, and sweet voices, which afterward gaue occasion to the Greekes of that fiction of the nine Muses. The King of *Aethiopia* in *Africke*, most of our Asiaticke Princes haue done so and doe, those *Sophias*, *Mogors*, *Turkes*, &c. solace themselves after supper amongst their Queenes and Concubines, quae *incundiores oblectamenti causa* (* saith mine author) *coram rege psallere & psaltare consueverant*, taking great pleasure to see and heare them sing and dance. This and many such meanes, to exhilerate the heart of men, haue beene still practised in all ages, as knowing there is no better thing to the preferuation of mans life. What shall I say then, but to euery melancholy man,

q *Vtere convivis, non tristibus vtere amicis,*

Quos nuge, & risus, & ioca salsa iuvant.

Feast often, and vse friends not still so sad,

Whose iests and merriments may make thee glad.

Vse honest and chaste sports, scenicall shewes, playes, games;

t *Accedant iuvenumq; Chori, mistaeq; puellae.*

And as *Marsilius Ficinus* concludes an epistle to *Bernard Canisianus*, and some other of his friends, will I this Tract to all good students, † *Live merrily, O my friends, free from cares, perplexity, anguish, grieve of minde, live merrily, letitia coelum vos creauit:* † *Again and againe I request you to be merry; u if any thing trouble your hearts, or vex your soules, neglect and contemne it, let it passe. * And thus I exioyne you, not as a Divine alone, but as a Physitian, for without this mirth, which is the life and quintessence of Physick, medicines, and whatsoeuer is used and applyed to prolong the life of man, is dull, dead, and of no force. Dum fata sinunt, vivite leti* (*Seneca*) I say be merry.

† *Nec lusibus virentem*

Viduemus hanc inventam.

the Prophets counsell to y *Menippus*, that trauelled all the world ouer, euen downe to hell it selfe to seeke content, and his last farewell to *Menippus*, to

It was *Tiresias*

† *Lockem*

be merry. & Contemne the World (saith he) and count that is in it vanity and toies, this only covet all thy life long; be not curious, or over solicitous in any thing, but with a well composed and contented estate to enjoy thy selfe, and about all things to bee merry.

Si Numerus vii censet sine amore iocisq;

Nil est iucundum, vivas in amore iocisq;

Nothing better, (to conclude with Solomon Eccles. 3. 22.) then that a man should reioyce in his affaires. 'Tis the same advice which every Physitian in this case rings to his Patient, as Capiuaccius to his, ^a avoide overmuch study and perturbations of the minde, and as much as in thee lies, live at hearts ease: Prosper Calenus to that melancholy Cardinall Casius, ^b amidst thy serious studies and businesse, vse iests and conceits, playes and toyes, and what soever else may recreate thy minde. Nothing better then mirth, and merry company in this malady, ^c It beginsse with sorrow (saith Montanus) it must be expelled with hilarity.

But see the mischief, many men knowing that merry company is the only medicine against melancholy, will therefore neglect their businesse, & in another extreame, spend all their daies amongst good fellows in a Tauerne or an Ale-house, and know not otherwise how to bestow their time but in drinking; Malt-wormes, men-fishes, or water-snakes, ^{*} *Qui bibunt solum ranarum more nihil comedentes*, like so many frogges in a puddle. 'Tis their sole exercise to eat and drinke, to sacrifice to Volupia, Rumina, Edulica, Potina, Mellona, is all their religion. They wish for Philoxenus necke, *Inpiteris trinoctium*, and that the Sunne would stand still as in Iosua's time, to satisfy their lust, that they might *dies noctesq; pergracari & bibere*. Florishing wits, & men of good parts, good fashion, good worth, basely prostitute themselves to every roagues company, to take Tobacco and drinke, to roare and sing scurrile songs in base places.

^d *Invenies aliquem cum percussore iacentem,*

Permissum nautis aut furibus, aut fugitivis.

Which Thomas Erastus objects to Paracelsus, that he would lie drinking all day long, with Car-men and Tapsters in a Brothell-house, is too frequent amongst vs, with men of better note: like Timocreon of Rhodes, *multa bibens & multa vorans*, &c. They drowne their wits, seeth their braines in Ale, consume their fortunes, loose their time, weaken their temperatures, contract filthy diseases, rheumes, dropies, calentures, tremor, get solne iuglers, pimples red faces, sore eyes, &c. heat their livers, alter their complexions, spoile their stomachs, overthrowe their bodies, for drinke drownes more then the Sea and all the rivers that fall into it, (meere funges and Caskes) confound their soules, goe from Scylla to Charybdis, and vse that which is an helpe to their vndoing.

^e *Quid refert morbo an ferro percamve ruinâ?*

When the blacke Prince went to set the exil'd king of Castile into his kingdom, there was a terrible battle fought betwixt the English and the Spanish: at last the Spanish fled, the English followed them to the river side, where some drowned themselves to avoide their enemies, the rest were killed. Now tell me what difference is betwixt drowning and killing? As good be melancholy still, as drunken beasts and beggars. Company a sole comfort, and an only remedy to all kinde of discontent, is their sole misery and cause of

^z Omnia munda nugas aestima. Hoc solum tota vita perscrutari, ut praesentibus bene com-

positis, minime curiosus, laet ut la in re solutus, quam plurimum potes vitam hilarem traducas. a Hildeisheim spicil. 2. de Mania. fol. 161.

Studia literarum & animi perturbationes fugiat, & quantum potest iucunde vivat.

^b Lib. de atr. bile. Gravioribus curis ludos & facitias aliquando interpones, ibi: os & quae solent animum relaxare.

^c Consil. 30. Mala valetudo austa & confracta est tristitia, ac propterea ex hilaratione animi removenda.

^{*} Athen. hypnosop. lib. 1.

^d Juven. Sat 8

^e Hor. ^f Erssard. hist. lib. 1. Hispani cum Anglorum vires ferre non possunt in fugam se dederunt &c. Precipites in fluvium se dederunt, ne in hostium manus venirent.

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f Ter.

g Nov.

h H i d i n
a n d i.

perdition. As *Hermione* lamented in *Euripedes*, *Mala mulieres me fecerunt malam*, Euill company marr'd her, may they iustly complaine, bad companions haue beene their hane. For, *malus malum vult ut sit sui similis*, one drunkard in a company, one theefe, one whoremaster, will by his good will, make all the rest as bad as himselfe, ---8 Et si

Nocturnos iures te formidare vapores, be of what complection you will, inclination, loue or hate, bee it good or bad, if you come amongst them, you must doe as they doe; yea, though it be to the preiudice of your health, you must drinke, *venenum pro vino*. And so like *Grasse-hoppers*, whilst they sing ouer their cuppes all Summer, they starue in Winter; and for a little vaine merriment, shall finde a sorrowfull reckoning in the end.

SECT. 3.

MEMB. I. SVBSEC. I.

A Consolatory Digression, containing the Remedies of all manner of Discontents.



Ecause in the precedent Section, I haue made mention of good counsell, comfortable speeches, perswasion, how necessarily they are required to the cure of a discontented or troubled minde, how present a remedy they yeeld, and many times a sole sufficient cure of themselves; I haue thought fit in this following Section, a little to digresse, (if at least it be to digresse in this subiect) to collect and gleane a few remedies, and comfortable speeches out of our best Orators, Philosophers, Divines, and fathers of the Church, tending to this purpose. I confesse, many haue copiously writren of this subiect, *Plato, Seneca, Plutarch, Xenophon, Epictetus, Theophrastus, Xenocrates, Crantor, Lucian, Boethius*; and some of late, *Sadoletus, Cardan, Budens, Stella, Petrarch, Erasmus*, besides *Austin, Cyprian, Bernard, &c.* And they so well, that as *Hierome* in like case said, *si nostrum areret ingenium, de illorum posset fontibus irrigari*, if our barren wits were dried vp, they might be copiously irrigated from those fruitfull well-springs: And I shall but actum age-
re; yet because these Tracts are not so obvious and common, I will epitomize, and briefly insert some of their diuine precepts, reducing their voluminous and vast Treatises to my small scale, for it were otherwise impossible to bring so great vessells into so little a creek. And although (as *Cardan* said of his booke *de consol.*) I know before hand, this tract of mine many will contemne and reiect, they that are fortunate, happy, & in flourishing estate, haue no need of such consolatory speeches, they that are miserable and unhappy, think them vnsufficient to ease their griued mindes, and comfort their misery: Yet I will goe on, for this must needs doe some good to such as are happy, to bring them to a moderation, and make them reflect and knowe themselves, by seeing the vnconstancy of humane felicity, others misery: and to such as are distressed, if they will but attend and consider of this, it cannot chuse but

i Lib. de lib. propriis. Hos libros scio multos spernere nam felices his se non indigere putant, infelices ad solationem miserie non sufficere. Et tamen felicibus moderationem, dum inconstantiam humane felicitatis docent prestant, infelices somnia recte estimare velint, felices reddere possunt.

but giue some content and comfort. * *Tis true, no medicine can cure all diseases, some affections of the minde are altogether incurable, yet these helpes of art, Physicke and Philosophy must not be contemned.* *Arrianus* and *Plotinus* are stiffe in the contrary opinion, that such precepts can doe little good. *Boetius* himselfe cannot comfort in some cases, they will reject such speeches like bread of stones, *Infana stultæ mentis hæc solatia.*

*words adde no courage, (which * Catiline once said to his souldiers) a Capitaines Oration doth not make a coward a valiant man: And as † Job feelingly said to his friends, you are but miserable comforters all.* 'Tis to no purpose in that vulgar phrase to vse a company of absolute sentences, and familiar sayings, As † *Plinius Secundus* being now sorrowfull and heauy for the departure of his deare friend, *Corelius Rufus* a Roman Senator, writ to his fellow *Tiro* in like case. *Adhibe solatia, sed nova aliqua, sed fortia, quæ audierim nunquam, legerim nunquam: nam quæ audiri, quæ legi omnia, tanto dolore*

superantur, either say something that I neuer read nor heard of before, or else hold thy peace. Most men will heare except, triuiall consolations, ordinary speeches, and know perswasions in this behalfe will be of small force, what can any man say that hath not beene said, to what end are such paratiticall discourses? you may as soone remoue mount Caucasus, as alter some mens affections. Yet sure I thinke they cannot chuse but doe some good, comfort and ease a little, though it be the same againe, I will say it, and vpon that hope I will adventure. † Non meus hic sermo, 'tis not my speech

this, but of Seneca, Plutarch, Epictetus, Austin, Bernard, Christ and his Apostles. If I make nothing, as ^m Montaigne said in like case, I will marie nothing, 'tis not my doctrine but my study, I hope I shall doe no body wrong to speake what I thinke, and deserue not blame in imparting my minde. If it be not for thy ease, it may for mine owne, so Tully, Cardan, and Boethius writ de consol. as well to helpethemselues, as others: be it as it may, then I will essay.

Discontents and grieuances are either generall or particular, generall are warres, plagues, dearthes, famine, fires, inundations, vnseasonable weather, Epidemicall diseases which afflict whole kingdomes, territories, cities: or peculiar to private men, ⁿ as cares, crosses, losses, death of friends, pouerty, want, sicknesse, orbities, iniuries, abuses, &c. Generally all discontent, ^o *hominibus quatinus fortune salo.* No condition free, *quisq; suos patimur manes.* Euen in the mid't of our mirth and iollity there is some grudging, some complaint, as ^p he saith our whole life is a *Glucupicron*, a bitter sweet passion, hony and gall mixt together, we are all miserable and discontent, who can deny it? If all, and that it be a common calamity, an ineuitable necessity, all distressed, then as *Cardan* inferres, *q* *who art thou that hopest to goe free? Why dost thou not grieue thou art a mortall man, and not gouernour of the world? Ferre quam sortem patiuntur omnes, Nemo recuset, If it be common to all, why should one man be more disquieted then another? If thou alone wer't distressed, it were indeed more irksome and lesse to be indured, but when the calamity is common, comfort thy selfe with this, thou hast more fellowes, Solamen miseris socios habuisse doloris, 'tis not thy sole case, and why*

Nullum medicamentum minues sanare potest, sunt affe-

ctus animi qui prorsus sunt insanabiles, non tamen an-

pus sperni debet, aut medicina, aut Philosophia.

Salust. Verba virtutem non addant nec imperatoris oratio facit e timido fortem.

† Job. 16. cap. † Epist. 13. lib. 1.

1 Hor. in Lib. 2. Epist. cap. 6.

n. Alium pariter alium orbis, hunc morbi, illum timor alium iniurie hunc insidie, illum uxor, filii disfracunt. Card. o Boethius lib. 1. met. 5.

p. Apuleius 4. florid. Nihil homini tam prosperare datum diuinitus quin ei admixtum sit aliquid difficultatis in amplissima quædam leuitio subest quedam quædam monna, coniugatione quadam molis & fellis.

q. Si omnes premantur, quis erit es qui solus eade cupis ab eilege que non neminem preterit, cur te non mor-

solam saltem & uirersi orbis regem fieri non doles. 1. Puteanus ep. 75. Neque cuiquam precipue dolendam eo quod a-

¶ Lorchan Galio
belgicus lib. 3.

An. o 1598. de

Belgis Sed echu

inquis euge quid

agemus? ubi pro

Epithalamio

Bedone flag. illi

pro musica har-

monia terribili-

um lituorum, &

tabularum audias

et angorem, pro

tedis nuptiali-

buis, villarum

pagorum, urbi-

um, videas in-

condiaz ubi pro

ubilo lamenta,

progru stetus

aerem complent.

¶ Ita est profe-

cto & quisquis

hac videre ab-

nuus, huic seculo

parum aptus es.

aut potius no-

strorum omni-

um conditionem

ignoras, quibus

reciproco quoda

nexu leta tristi-

buis, tristia letis

invicem succed-

unt.

¶ In Ta. evel.

Poeta.

x Cardan. lib. 1.

de consol. Est

consolationis

genus non huc,

quod a necessi-

tate fit, sine se-

ras, sine non se-

ras, f. rendum

est tamen.

y Seac.

z. Omni del. ri

tempus est, mo-

dicina ipum

luctum extingui

it, inurias delet,

omni mali ob-

litionem averti.

a Habet hoc

quod, comitatu

shouldst thou be so impatient? ^a I but alas we are more miserable then others, what shall we doe? Besides private miseries, we live in perpetuall feare and danger of common enemies, we have Bellonas whips, and pittifull out-cries, for Epithalamiums: for pleasant musicke, that fearefull noyse of Ordinance, Drummes, and warlicke Trumpets still sounding in our eares; instead of nuptiall Torches wee have firing of Townes and Citties; for triumphs, lamentations; for ioy, teares. ^a So it is, and so it was, and ever will be. He that refuseth to see and heare, to suffer this, is not fit to live in this world, and knowes not the common condition of all men, to whom so long as they live with a reciprocall course, ioyes and sorrowes are annexed, and succeed one another. It is inevitable, it may not be avoided, and why then shouldst thou be so much troubled? *Graue nihil est homini quod fert necessitas*, as ^a Tully deemes out of an old Poet, that which is necessary, cannot be grievous. If it be so, then comfort thy selfe in this, ^x That whether thou wilt or no, it must be indured: make a vertue of necessity, & conforme thy selfe to vndergoe it, ^y *Si longa est levis est, si gravis est, brevis est*, If it be long, tis light, if grievous, it cannot last. It will away, *dies dolorem minuit*, and if nought else, yet time will weare it out, custome will ease it, ^z obliuion is a common medicine for all losses, iniuries, griefes, and detriments whatsoeuer, ^a and when they are once past, this commodity comes of infelicity, it makes the rest of our life sweeter vnto vs: ^b Atq; *hæc olim meminisse iuvabit*, the privation and want of a thing many times makes it more pleasant and delightfome then before it was. We must not thinke the happiest of vs all to escape here without some misfortunes,

— * *Vsq; adeo nulla est sincera voluptas, Sollicitumq; aliquid letis intervenit,* —

Heaven and earth are much vnlike, ^d Those heavenly bodies indeed are freely carried in their orbes without any impediment, or interruption, to continue their course for innumerable ages, and make their conversions: but men are vrged with many difficulties, and haue diuerse hinderances, oppositions, still crossing, interrupting their indeavours and desires, and no mortall man is free from this law of nature. Wee must not therefore hope to haue all things answer our owne expectation, to haue a continuance of good successe and fortunes, *Fortuna nunquam perpetuo est bona*. And as *Minutius Felix* the Roman Consull told that insulting *Coriolanus*, drunk with his good fortunes, looke not for that successe thou hast hitherto had, ^c *It neuer yet happened to any man since the beginning of the world, nor ever will, to haue all things according to his desire, or to whom fortune was neuer opposite and aduerse*. Even so it fell out to him as he foretold. And so to others, euen to that happinesse of *Augustus*; Though he were *Iupiters* Almoner, *Plutos* Trealurer, *Neptunes* Admirall, it could not serue him. Such was *Alcibiades* fortune, *Narsetes*, that great *Gonsalua's*, and most famous mens, that as ^{*} *Iovius* concludes, it is almost fatall to great Princes, through their owne default or otherwise circumvented with envy and malice, to loose their honours, and dye contumeliously.

omni in felicitas, iuueniorem vitam cum abierit, relinquit. ^b Virg. c Ovid d Lorchan Sunt namq; infera superis, humana terrenis longe di. paria. Etenim hæc o montes firantur libere, & sine ulla impedim. no, stelle, ætheriq; torbes cursus, & conversiones suas iam secunda inuicem abibus constantissime consuetud. verum homines magnis angustis. Neg. hæc nature lege est quisquam mortalium solutus. e Dionysii Halicar lib. 8. non enim unquam contigit, nec post hominis natos i. venies quocumq; cui omnia ex animi sententia successerint, ita ut nulla in re fortuna sit ei a i. uersata. * P. u. Gonsalui lib. vii. ut dicitur, fatale sit disinginis a culpa sua secula circumveniri, cum malitia & invidia, immittatq; dignitate per contumeliam mori.

'Tis so, still hath beene, and euer will be, *Nihil est ex omni parte beatum*,
 There's no perfection is so absolute,
 That some impurity doth not pollute.

Whatsoever is vnder the Moone is subiect to corruption, alteration, and so long as thou liuest vpon earth looke not for other. *Thou shalt not here find peaceable and chearefull daies, quiet times, but rather cloudes, stormes, calumnies, such is our fate.* And as those errant planets in their distinct orbes, haue their severall motions, sometimes direct, stationary, Retrograde, in Apogeo, perigeo, orientall, occidentall, combust, ferall free, and as our Astrologers will, haue their fortitudes and debilities by reason of those good and bad irradiations conferred to each other, sit in the heauens, in their termes, houses, case, detriments &c. So we rise and fall in this world, ebbe and flowe, in and out, reared and deirected, lead a troublesome life, subiect to many accidents and Casualties of fortunes, Variety of passions, infirmities as well from our selues as others.

Yea, but thou thinkest thou art more miserable then the rest, other men are happy in respect of thee, their miseries are but flea-bitings to thine, thou alone art vnhappy, none so bad as thy selfe. Yet if a Socrates said, *All the men in the world should come and bring their grievances together, of body, minde, fortune, sores, vlcers, madnesse, Epilepsies, agues, and all those common calamities of beggery, want, seruitude, imprisonment, and lay them on a heape to be equally divided, wouldst thou share alike, and take thy portion, or bee as thou art? With out question thou wouldst be as thou art.* If some Iupiter should say to giue vs all content.

* *Iam faciam quod vultis, eris tu qui modo miles, Mercator, tu consultus modo rusticus, hinc vos, Vos hinc mutatis discedite partibus, eia Quid statis? nolunt.*

* Her. (er. lib. 2

Well be't so then: you master souldier
 Shall bee a merchant, you sir Lawyer
 A country Gentleman, goe you to this,
 That side you, why stand yee? It's well as 'tis.

^h Every man knowes his owne, but not others defects and miseries; and 'tis the nature of all men still to reflect vpon themselves, their owne misfortunes, not to examine or consider other mens, not to conferre themselves with others: To recount their miseries, but not their good gifts, fortunes, benefits, which they haue, to ruminate on their aduersite, but not once to thinke on their prosperity, not what they haue, but what they want, to looke still on them that goe before, but not on those infinite numbers that come after. ⁱ Whereas many a man would thinke himselfe in heauen, a petty Prince, if hee had but the least part of that fortune which thou so much repineest at, abhorrest and accountest a most vile, and wretched estate. How many thousands want that which thou hast, how many myriades of poore slaues, captiues, of such as worke day and night in Cole-pits, Tinne-mines, with sore toyle to maintaine a poore liuing, of such as labour in body and mind, liue in extreame anguish, and paine, all which thou art free from. *O fortunatos nimium bona si sua norint*, Thou art most happy if thou couldst be content, & acknowledge thy happinesse; *Rem carendo, non fruendo cognoscimus*, when thou shalt

*In terris purè
 illum ætherem
 non inuenies,
 & imbos
 serenos, a nimis
 potius, pro. et las
 calumnias eipl.
 cent mis. ep. 8.*

*g Si omnes hō-
 mines sua meli-
 suaq; curas in
 vnum cumulum
 conferrent equis
 diuisuri portio-
 nibus, &c.*

*h Quod unus-
 quisq; propria
 mala novit, alio-
 rum nesciat, in
 causa est, ut se
 inter alios misere-
 rum putet Car-
 dan. lib. 3. de
 consol. Plutarch
 de consol. ad A-
 pollonium.
 i Quam multos
 putas qui se cal-
 proximos puta-
 rent, totidem re-
 gulos si de fortu-
 ne tue reliquis
 pars iis mamma
 contingat. Boeth
 de consol. lib. 2.*

wee should not be delighted by the way, and forget whether we are going.

* *Itē nunc fortes, ubi celsa magni*

Dacit exempli via, cur inertes

Terga nudatis superata tellus

sydera donat,

Go on then merrily to heaven. If the way be troublesome, and you in misery, in many grievances, on the other side you haue many pleasant sports objects, sweet smells, delightfome tafts, musick, meats, hearbes, flowres, &c. to recreate your senses. Or put case thou art now forsaken of the world, dejected, contemned, yet comfort thy selfe, as it was said to *Agar* in the Wilderness, * *God sees thee, he takes notice of thee:* There is a God about that can vindicate thy cause, that can relieue thee. And surely * *Seneca* thinkes hee takes delight in seeing thee. *The Gods are well pleased when they see great men contending with adversity*, as we are to see men fight, or a man with a beast. But these are toies in respect, † *Behold* (saith he) *a spectacle worthy of God: A good man contented with his estate.* A tyrant is the best sacrifice to *Iupiter*, as the Ancients held, and his best object a contented minde. For thy part then rest satisfied, cast all thy care on him, thy burden on him, rely on him, & trust on him, and he shall nourish thee, care for thee, giue thee thine hearts desire; say with *David*, *God is our hope and strength in troubles ready to be found*, *Psalm. 46.* 1. for they that trust in the Lord shall be as Mount Sion, which cannot be remoued, *Psalm. 124.* 1. 2. as the mountaines are about *Ierusalem*, so is the Lord about his people, from hence forth and for ever.

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x *Boethius* l. S.
met. ult.

y *Boeth.* prof. ult.
Manet spectat
tor cunctorum
desuper presens
deus, bonus pre-
mia, malis sup-
plicia dispensans

* *Lib. de provid.*
voluptatem ca-
piunt dum si quā-
do magnos viros
colluctantes cum
calamitate vi-
dent.

† *Eccle.* speculau-
lum deo dignum.
Vir fortis malā
fortunā compo-
nit.

z 1 *Pet.* 5. 7.
Psalm. 55. 22.

MEMB. 2.

Deformity of Body, Sicknesse, Easenesse of Birth, peculiar Discontents.

PArticular discontents and grievances, are either of Body, Minde, or fortune, which as they wound the soule of man, produce this melancholy, and many great inconveniences; by that Antidote of good counsell and perswasion may be eased or expelled. Deformities and imperfections of our bodies: as lamenesse, crookednesse, deafnesse, blindnesse, be they innate or accidentall, torture many men: yet this may comfort them, that those imperfections of the body doe not a whit blemish the soule, or hinder the operations of it, but rather helpe and much increase it. Thou art lame of body, deformed to the eye, yet this hinders not, but that thou maist be a good, a wise, vpright, honest man. * *Seldome*, saith *Plutarch*, *Honesty and Beauty dwell together, and oftentimes vnder a threadbare coat, lies an excellent vnderstanding, sēpē sub attritā latitat sapientia veste.* * *Cornelius Mussus* that famous preacher in *Italy*, when he came first into the pulpit in *Venice*, was so much contemned by reason of his outside, a little, leane, poore, dejected person, † they were all ready to leaue the Church; but when they heard his voice they did admire him, and happy was that Sennator could inioy his company, or invite him first to his house. A silly fellow to looke to, may haue more wit, learning, honesty, then he that struts it out *Ampullis iactans, &c. grandia gradiens*, and is admired in the worlds opinion

a *Raro* sub codē
lare honestas &
forma habitant.
- *Iosephus* Mus-
sus vita eius.

† *Homini* bre-
vis, macilentus,
umbra hominis
&c.

Ad saporem e-
ius eruditionem
& eloquentiam
admirati sunt.

b Nox habet
suas voluptates

† Lib. 5. ad finē
cecus potest esse
sapientis & bea-
tus, &c.

† In Convivio
lib. 25.

* Ioachimus
Camerarius vit.
eius.

c Ribed. vit. e.
ius.

d Macrobius.

* Sueton. c. 79.

† Lib. 1. Corpore
exili & despe-
cto, sed ingenio
& prudentia
longe ante se re-
ges ceteros pre-
ueniens.

e Alexander
Gaguinus hist.
Polandie. Cor-
pore parvus erat
cubito vix alti-
or vno, Sed ta-
men in parvo
corpore magnus
eram

* Ovid.
f Lib. 2. cap. 20.
oneri est illis cor-
poris moles, &
spiritus minus
viridi.

† Corpore breues
prudentiores
quam coarctata
sit anima.
g Ingenio polle-
nti vim natura
negavit.

opinion, *Vilis saepe cadus nobile nectar habet*, The best wine comes out of an old vessell. How many deformed Princes, Kings, Emperours, could I reckon vp, Philosophers, Oratours, *Haniball* had one eye, *Appius Claudius*, *Timooleon*, blinde, *Muleasses* king of *Tunis*, *John* king of *Bohemia*, and *Tiresias* the Prophet. *b The night hath his pleasure*; and for the losse of that one sense such men are commonly recompenced in the rest; they haue excellent memories, other good parts, musicke, and many recreations: Much happinesse, great wisdom, as *Tully* well discourseth in his *Tusculan* questions: *Homer* was blinde, yet who (saith he) made more accurate, liuely, or better descriptions, with both his eyes. *Democritus* was blinde, yet as *Laertius* writes of him, he saw more then all *Greece* besides, as *c Plato* Concludes, *Tum sane mentis oculus acute incipit cernere, quum primum corporis oculus deflorescit*, when our bodily eyes are at worst, generally the eyes of our Soule see best. Some Philosophers and Divines haue eyirated themselues, and put out their eyes voluntarily the better to contemplate. *Angelus Politianus* had a tetter in his nose continually running, fulsome in company, yet no man so eloquent and pleasing in his workes, *Aesope* was crooked, *Socrates* pur-blinde, long-legged, hairy; *Democritus* withered, *Seneca* leane and harsh, vgly to beheld, yet shew me so many flourishing wits, such divine spirits: *Horace* a little blear-eyed contemptible fellow, yet who so sententious and wise? *Marcellus Ficinus*, *Faber Stapulensis*, a couple of dwarfes, * *Melancthon* a short hard fauored man, *parvus erat, sed magnus erat*, &c. yet of incomparable parts all three. c *Ignatius Loiola* the founder of the Iesuits, by reason of an hurt he receaued in his legge, at the siege of *Pampelona* the chiefe towne of *Navarre* in *Spaine*, vnfit for warres and lesse serviceable at Court, vpon that accident betooke himselfe to his beades, and by those meanes got more honour, then euer he should haue done with the vse of his limmes, and propernesse of person, *† Vulnus non penetrat animum*, a wound hurts not the soule. *Galba* the emperour was crook backed, *Epicetus* lame that great *Alexander* a little man of stature, * *Augustus Caesar* of the same pitch: *Agésilas*, *despicabili formâ*, *Boccharis* a most deformed Prince as euer *Egypt* had; yet as † *Diodorus Siculus* records of him, in wisdom and knowledge farre beyond his predecessors. *A. Dom. 1306.* *† Vladislavus* *Cubitarius* that Pigmy king of *Poland* raigned and fought more victorious battailes, then any of his long shanked predecessors. *Nullam virtus respuit staturam*, Vertue refuseth no stature, and commonly your great vast bodies, and fine features, are sottish, dull, and leaden spirits. What's in them?

* *Quid nisi pondus iners stolidæq; ferocia mentis*, what in *Maximinus*, *Aiæx*, *Caligula*, and the rest of those great *Zanzummins*, or giganticall *Anakims*, heavy, vast, barbarous lubbers?

--- si membra tibi dant grandia Parca,

Mentis eges?

Their body, saith † *Lemnius*, is a burden to them, and their spirits not so liuely, nor they so erect and merry: *Non est in magno corpore mica salis*: a little diamond is mote worth then a rocky mountaine: Which made † *Alexander Aphrodisæus* positiuely conclude, the lesser the wiser, because the Soule was more contracted in such a body. Let *Bodine* in his 5. cap. method. hist. plead the rest: the lesser they are, as in *Asia*, *Greece*, they haue generally the finest wits. And for bodily stature which some so much

much admire, and goodly prefence, 'tis true, to say the best of them, great men are proper, but *belli pusilli*, little men are pretty,

* *Sed si bellus homo est, Cotta pusillus homo est.*

Sicknesse, diseases, trouble many, but without a cause, & It may be 'tis for the good of their soules: *Pars fati fuit*, the flesh rebels against the spirit; that which hurts the one, must needs helpe the other. Sicknesse is the mother of modesty, putteth vs in minde of our mortality, and when wee are in the full

careere of worldly pompe and iollity, she pulleth vs by the eare, and maketh vs knowe our selues. *Pliny* calls it, the summe of Philosophy, If wee could

but performe that in our health, which we promise in our sicknesse. *Quum infirmi sumus, optimi sumus*, for what sicke man (as *† Secundus* expostulates with

Rufus) was euer lasciuious, couetous, or ambitious: he enuies no man, admires no man, flatters no man, despiseth no man, listens not after lies and tales, &c.

And were it not for such gentle remembrances, men would haue no moderation of themselues, they would be worse then Tigers, Wolues, and Lions: who should keepe them in awe? *Princes, Masters, Parents, Magistrates,*

Judges, Friends, Enemies, faire or foule meanes cannot containe vs, but a little sicknesse (as *† Chrysostome* obserues) will correct and amend vs. And therefore with good discretion, * *Iovianus Pontanus* caused this short sen-

tence to be engrauen on his Tombe in Naples: Labour, sorrow, grieve, sicknes, want and woe, to serue proud Masters, beare that superstitious yoke, and bury

your dearest friends, &c. are the sawces of our life. If thy disease bee continu-ate and painefull to thee, it will not surely last: and a light affliction, which is

but for a moment, causeth vnto vs a farre more excellent and eternall weight of glory, 2. Cor. 4. 17. beare it with patience: women endure much sorrow in

child-bed, and yet they will not containe, and those that are barren, wish for this paine: be couragious, there is as much valour to be shewed in thy bed, as in

an army, or at a Sea-fight: aut vincetur, aut vincet, thou shalt bee rid at last. In the meane time, let it take his course, thy minde is not any way disabled.

Bilibaldus Pirkimerus, Senator to *Charles* the 5. ruled all *Germany*, lying most part of his daies sicke of the gout vpon his bed. The more violent

thy torture is, the lesse it will continue: and though it be seuerer and hideous for the time, comfort thy selfe as *Martyrs* doe, with honour and immortal-

ty. *† That* famous Philosopher *Epicurus*, being in as miserable paine of Stone and Collicke, as a man might endure, solaced himselfe with a con-

ceipt of immortality, the ioy of his soule for his rare inuentions, repelled the paine of his bodily torments.

Basenesse of birth is a graet disparagement to some men, especially if they bee wealthy, beare office, and come to promotion in a Common-wealth,

then (as *† he* obserues) if their birth be not answerable to their calling, and to their fellowes, they are much abashed and ashamed of themselues. Some

scorne their owne father and mother, deny brothers and sisters with the rest of their kindred and friends, and will not suffer them to come neere them,

when they are in their pompe, accounting it a scandall to their greatnesse, to haue such beggarly beginnings. *Simon* in *Lucian*, hauing now got a little

wealth, changed his name from *Simon* to *Simonides*, for that there were so many beggers of his kinne, and set the house on fire where he was borne, be-cause no body should point at it. Others buy titles, coates of Armes, and by

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*g. Aulus ad sal-
utem anime
profuit corporis
agritudo, Pe-
trarch.*

*h. Lib. 7. Summa
est totius Philo-
sophie, si tales,
&c.*

*† Plinius epist.
7. lib. Quem in-
firmum libido
solicitat aut a-
varitia, aut ho-*

*nores: nemini
invidet, nemine
miratur, nemine
despicit, sermone
maligno non ali-*

cur.

*† Non terree
princeps, magi-
ster, parens, Iu-
dex, at agritudo
superueniens,
omnia correat.*

** Nat. Chytraus
Europ. delitiis.
Labor, dolor, &
griusdo, luctus,
seruire superbis
dominis, iugum
ferre superstitio-
nis, quos habet
charos sepelire,
&c. condimenta
vite sunt.*

*i. Non tam mari
quam prelio vir-
tus: etiam lecto
exhibetur vin-
cet aut vin-
cet, aut tu se-
breu relinquet;
aut ipsa te. Se-
neca.*

*† Tullius lib. 7.
fam. epist. Vesice
morbo laborans
& vrine mis-
tende difficul-
te tanta, ut vix
incrementum
caperet, repelle-
bat hec omnia
animi gaudium,
ob memoriam
inuentorum.*

*k. Boethius lib. 2.
prof. 4. Huic sen-
sus exuperat sed
est pudori dege-
ner sanguis.*

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l Gaffer. Ens
pol. t. thef.
m Alii pro pe-
cunia emunt no-
bilitatem, alii il-
lam lenocinio, a-
lii veneficiis, a-
lii parricidiis,
multis perditio
nobilitatem con-
ciliat, pleriq; a-
dulatione, de-
tractione, calū-
niis, &c. Agrip-
pa de vanit. sci.
n Ex homicidio
sepe orta nobili-
tas & strenua
caravificia.
o Plures ob pro-
ficiunt filias,
uxores, nobiles
facti, multos ve-
nationes, rapinae,
rades, praestigia,
&c.
a Sat. Menip.
p Cum enim hos
dici nobiles vi-
demus, qui divi-
tis abundant,
divitiae vero ra-
ro virtutis sunt
comites, quis non
vidit ortum no-
bilitatis degene-
rem hunc usque
ditant, illum
spolia, proditio-
nes, hic venefi-
ciis datus, ille
adulationibus,
huic adulteria
lucrum praebent,
nonnullis men-
dacia, quidam
ex coniuge que-
sum faciunt,
pleriq; ex natis,
&c.
† Florent. hist.
lib. 3.
q Iaven.

all meanes skrew themselves into ancient families, falsifying pedegrees, vsur-
ping Scutchions, and all because they would not seeme to be base. The rea-
son is, for that this gentility is so much admired by a company of outsidcs,
and such honour attributed vnto it, as amongst ¹ Germans, Frenchmen, and
Venetians, the Gentry scorne the Commonalty, and will not suffer them to
match with them; they depresse, and make them as so many Asses, to carry
burdens. In our ordinary talke and fallings out, the most opprobrious, and
scurrile name wee can fasten vpon a man, or first giue, is to call him base
rogue, beggarly rascall, and the like: Whereas in my iudgement, this ought
of all other grieuances to trouble men least, of all vanities and fopperies, to
brag of Gentility is the greatest; for what is it they cracke so much of, and
challenge such superiority, as if they were demi-gods? Birth,

Tant ane vos generis tenuit fiducia vestri?

It is *non ens*, a meere flash, a ceremony, a toy, a thing of naught. Consider
the beginning, present estate, progresse, ending of gentry, and then tell mee
what it is. ^m Oppression, fraud, cosening, vsury, knauery, bandry, murther and
tyranny, are the beginnings of many ancient families; ⁿ One hath beene a blood-
sucker, a parricide, the death of many a silly soule in some vniust quarrells, sedi-
tions, made many an Orphan and poore widow, and for that he is made a Lord or
an Earle, and his posterity Gentlemen for ever after. Another hath been a Band,
a Pander to some great men, a parasite, a slave, ^o prostituted himselfe, his wife,
daughter, to some lasciuious Prince, and for that he is exalted. Tiberius pre-
ferred many to honours in his time, because they were famous whore-ma-
sters and sturdy drinkers; many come into this parchment row (so t one calls
it) by flattery or cosening, searck your old families, and you shall scarce find
of a multitude (as *Aeneas Sylvius* obserues) *qui scelus non habent or-
tum*, ^p That haue not a wicked beginning; *Aut qui vi & dolo eo fastigij non
ascendunt*, as that Plebeian in ^t *Machiavel* in a set Oration proued to his fel-
lowes, that doe not rise by knauery, force, foolery, villany, or such indirect
meanes. They are commonly able that are wealthy, vertue and riches seldome
settle on one man: who then sees not the base beginning of Nobility? spoiles en-
rich one, vsury another, treason a third, witchcraft a fourth, flattery a fift, lying,
stealing, bearing false witnesse a sixt, adultery the seauenth, &c. One makes a
foole of himselfe to make his Lord merry, another dandles my young ma-
ster, bestowes a little nag on him, a third marries a crackt peece, &c. Now
may it please your good worship, your Lordship, who was the first founder
of your family? The Poet answers,

q Aut Pastor fuit, aut illud quod dicere nolo.

Are he or you the better Gentleman? If he, then we haue traced him to his
forme. If you, what is it of which thou boastest so much? That thou art his
sonne. It may be his heire, his reputed sonne, and yet indeed a priest or a ser-
ving man may be the true father of him, but wee will not controuert that
now, married women are all honest, thou art his sonnes, sonnes, sonne, be-
gotten and borne *intra quatuor maria*, &c. Thy great great great grandfather
was a rich citizen, and then in all likely hood a Vsurer, a Lawyer, and then a
-----a Courtier, and then a-----a Country Gentleman, and then hee scraped
it out of sheepe, &c. And you are the heire of all his vertues, fortunes, titles,
so then, what is your gentry, but as *Hiern* saith, *Opes antiqua, inuenerat a
diuitia*

divitie ancient wealth; That is the definition of gentility. The Father goes often to the Dinell, to make his sonne a Gentleman. For the present, what is it? It began (saith *Agrippa*) with strong impiety, with tyranny, oppression, &c. and so it is maintained: wealth began it (no matter how got) wealth continueth and increaseth it. Those *Roman* Knights were so called, if they could dispend *per annum* so much. In the kingdome of *Naples* and *France*, he that buyes such lands, buyes the honour, title, Barony together with it, and they that can dispend so much amongst vs, must be called to beare office, to bee Knights, or fine for it, as one obserues, * *nobiliores ex censu iudicant*, our nobles are measured by their meanes. And what now is the object of honour? What maintaines our Gentry but wealth?

* *Nobilitas sine re proiecta vilior algâ,*

Without meanes Gentry is naught worth, nothing so contemptible & base. *Disputare de nobilitate generis, sine diuitijs, est disputare de nobilitate stercoreis*, saith *Nemisanus* the Lawyer, to dispute of Gentry without wealth, is (savouring your reuerence) to discusse the originall of a Mard. So that it is wealth alone that denominates, mony which maintaines it, giues esse to it, for which every mā may haue it. And what is their ordinary exercise? sit to eat, drink, lye downe to sleepe, and rise to play, wherein lies their worth and sufficiency? in a few coats of armes, Eagles, Lyons, Serpents, Beares, Tygers, Dogges, Crosses, Bends, Fesses, &c. and such like bables, which they commonly set vp in their galleries, porches, windowes, on boles, platters, coches, in tombs, Churches, mens fleeces, &c. * *If he can hawke and hunt, ride an horse, play at cards and dice, swagger, drinke, sweare, take Tobacco with a grace, sing, dance, weare his cloathes in fashion, court and please his mistris, talke bigge fustian, y insult, scorne, strut, contemne others, and vse a little mimickall and apish complement about the rest, he is a compleat, (Egregiam verò laudem) a well qualified Gentleman, these are most of their employments, this their greatest commendation. What is Gentry, this parchment Nobility then, but as *Agrippa* defines it, a sanctuary of knauery and naughtinesse, a cloake for wickednesse and execrable vices, of pride, fraud, contempt, boasting, oppression, dissimulation, lust, gluttony, malice, fornication, adultery, ignorance, impiety. A Nobleman therefore in some likelihood, as he concludes, is an Atheist, an oppressor, an Epicure, a gull, a disard, an illiterate idiot, an out side, a glomorme, a proud foole, an arrant asse, *Veneris & inguinis mancipium*, a slaue to his lust and belly, *soliq. libidine fortis*. And as *Saluianus* obserued of his Country-men the *Aquitanes* in *France*, sicut titulis primi facere, sic & vitijs, and *Cabinet du Roy*, their owne writer distinctly of the rest. The Nobles of *Berry* are most part leachers, they of *Tourraine* theenes, they of *Narbone* couetous, they of *Guyenne* coyners, they of *Prouence* Atheists, they of *Rhemes* superstitious, they of *Lions* trecherous, of *Normandy* proud, of *Picardy* insolent, &c. we may generally conclude; the greater men the more vicious. In fine, as *Aeneas Sylvius* addes, they are most part miserable, sottish and filthy fellows, like the walls of their houses, faire without, foule within. What doest thou vaunt of now? what doest thou gape and wonder at? admire him for his braue apparell, horses, dogs, fine houses, mannors, orchards, gardens, walkes. Why? a foole may be possessor of this as well as he, and he that accounts him a better man, a Nobleman for hauing of it, he is a foole himselfe. Now goe and bragge of thy gentility.*

*Robustior
proliis & ty-
rannie me pro-
ce.
† Gasser Ens
thelatro polat.
† Hor
† Gesserus Ji-
nera. fol 250.
u Sylu. lib 4.
num. 111.
† Exod. 32.
x Omnia no-
bilium se ficien-
tia in eo proba-
tur si venientia
nate in: s. alicu-
si corporis vices
ingentibus po-
culis common-
strem. si nature
robore numero a
venere prob. u.
&c.
y Difficile est
ut non sit impo-
bus diues. Au-
stin ser. 24.
z Nobilitas ni-
hil aliud nisi im-
probitas furor,
rapina, latrocin-
um, hoc nunc
luxus, venatio,
violencia, &c.
† The foole
tooke away
my Lord in
the maske,
twas apposite.
† De miser. cu-
rial. Miseri sum-
inepti sunt, tur-
pes sunt, multi
ut parietes edifi-
um suarum spe-
ciosi.
a Miraris aure-
as vestes, e quos
canes, in dinem
famularum, lau-
tas mentas, edes
villas, predia,
piscinas, sylvas,
&c. haec omnia
stultus assequi
potest. Pandarus
noster lenocinio
nobilitatus est.
Aeneas Sylvius*

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b *Bestonius ob-*
serv lib. 2.
c *Mat. Riccius*
lib. 1. cap. 3.
Ad regendam
remp. soli docto-
res, aut licentia-
ii adiciuntur,
&c.

† Lib. 1. hist.
conditioe ser-
vus, ceterum acer
bello & ani-
mi magnitudine
maximorum re-
gum nemini se-
cundus: ob hæc à
Mameluchis in
regem electus.
d *Olaus Mag-*
nus lib. 18. Saxo
Grammaticus.
à quo rex Sueno
& cetera Dano-
rum regum
stemmata.

* *Seneca de Con-*
tro Philos. ep.

† *Exercitia*. 265
† *Corpore sunt*
et animo fortio-
res spiritus, ple-
rumq. ob amoris
vehementiam,
seminis crass.
&c.

c *Vita Castruc-*
cii. Nec præter
rationem mirum
videre debet, si
quis rem confi-
derare velit, om-
nes eos vel salte
maximam par-
tem, qui in hoc
terrarum orbe
res præstantiores
aggressi sunt,
atq. inter cete-
ros avi sui hero-
es excellunt, aut
aut obitu, aut
abiecto loco edi-
tos, & prognatos
fuisse abiectis
parentibus, Eo-
rum ego Cata-
logum infinitum
recensere possum.

This is it belike, which makes the *Turkes* at this day scorne nobility, and all those huffing bum-bast titles, which so much eleuate their poles: except it be such as haue got it at first, maintaine it by some supereminent quality, or excellent worth. And for this cause, the *Ragusan* Common-wealth, *Switzers*, and the vnited Provinces, in all their Aristocrasies, or Democraticall Monarchies, (if I may so call them) exclude all these degrees of hereditary honours, and will admit of none to beare office, but such as are learned, like those *Athenian Areopagites*, wise, discreet, and well brought vp. The *Chinenses* obserue the same customes, no man amongst them noble by birth, out of their Philosophers and Doctors they choose Magistrates, their politicke Nobles are taken from such as be *moralitèr nobiles*, vertuous, noble, *nobilitas ut olim ab officio, non à naturâ*, as in *Israel* of old, and their office was to defend and gouerne their Country in warre and peace, not to hawke, hunt, eate, drinke, game, alone as too many doe. Their *Loysy*, *Manderini*, *literati*, *licentiati*, and such as haue raised themselues by their worth, are their Noblemen only, thought fit to gouerne a state, and why then should any that is otherwise of worth, bee ashamed of his birth? why should not hee bee as much respected that leaues a noble posterity, as he that hath had noble ancestors? nay why not more? for *Plures solem orientem*, we adore the sun rising most part, and how much better is it to say, *Ego meis maioribus virtute præluxi*, to boast himsele of his vertues, then of his birth? *Cathesbeius* Sultán of *Agypt* and *Syria*, was by his condition a slaue, but for worth, valour, and manhood second to no King, & for that cause (as *Iouius* writes) elected Emperour of the *Mameluches*. That poore Spanish *Pizarro* for his valour made by *Charles* the fift Marquesse of *Anatillo*; The *Turkie Bassa's* are all such. *Pertinax*, *Philippus Arabs*, *Maximinus*, *Probus*, *Aurelius*, &c. from common souldiers, became Emperours. *Cato*, *Cincinnatus*, &c. Consuls. *Pius secundus*, *Sixtus quintus*, *Iohan. secundus*, *Nicholas quintus*, &c. Popes. *Socrates*, *Virgil*, *Horace*, *libertino patre natus*. d The Kings of *Denmark* fetch their pedigree, as some say, from one *Vlfo*, that was the sonne of a Beare, † *E tenui casa sæpè vir magnus exit*, many a worthy man comes out of a poore Cottage. *Hercules*, *Romulus*. *Alexander*, (by *Olympias* confession) *Themistocles*, *Pet. Ingurtha*, King *Arthur*, *William* the Conquerour, *Homer*, *Demosthenes*, *Pet. Lombard*, *P. Comestor*, *Bartholus*, *Adrian* the fourth Pope, &c. bastards, and almost in euery kingdome, the most ancient families haue beene at first Princes bastards, their worthiest Captaines, best wits, greatest schollers, brauest spirits in all our Annals, haue beene base. † *Cardan* in his subtilties, giues a reason of it, why they are most part better able then others, in body and minde, and so per consequens, more fortunate. *Castrucius* *Castrucanus* a poore child, found in the field, exposed to misery, became Prince of *Luke* & *Senes* in *Italy*, a most compleat souldier, and worthy Captaine, *Machiavel* compares him to *Scipio* or *Alexander*. And 'tis a wonderfull thing (e saith he) to him that shall consider of it, that all those, or the greatest part of them, that haue done the brauest exploits here vpon earth, and excelled the rest of the Nobles of their time, haue beene still borne in some abiect, obscure place, or of base and obscure abiect Parents. A most memorable obseruation, * *Scaliger* accounts it, & non prætereundum, maximorum virorum plerosq. patres ignotos, matres impudicas fuisse. I could recite a great Catalogue of them, euery Kingdome

Kingdome, every Prouince will yeeld innumerable examples: & why then should baseness of birth be objected to any man? who thinks worse of Tully for being *Arpinas*, an vpstart? Or *Agathocles* that *Sicilian* King for being a Potters son? *Iphicrates* & *Marins* were meanelly borne. What wise man thinks better of any person for his nobility? as he said in *Machiauel*, *omnes eodem patre nati*. *Adams* sonnes, conceived all and borne in sinne &c. We are by nature all as one, all alike, if you see vs naked, let vs weare theirs and they our cloathes, and what's the difference? To speake truth, as *Bale* did of *P. Schalichius*, I more esteeme thy worth, learning, honesty, then thy Nobility, honour thee more that thou art a writier, a Doctor of Diuinity, then Earle of the *Hunnes*, Baron of *Skradine*, or hast title to such & such Provinces, &c. Thou art more fortunate and great (lo *Iovius* writes to *Cosmus Medices* then Duke of *Florence*) for thy vertues, then for thy louely wife, and happy children, friends, fortunes, or great Dutchy of *Tuscany*. So I accompt thee, and who doth not so indeed? *Abdolominus* was a Gardner, and yet by *Alexander* for his vertues, made King of *Syria*. How much better is it to bee borne of meane parentage, and to excell in worth, to be morally noble, which is preferred before that naturall nobility, by Diuines, Philosophers, and Politicians, to be learned, honest, discreet, well qualified, to be fit for any manner of employment, in Country and Common-wealth, warre and peace, then to be Degeneres *Neoptolemi*, as many braue Nobles are, only wise, because rich, otherwise idiots, illiterate, vnfit for any manner of seruice. Thou hast had so many noble Ancestors, what is that to thee? *Vix ea nostra voco*, & when thou art a disard thy selfe: *quid prodest Pontice longo stemmate censer?* &c. I conclude, hast thou a sound body, and a good Soule, good bringing vp, art thou vertuous, honest, learned, well qualified, religious, are thy conditions good? thou art a true Nobleman, perfectly noble, though borne of *Thyrsites*,

--- dummodo tu sis --- *Æacidae similis, non natus, sed factus*, noble
 for neither sword, nor fire, nor water, nor sicknesse, nor outward violence, nor the diuell himselfe can take thy good parts from thee. Bee not ashamed of thy birth then, thou art a Gentleman all the world ouer, and shalt be honoured, when as he, strip him of his fine cloathes, dispossesse him of his wealth, is a funge (which *Polynices* in his banishment found true by experience, gentry was not esteemed) like a peece of coyne in another country, that no man will take, and shall be condemned. Once more, though thou be a *Barbarian*, borne at *Tontontec*, a villain, a slaue, a *Saldanian* Negro, or a rude *Virginian* in *Dasamonquepenc*, he a French *Monsieur*, a Spanish *Don*, a Senior of *Italy*, I care not how descended, of what family, of what order, Baron, Count, Prince, if thou be well qualified, and he not, but a degenerate *Neoptolemus*, I tell thee in a word, thou art a man, and he is a beast.

Let no *terre filius*, or vpstart, insult at this which I haue said, no worthy Gentleman take offence. I speake it not to detract from such as are well deserving, truly vertuous and noble: I doe much respect and honour true Gentry and Nobility, I was borne of worshipfull Parents my selfe, in an ancient family, but I am a younger brother, it concernes mee not: or had I beene some great Heire, richly endowed, so minded as I am, I should not haue beene eleuated at all, but so esteemed of it, as of all other humane

Send them both to some strange place naked and ignotus, as *Aristippus* said, you shall see the difference. *Bacon* says,

Curian.
 * *Fla. h. 2. 3.*
quod si natus
non conficietur
tinga, ammuo
una eademque, it
facies, nam si ip
siavstris, nus
eorum vestes in
duamus, nos, ere
 * *Vi merito di*
quidam sum
pliciter sentiam
Paulum Schali
chium scripturē,
 & ostentem,
 pluris facio quā
 com. om. Alio
 norum, & Baro
 nem *Schradin*;
Encyclopediam
rum, & orbem
disciplinarum
omnibus provin
ciis a ceteris.
Baleus epist.
nuncupat ad 5.
cent. ultimam
(script. Brit.
 * *Presat. hist.*
lib. 1. virtute
tua maior, quā
aut Heluiciim
perui fortuna,
aut numerusa
 & decora prolis
 felicitate bea
 tior evadit.
 Bodine de rep.
 lib. 3. cap. 8.
 g if childre be
 proud, haugh
 ty, foolish
 they defile the
 nobility of
 their kindred;
Eccles 22. 8.
 * *Cuius possessio*
nec furto eripit,
nec incendio ab
sumi, nec aqua
rum voragine,
ab inveni, vel vi
morbi d. prui
potest
 * *Familie splen*
dor nihil opit &
culle, &c.
 * *Bacon* says.

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i Plinius hic
illustris, humi-
narum. erum 1.
mago que par-
vis ducte sub i-
nitius, in immen-
sum creant, &
subito evanes-
cunt. Exilis hic
primo fluvius,
in admirandam
magnitudinem
excrevit, tan-
demq; in mari
Euxino evanes-
cit. J. Stuckius
pereg. mar. Eux-
ini.

happinesse, honours, &c. they haue their period, are brittle and vnconstant. As i he said of that great riuer *Danubius*, it riseth from a small fountaine, a little brooke at first, sometimes broad, sometimes narrow, now slow, then swift, increased at last to an incredible greatnesse, by the confluence of 60 nauigable Riuers, it vaniltheth in conclusion, loofeth his name, and is suddenly swallowed vp of the *Euxine* Sea: I may say of our greatest Families, they were meane at first, augmented by rich marriages, purchases, offices, they continue for some ages, with some little alteration of circumstances, fortunes, places &c. by some prodigall sonne, for some default, or for want of issue, they are defaced in an instant, and their memory blotted out.

So much in the meane time I doe attribute to Gentility, that if he be well descended of worshipfull or noble Parentage, hee will expresse it in his conditions.

— nec enim feroces

Progenerant aquila columbas,

i Sabinus in 6.
Ovid. Met. fab.
4.
i Lib. de 4.
Complexionibus

And although the Nobility of our times be much like our Coynes, more in number and value, but lesse in waight and goodnesse, with finer stamps, cuts, or outsidcs, then of old: yet if hee retaine those ancient Characters of true gentry, he will be more affable, courteous, gently disposed, of fairer carriage, better temper, or a more magnanimous, heroicall and generous spirit, then that *vulgus hominum*, those ordinary Boores and Pefants, *qui adeo improbi, agrestes, & inculti plerumq; sunt, ne dicam malitiosi, ut nemini vllum humanitatis officium prestant, ne ipsi Deo si advenierit,* as^k one obserues of them, a rude, brutish, vnciuill, wilde, a currish generation, cruell and malicious, vncapable of discipline, and such as haue scarce common sense. And it may be generally spoken of all, which^l *Lemnius* the Physitian said of his travell into *England*, the common people were silly, fullen, dogged clownes *sed mitior nobilitas, ad omne humanitatis officium paratissima*, the Gentlemen were courteous and ciuill. If it so fall out (as often it doth) that such Pefants are preferred by reason of their wealth, chance, errour, &c. or otherwise, yet as the Cat in the Fable, when shee was turned to a faire maide, would play with Mice; a Curre will be a Curre, a Clowne will bee a Clowne, hee will likely fauour of the stocke whence he came, and that innate rusticity can hardly be shaken off.

* *Licet superbus ambulet pecuniâ;*

Fortuna non mutat genus.

* Hor. Ep. Od. 2.

And though by their education, such men may be better qualified, and more refined; yet there be many symptomes, by which they may likely be described, an affected phantasticall carriage, a taylor-like sprucenesse, a peculiar garbe in all their proceedings; choicer then ordinary in his diet, & as^{*} *Hierom* well describes such a one to his *Nepotian*; *An upstart borne in a base cottage that scarce at first had course bread to fill his hungry guts, must now feed on kick shoes and made dishes, will haue all variety of flesh and fish, the best oysters, &c.* A beggers brat will be commonly more scornfull, imperious, insulting, insolent then another man of his ranke: Nothing so intollerable as a fortunate foole, as^t *Tully* found long since out of his experience,

Asperius nihil est humili cum surgit in altum,

set a beggar on horsebacke, and he will ride a gallop, a gallop, &c.

— m desavit in omnes

* Lib. 2. epist. 15
Natus sordido
tignale &
paupere domo
qui vix milio
ragientem ven-
tem, &c.

i Nihil fortuna-
to insipiente in-
tolabilius.
in Claudi lib. 9.
in Europ.

Dum

*Dum se posse putat, nec bellua se vior vlla est,
Quam serui rabies in libera colla furentis,*

he forgets what he was, domineeres, &c. and many such other symptomes he hath, by which you may knowe him from a true Gentleman. Many errors and obliquities are on both sides, noble, ignoble, *factis, natus*, yet still in all callings, as some degenerate, some are well-deseruing, and most worthy of their honours. And as *Busbequius* said of *Solyman* the magnificent, hee was *tanto dignus Imperio*, worthy of that great Empire: Many meanely descended, are most worthy of their honour, *politice nobiles*, and well deserue it. Many of our Nobility so borne (which one said of *Hephestion*, *Ptolomeus*, *Seleucus*, *Antigonus*, &c. and the rest of *Alexanders* followers, they were all worthy to be Monarches and Generals of Armies) deserue to bee Princes. And I am so farre forth of * *Sesellius* his minde, that they ought to bee preferred (if capable) before others, *as being nobly borne, ingenuously brought up, and from their infancy trained to all manner of ciuility*. For learning and vertue in a Nobleman, is more eminent, and as a Jewell set in gold, is more pretious, and much to be respected; such a man deserues better then others, and is as great an honour to his family, as his Noble family to him. In a word, many Noblemen are an ornament to their order: many poore mens sonnes are singularly well endowed, most eminent, and well deseruing for their worth, wisdom, learning, vertue, valour, integrity, excellent members, and pillars of a Common-wealth. And therefore to conclude that which first I intended, to be base by birth, meanly borne, is no such disparagement. *Et sic demonstratur, quod erat demonstrandum.*

* Lib. 1. de Rep. Gal. Quamvis & commodiore vultu condicione, & honestiore loco natus, iam inde à parvulis ad morum ciuitatem educati sunt, & assuescunt.

MEMB. 3.

Against pouerty and want, with such other aduersities.



Ne of the greatest miseries that can befall a man, in the Worlds esteeme, is Pouerty or want, which makes men steale, beare false witnesse, sweare, forswear, contend, murder and rebell, which breaketh sleepe, and causeth death it selfe. *ὁ δὲ πτωχὸς ἐκείνῳ ὁρῶντι* no burden (saith *Menander*) so intolerable as Pouerty: it makes men desperate, it erects and deiects, *census honores, census amicitias*, mony makes, but pouerty marres, &c. and all this in the worlds esteeme: yet if considered aright, it is a great blessing in it selfe, an happy estate, & yelds no such cause of discontent, or that men should therefore accompt themselves vile, hated of God, forsaken, miserable, vnfortunate. *CHRIST* himselfe was poore, borne in a manger, and had not a house to hide his head in all his life, *o leass any man should make poverty a iudgement of God, or an odious estate*. And as he was himselfe, so he informed his Apostles and Disciples, they were all poore, Prophets poore, Apostles poore (*Ath. 3. Silver and gold haue I none*) *As sorrowing* (saith *Paul*) and yet alway reioycing, *as hauing nothing, and yet possessing all things*, *1. Cor. 6. 10.* Your great Philosophers haue bin voluntarily poore, not only Christians, but many others. *Crates Thebanus* was adorned for a God in *Athens*, & a noble man by birth, many seruants he had, an honourable attendance, much wealth, many manners, fine apparell; but when hee

n Nullū pau-
peratē grauius
onus.
o Ne quis ire
diuina iudiciū
putaret, aut
paupertas exosa
foret. Gualter
in cap. 2. ver. 18
Luc.
p Inter proceres
Thebanus nu-
meratus, seditum
habuit genus,
frequens famu-
litiū, domus
amplius etc. A-
puleius Flor. l. 4.

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q P. Blesensis
epist. 72 & 232
oblatos respu
bonores, ex onere
metiens, motus
ambitiosos roga
tus non iui &c.
r Sudat pauper
foras in opere,
dimes in cogita
tione, hic os ope
rit oscitacine,
ille rustatione,
gravius ille fa
stidio, quam hic
insidia cruciatur
Bernard. ser.
† In Hysperchen.
Natura equa
est, puerosq; vi
demus mendico
rum nulla ex
parte regum fi
liis dissimiles,
plerumq; sanio
res.
f Galio. Tom. 2.
r Et è contuber
nio sedi atq; oli
di ventris mors
tandem educit.
Seneca ep. 103.
• Divitiarum
sequela, luxus,
intemperies, ar
rogantia, super
bia, furor iniu
stus omnisq; ir
rationabilis mo
tus.
† Iuven. Sat. 6.
u Saturn. epist.
x Vos quidem
divites putatis
felices, sed nesci
tis eorum mise
rias.
y Et quota pars
hec eorum qua
istos discruciat,
si nossetis metus
& curas, quibus
obnoxii sunt,
plane fugiendas
vobis divitias
existimaretis.
† Seneca in
Alc. Oreo.

saw that this, all the wealth of the world was but brittle, uncertaine & no whit
availing to live well, he flung his burden into the sea, and renounced his estate.
Those *Curij* and *Fabritij* will be euer renowned for contempt of these fop
peries, wherewith the world is so much affected. Amongst Christians I
could reckon vp many Kings & Queenes, that haue forsaken their Crownes
and Fortunes, and wilfully abdicated themselues from these so much este
med toyces, & many that haue refused honours, titles, and all this vaine pomp
and happinesse, which others so ambitiously seeke, and carefully study to
compasse and attaine. Riches I deny not are Gods good gifts, and blessings,
and *honor est in honorante*, honours are from God, both rewards of vertue,
and fit to be sought after, sued for, and may well be possessed, yet no such
great happinesse in hauing, or misery in wanting of them. *Dantur quidem
bonis*, saith *Austin*, *ne quis mala aestimet, malis autem ne quis nimis bona*, good
men haue wealth that we should not thinke it euill; and bad men that they
should not rely on or hold it so good; as the raine falls on both sorts, so are
riches giuen to good and bad, *sed bonis in bonum*, but they are good only to
the godly. But conferre both estates, for naturall parts they are not vnlike,
and a beggers child, as *† Cardan* well obserues, *is no whit inferiour to a Prin
ces, most part better*; and for those accidents of fortune, it will easily appeare,
there is no such oddes, no such extraordinary happines in the one, or misery
in the other. He is rich, wealthy, fat, what gets he by it? pride, insolency,
lust, ambition, cares, feares, suspition, trouble, anger, emulation, and many
filthy diseases of body and minde. He hath indeed variety of dishes, better
fare, sweet wine, pleasant sawce, dainty musicke, gay clothes, Lords it braue
ly out, &c. And all that which *Misillus* admired in *Lucian*, but with them
he hath the gout, dropies, Apoplexies, palsies, stone, pox, rhumes, catarrhes,
crudities, oppilations, Melancholy, &c. lust enters in, anger, ambition, ac
cording to * *Chrysostome*, *the sequele of riches is pride, riot, intemperance, ar
rogancy, fury, and all irrationall courses*.

—† *turpi fregerunt secula luxu
Divitie molles*—

of dishes, many such maladies of body and minde get in, which the poore
man knowes not of. As Saturne in *Lucian*, answered the discontented com
monalty, (which because of their neglected Saturnall Feasts in Rome, made
a grievous complaint and exclamation against rich men) that they were
much mistaken in supposing such happinesse in riches, * *you see the best* (said
he) *but you know not their severall gripings & discontents*: they are like pain
ted walls, faire without, rotten within: diseased, filthy, crasie, full of intem
perances effects, y And who can reckon halfe, if you but knew their feares, cares,
anguish of minde and vexation, to which they are subiect, you would hereafter
renounce all riches.

† *O si pateant pectora divitum
Quantos intus sublimis agit
Fortuna metus? Brutia Coro
Pulsante fretum mitior unda est.*

O that their breasts, were but conspicuous,
How full of feare within, how furious?
The narrow Seas are not so boisterous.

Yea.

Yea, but he hath the world at will that is rich, the good things of the Earth, *suave est de magno tollere acervo*, he is a happy man, & adored like a God, a Prince, every man seekes to him, applaudes, honors, admires him. Hee hath honours indeed, abundance of all things: but (as I said) withall ^a *pride, Lust, anger, faction, emulation, feares, cares, suspicion enter with his wealth*, for his intemperance he hath aches, crudities, gowts, and as fruits of his idlenesse; and fulnesse, lust, surfeiting and drunkennesse all manner of diseases: *pecuniis augetur improbitas*, the wealthier, the more dishonest. ^b *Hee is exposed to hatred, envy, perill, and treason, feare of death, of degradation, &c.* 'tis *lubrica statio & proxima precipitio*, and the higher he climes, the grearer is his fall.

-----^c *celsæ gratiora casu*

Decidunt turres, feriuntq. summos,

Fulgura montes,

the lightning commonly sets on fire the highest towers, ^d in the more eminent place he is, the more subiect to fall.

Rumpitur innumeris arbor verberata pomis,

Et subito nimia precipitantur opes.

As a tree that is heauy laden with fruit, breakes her own boughes, with their owne greatnesse they ruine themselves: which *Ioachimus Camerarius* hath elegantly expressed in his 13. *Embleme cent. 1. Inopem se copia fecit.* Their meanes is their misery, though they doe apply themselves to the times, to ly, dissemble, collogue and flatter their leiges, obey second his will and Commandes, as much as may be yet, too frequently they miscarry, they fat themselves like so many hogges, as ^{*} *Aeneas Sylvius* obserues, that when they are full fed, they may be deuoured by their Princes, as *Seneca* by *Nero* was serued, *Seianus* by *Tiberius*, and *Haman* by *Assuerus*, I resolute with *Gregory*, *potestas culminis, est tempestas mentis*, & quod *dignitas altior, casus grauior*, honor is a tempest, the higher they are elevated, the more grievously depressed. For the rest of his prerogatiues, which wealth affords as he hath more, his expenses are the greater, *When goods increase, they are increased that eat them, and what good cometh to the owners, but the beholding, thereof with the eyes*, *Ecclus 4. 10.*

^{*} *Millia frumenti tuatriuerit area centum,*

Non tuus hinc capiet venter plus quàm meus----

an euill sicknesse *Salomon* calls it, and reserued to them for an euill, 12. vers. They that will be rich fall into many feares and temptations, into many foolish and noisome lusts, which drowne men in perdition, 1 *Tim. 6. 9.* gold and siluer hath destroyed many, *Ecclus 8. 2.* *diuitie seculi sunt laquei diaboli*: so writes *Bernard*, worldly wealth is the Diuels bait, and as the Moone when shee is fuller of light is still farthest from the Suune, the more wealth they haue, the farther they are commonly from God. (If I had said this of my selfe, rich men would haue pulled me a peices, but heare who saith, and who seconds it, an Apostle,) therefore *St James* bids them, weepe and howle for the miseries that shall come vpon them, their gold shall rust and canker, and eat their flesh as fire, *James 5. 1. 2. 3.* I may then boldly conclude with ^e *Theoderet*, *quotiescunq. diuitiis affluentem, &c.* As often as you shall see a man abounding in wealth, *qui gemmis bibit & Serrano dormit in astro*, and naught with all I beseech you call him not happy, but esteeme him vnforgotten, because hee hath many occasions offered to line vniustly: on the other side, a poore man is not mi-

^a *Et diis similes stulta cogitatio facit.*

^a *Flamma simul libidinis ingreditur, ira, furor, & superbia, diuinarum sequela.*

^b *Omnium oculis, odio, inuidiis expositus. semper sollicitus, fortune ludibrium.*

^c *Hor. od. 2. l. 10*

^d *Quid me feliciem toties iactastis amici, Qui cecidit stabili non fuit ille loco Roeth.*

^e *Postquam impingui fuerint, deuorentur*

^e *Hor.*

^e *Cyp. 6. de curat grac. affect. cap. de providentia, quotiescunq. diuitiis affluentem hominem videmus, eumq. pessimum, ne queso hunc beatissimum putemus sed infelicem conseruamus, &c.*

328 *serable, if he be good, but therefore happy, that those euill occasions are taken from him.*

f Hor. l. 2. od. 9.

f *Non possidentem multa vocaueris
Rectè beatum, rectius occupat
Nomen beati, qui deorum
Muneribus sapienter uti
Duramq; callet pauperiem pati,
Peiusq; let ho flagitium timet.*

He is not happy that is rich,
And hath the world at will,
But he that wisely can Gods gifts
Possesse and vse them still:
That suffers and with patience
Abides hard pouerty,
And chuseth rather for to die,
Then doe such villany.

Wherein now consists his happines, what priuiledges hath he more then other men? Or rather what miseries, what cares and discontents hath he not more then other men?

g Hor lib. 2.

g *Non enim gaza, neq; consularis
Summoet lictor miseros tumultus
Mentis, & curas laqueata circum
Tecta volantes.*

Nor 'treasures, nor Maiors officers remoue
The miserable tumults of the mind:
Or cares that lye about, or flye aboute

Their high roof'd houses, with huge beames combinde.

'Tis not his wealth can vindicate him, *sint Crasi & Crasi licet, non hos Pacto-
lus aureas undas agens, eripiet vnquam è miserijs, Crasus* or rich *Crasus* can-
not now command health, or get himselfe a stomacke. *h* His worship, as *Apu-
leius* describes him, in all his plenty and great provision, is forbidden to eat, or
else hath no appetite, (sicke in bed can take no rest, sore griued with some
cronicke disease, contracted with full diet and ease, or troubled in minde)
when as in the meane time, all his household are merry, and the poorest seruant
that he keepes, doth continually feast. 'Tis *Bracteata felicitas*, as *Seneca*
tearmes it, tin-foyl'd happinesse, *infelix felicitas*, an unhappie kinde of hap-
pinesse, if it bee happinesse at all. His gold, guard, clattering of harnes, and
fortifications against outward enemies, cannot free him from inward feares
and cares.

*Revera q; metus hominum, cura q; sequaces
Nec metunt fremitus armorum, aut ferrea tela,
Audacter q; inter reges, regumq; potentes
Versantur, neq; fulgorem reuerentur ab auro.*

Indeed men still attending feares and cares,
Nor armours clashing, nor fierce weapons feares:
With Kings conuerse they boldly, and Kings Peeres,
Fearing no flashing that from gold appears.

Looke how many seruants he hath, and so many enemies he suspects, for li-
berty he entertaines ambition, his pleasures are no pleasures, and that which
is

h Florid. lib. 4.
Dives ille cibo
interdicitur, &
in omni copia
sua cibum non
ascipit, cum in-
terea totum eius
seruitium hilare
fit, atq; epuletur.
i Epist. 115.

is worst, he cannot be private, or enioy himselfe as other men doe, his state is a servitude. * A country man may travell from kingdome to kingdome, Province to province, Citty to Citty, and glut his eyes with delightfull objects, hauke, hunt, and vse those ordinary disports, without any notice taken, all which a Prince or a great man cannot doe. He keeps in for state, *ne maiestatis dignitas evilescat*, as our *China* kings, of *Bornay* and *Tartarian* *Chams* those *aurea mancipia*, are said to doe, seldome or neuer scene abroad, *ut maior sit hominum erga se observantia*, which the * *Persian* Kings so precisely obserued of old. A poore man takes more delight in an ordinary meales meat, which he hath but seldome, then they doe with all their exoticke dainties and continuall Viandes, *Quippe voluptatem commendat rarior usus*, 'tis the rarity and necessity that makes a thing acceptable and pleasant. *Darius* put to flight by *Alexander*, dranke puddle water to quench his thirst, and it was pleasanter he swore then any wine or Mede. All excessse as * *Epicurus* argues, will cause a dislike. Sweet will be sowre, which made that temperat *Epicurus* sometimes voluntarily fast. But they being alwaies accustomed to the same dishes, (which are nastily dressed by slovenly cookes, that after their obscenities, neuer wash their bawdy hands) bee they fish, flesh, compounded, made dishes, or whatsoeuer else, are therefore cloyed, *Nectar* it selfe growes loathsome to them, they are weary of all their fine pallaces, they are to them but as so many prisons. A poore man drinks in a wodden dish, and eats his meat in wodden spoones, wodden platters, earthen vessels, and such homely stuffe: the other in gold, siluer, and pretious stones, but with what successe? *in auro bibitur venenum*, feare of poyson in the one, security in the other. A poore man is able to write, to speake his minde, to doe his owne businesse himselfe, *locuples mittit parasitum*, saith * *Philostatus*, a rich man imployes a parasite, and as the Maior of a Citty speakes by the Towne-clerke, or by Mr *Recorder* when hee canuot expresse himselfe. † *Nonius* the Senatour hath a purple coat as stiffe with iewels, as his mind is full of vices, rings on his fingers worth 20000 sesterces, and as * *Perox* the *Persian* King, an vnion in his eare worth 100^l waight of gold: *Cleopatra* hath whole boares and sheepe serued vp to her table at once, drinks iewels dissolued 40000 sesterces in value, but to what end?

o *Num tibi cum fauces urit sitis, aurea queris*

Pocula? ---

Doth a man that is adry desire to drinke in gold? Doth not a cloath sute become him as well, & keepe him as warme, as all their silkes, sattins, damasks, taffaties and tissues? Is not home-spun cloath as great a preseruatiue against cold, as a coat of *Tartar* Lambs wooll, died in graine, or a gowne of Giants beards? *Nero* saith † *Sueton*, neuer put on one garment twice, and thou hast scarce one to put on; What's the difference? one's sicke, the other sound: such is the whole tenor of their liues, and that which is the consummation and vpsnot of all, death it selfe makes the greatest difference. One like an hen feeds on the dunghill all his daies, but is served vp at last to his Lords table, the other is a Falcon is fed with partridge and pigeons, and carried on his masters fist, but when he dies is flang to the muckhill, and there lies. The rich man liues like *Dives* Iovially here on earth, *temulentus diuitijs*, makes the best of it, and Boasts himselfe in the multitude of his riches, *Psal.* 49.6.11. he thinks his house called after his owne name, shall continue for

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k *Hor.* & *mili*
curio *ire licet*
mulo vel si libes
vig. Tarentum.

* *E. Conius.*

* *Si modum excessus*
cessus fuerit.
ma sunt mole-
sta.

Let in cupidis
gula, coqus &
pueri illotis ma-
nibus ab exone-
ratione ventris
omnia tractant
&c Cardan l. 8.
cap 46. de reru
varietate.

* *Epist.*

† *Plin. lib. 57.*
cap. 6.

* *Zmaras, 3.*

annal.
† *Plutarch. vit.*
eius.

o *Hor. Ser. lib. 1*
Sat. 2.

† *Cap. 30. nul-*
lam vestem bis
induit.

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ever, but he perisheth like a beast, vers. 20. his way utters his folly, vers. 13. male parta, male dilabuntur, like sheepe they lye in the graue, 14. Puncto descendunt ad infernum, They spend their daies in wealth, and goe suddenly downe to hell. Job. 21. 13. For all his Physitians and medicines inforcing nature, a fawning wife, families complaints, friends teares, Dirges, Masses, nenia's, funerals, for all Orations, counterfeit hired acclamations, Elogiums, Epitaphes, herfes, Heralds, blacke mourners, solemnities, obelisks, & Mausolean tombes, if he haue them at least, ^m hee like an hogge, goes to hell with a guilty conscience (propter hos dilatauit infernus os suum) and a poore mans curse: his memory stinks like the snuffe of a candle when it is put out, scurrile libels, and infamous obloquies accompany him. When as poore Lazarus is Dei sacrarium, the Temple of God, liues and dies in true devotion, hath no more attendants, but his owne innocency, the heauen a tombe, desires to be dissolued, buried in his mothers lap, and hath a company of ⁿ Angels ready to conuay his soule into Abrahams bosome, he leaues an everlasting and a sweet memory behind him. Crassus and Sylla are indeed still recorded, but not so much for their wealth, as for their victories: Crassus for his end, Solomon for his wisdom. In a word, * to get wealth is a great trouble, anxiety to keepe, griefe to loose it.

† Quid dignum stolidis mentibus imprecer?

Opes, honores ambiant:

Et cum falsa gravi mole parauerint,

Tum vera cognoscant bona.

But consider all those other vnknowne, concealed happineses, which a poore man hath (I call them vnknowne, because they be not acknowledged in the worlds esteeme, or so taken) O fortunatos nimium bona si suauorunt: happy they are in the meane time if they would take notice of it, make vse, or apply it to themselves. A poore man wise is better then a foolish King Eccl. 2. 13. Poverty is the way to heauen, the mistresse of Philosophy, the mother of religion, vertue, sobriety, sister of innocency, and an vpright minde. How many such encomiums might I adde out of the Fathers, Philosophers, Orators. It troubles many that are poore, they account of it as a great plague, curse, a signe of Gods hatred, ipsum scelus, dam'd villany it selfe, a disgrace, shame and reproch, but to whom, or why? † If fortune hath enuied me wealth, theues haue robbed me, my father haue not left me such reuenues as others haue, that I am a yonger brother, basely borne,

— cui sine luce genus, surdumq; parentum — nomen,

of meane parentage, a durt daubers sonne, am I therefore to be blamed? an Eagle, a Bull, a Lion is not reiected for his poverty, and why should a man? Tis * fortuna telum non culpe, fortunes fault not mine. Good Sir I am a seruant (to vse † Seneca's words) howsoeuer your poore friend; a seruant, and yet your chamberfellow, and if you consider better of it, your fellow seruant, I am thy drudge in the worlds eyes, yet in Gods sight peradventure thy better, my soule is more pretious, and I dearer vnto him. Etiam serui dijs cura sunt, as Evangelus at large proues in † Macrobius, the meanest seruant is most precious in his sight. Thou art an Epicure, I am a good Christian: Thou art many parasanges before me in meanes, fauour, wealth, honour, Claudius his Narcissus, Nero's Massa, Domitians Parthenius, a fauorite, a flauie, thou Co-
uerest

m Ad generum
Cereus sine caede
et sanguine pri
ci Descendunt
regis, et sicca
morte tyranni.
n God shall
deliuer his
soule from the
power of the
graue. Psal. 49.
15.

Contempli Idi
ot. Cap. 37 divi
tiarum acqui
tio magni labo
ris, possessum ma
gni timore, am
isso magni doloris

† Boetius de
consol. phil. lib. 3.
o Auslin in Ps.
76. omnis Philo

sophiae magistra,
ad caelum via.
p bone mentis
foror paupertas
q Pedagogia pi
etatis sobria, pia
mater, cultu sim
plex, habitu se
cura, co-fidit bo
neluadit. Apule
ius.

† Cardan. Opro
brium non est
paupertas: quod
latro eripit, aut
pater non reli
quitur mihi vi
tio daretur si
fortuna diuitias
invidit, non a
quile, non &c.
p Tully.

† Epist. 74 ser
uus summi ho
mo, seruus sum
immo contuber
nalis, seruus sum
al humilis ami
cus, immo con
seruus si cogita
ueris.

verest thy floores with marble, thy roofes with gold, thy walles with fine pictures, Curious hangings &c. what of all this? thou hast *Amalthea cornu*, plenty, pleasure, the world at will, I am despicable and poore, but a word overthot, a blow in choler, a game at tables, a losse at sea, a sudden fire, the Princes dislike, a little sicknesse, &c. may make vs equall in an instant; howsoever take thy time, triumph and insult a while, *cinis aequat*, as * *Alphonsus* said, death will æqualize vs all at last. I liue sparingly, in the meane time, am clad homely, fare hardly, is this a reproach? am I the worse for it? am I contemptible for it? am I to be reprehended? A learned man in *Neuisanus* was taken downe for sitting amongst Gentlemen, but he replied, *my nobility is about the Head, yours declines to the tayle*, and they were silent. Let them mocke, scoffe and revile, 'tis not thy scorn, but his that made thee so: *Hee that mocketh the poore, reprocheth him that made him*, *Prov. 11. 5.* and hee that reioyceth at affliction, shall not be unpunished. For the rest, the poorer thou art, the happier thou art, *ditor est at non melior*, faith * *Epictetus*, he is richer, not better then thou art, not so free from lust, envy, hatred, ambition.

Beatus ille qui procul negotiis

Paterna rura bobus exercet suis.

Happy he, in that he is freed from the tumults of the world, he seekes no honours, gapes after no preferment, flatters not, envies not, temporizeth not, but liues privately, and well contented with his estate,

Nec spes corde avidas, nec curam pascit inanem,

Securus quò fata cadunt,

He is not troubled with successions, feare of invasions, factions, emulations,

* *Felix ille animi, diviſq; similimus ipsis,*

Quem non mordaci resplendens gloria fūco

Sollicitat, non faste si mala gaudia luxū,

Sed tacitos sinit ire dies, & paupere cultu

* *Exigit innocua tranquilla silentia vite,*

An happy Soule, and like to God himselſe,

Whom not vaine glory macerates or strife,

Or wicked ioyes of that proud swelling pelfe,

But leades a still poore and contented life.

A secure, quiet, blisfull state he hath, if he could acknowledg it. But here is the misery, that he will not take notice of it, he repines at rich mens wealth, braue hangings, dainty fare, as * *Simonides* obiecteth to *Hieron*, he hath all the pleasures of the world, † *in lectis eburneis dormit, vinum phialis bibit, optimis unguentis delibuitur*, he knowes not the affliction of *Ioseph*, stretching himseife on Ivory beds, and singing to the sound of the viole. And it troubles him that he hath not the like; there is a difference (he grumbles) betweene Laplolly and Phefants, to tumble i'th straw and lye in a downe bed, betwixt wine and water, a cottage and a pallace. He hates nature (as * *Pliny* characterizeth him) that she hath made him lower then a God, and is angry with the Gods, that any man goes before him. and although he hath receaved much, yet (as † *Seneca* followes it) he thinks it an iniury, that he hath no more, and is so farre from giving thanks for his Tribuneship, that he complaines he is not Prefetor, neither doth that please him, except he may be Consull. Why is he not a

* *Panormitan.*
rebus gestis,
Alph.

lib. 4. num.

218. *quidam de-*

prehensus quod

sederet loco no-

bilium, mea no-

bilis ait, est

circa caput, ve-

stra declinat ad

causam.

† *Tanto beator*

es, quanto colle-

ctor.

u *Non amori-*

bis inſervit, non

appetit honores,

& qualitercunq;

relictus satis ha-

bee, hominem se

esse meminit

invidet nemini,

neminem deſpi-

cit, neminem mi-

natur, ſermoni-

bis malignis non

atendit aut ali-

tur. Plinius.

x *Politianus in*

Ruſſico.

y *Gyges regno*

Lydie inflatus

ſeiſcitatum mī-

ſi Apollinem

an quis mortu-

um ſe felicior

eſſit. Aglaum

Arcadam pau-

perrimum Apol-

lo pretulit, qui

terminos agri

ſui nunquam

exceſſerat, rure

ſuo contentus.

V *aler lib. x. cap.*

7.

z *Hor. hæc eſt*

Vita (ſolutorum

miſera ambitio-

ne, gratio.

† *Amos. 8. 6.*

• *Prefat lib. 7.*

Odit naturam

quod infra deos

ſit, inſeſcit diis

quod quis illi an

recedat.

† *De Ira, cap.*

31. lib. 3. *Eſi*

multum accepe-

rit iniuriam pu-

ſi deſit conſulatus.

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Prince, why not a Monarch, why not an Emperor? Why should one man haue so much more then his fellowes, one haue all, another nothing? Why should one man be a slaue or drudge to another? One surfeit, another starue, one liue at ease, another labour, without any hope of better fortune? Thus they grumble, mutter, and repine: Not considering that inconstancy of humane affaires, iudicially conferring one condition with another, or well weighing their owne present estate. What they are now, thou maiest shortly be, and what thou art they shall likely be. Expect a little, conferre future and times past with the present, see the event, and comfort thy selfe with it. It is as well to be discerned in commonwealths, Citties, families, as in private mens estates. *Italy* was once Lord of the world, *Rome* the Queene of Citties vaunted her selfe of two † myrriads of inhabitants, now that all commanding country is possessed by petty Princes, * *Rome* a small Village in respect. *Greece* of old the seat of civility, mother of sciences and humanity, now forlorne, the nurse of Barbarisme, a den of theenes. *Germany* then, saith *Tacitus*, was incult and horrid, now full of magnificent Citties: *Athens*, *Corinth*, *Carthage*, how flourishing Citties, now buried in their owne ruines: *Cornuorum*, *ferarum*, *aprorum* & *bestiarum* lustra, like so many wildernesses, a receptacle of wild beasts. *Venice* a poore fisher-towne, *Paris*, *London*, small Cottages, in *Cæsars* time, now most noble *Emporia*. *Valois*, *Plantagenet* and *Scaliger* how fortunate families, how likely to continue? Now quite extinguished and rooted out. He stands aloft to day, full of favour, wealth, honour, and prosperity, in the top of fortunes wheele, to morrow in prison, worse then nothing, his son's a beggar. Thou art a poore ser-vile drudge, *Fax populi*, a very slaue, thy sonne may come to be a Prince, with *Maximinus*, *Agathocles*, &c. a Senator, a Generall of an Army; Thou standest bare to him now, workest for him, drudgest for him and his, takest an almes of him, stay but a little, and his next heire peradventure shall consume all with riot, be degraded, thou exalted, and he shall begge of thee. Thou shalt be his most honourable Patron, he thy devout servant, his posterity shall run, ride, and doe as much for thine, as it was with † *Frisgobald* and *Cromwell*, it may be for thee. Cittizens deuoure country Gentlemen, and settle in their seats, after two or three discent, they consume all in riot, it returnes to the Citty againe. A Lawyer buyes out his poore Client, after a while his Clients posterity buy out him and his; so things goe round, ebbe and flowe. In fine (as * *Machiavel* obserues) vertue and prosperity begets rest, rest idleness, idleness riot, riot destruction: From which we come againe to good lawes, good lawes engender vertuous actions, vertue, glory, and prosperity, and tis no dishonour then, as * *Guitciardine* adds) for a flourishing man, citty, or state to come to ruine, nor infelicity to be subiect to the law of nature. Ergo terrena calcanda, sitienda caelestia, therefore I say scorne this transitory state, looke vp to Heauen, thinke not what others are, but what thou maist be. * *Quâ parte locatus es in re?* and what thou shalt be, what thou maist be. Doe (I say) as Christ himselfe did, when he liued here on earth, imitate him as much as in thee lyes. How many great *Cæsars*, mighty monarches, tetrarches, dynastes, Princes lined in his daies, in what plenty what delicacy, how brauely attêded, what a deale of gold & siluer, what treasure, what how many sumptuous palaces had they, what Provinces and Citties, ample territories

† *Lep. admir.*
* *Of some*
90000. inha-
bitantes now.

† Read the story at large in *John Fox* his *Acts and Monuments*.

* *Persius.*
† *S. Florent. hist.*
virtus quietem
pauat, quies otium,
otium porro-
luxum generat
luxu interitum
a quo iterum ad
saluberrimas &c
* *Guiccard. in*
Hipone: *nulla*
infelicitas sub-
iectum esse legi
natura &c.

ritories, fields, rivers, fountaines, parkes, forrests, lawnes, woods, &c. Yet Christ had none of all this, he would have none of this, he voluntarily reſected all this, he could not be ignorant, he could not erre in his choice, he contemned all this, he choſe that which was ſafer, better and more certaine, and leſſe to be repented, a meane eſtate, euen pouerty it ſelfe; and why doſt thou then doubt to follow him, to imitate him and his Apoſtles, to imitate all good men? So doe thou tread in his diuine ſteps, and thou ſhalt not erre eternally, as too many worldlings doe, that runne on in their owne diſſolute courſes, to their conſuſion and ruine, thou ſhalt not doe amiſſe. What ſoeuer thy fortune is be contented with it, truſt in him, rely on him, referre thy ſelfe wholly to him. For know this in concluſion, *Non eſt volentis nec currentis, ſed miſerentis Dei*, 'tis not as men but as God will. *The Lord maketh poore and maketh rich, bringeth low and exalteth* (1. Sam. 2. v. 7. 8.) *hee lifted the poore from the duſt, and raiſeth the beggar from the dunghill, to ſet them amongſt Princes, and make them inherit the ſeat of glory*, 'tis all as hee pleaſeth, how, and when, and whom, he that appoints the end (though to vs vnknowne) appoints the meanes likewiſe ſubordinate to the end.

Yea but their preſent eſtate crucifies and torments moſt mortall men, they haue no ſuch forecaſt, to ſee what may be, what ſhall likely be, but what is, though not wherefore, or from whom, *hoc angit*, their preſent miſfortunes grinde their ſoules, and an enuiouſ eye which they caſt vpon other mens prosperities, *Vicinumq; pecus grandius vber habet*, how rich, how fortunate, how happy is hee? But in the meane time he doth not conſider the others miſeries, his infirmities of body and minde, that accompany his eſtate, but ſtill reflects vpon his owne falſe conceaued woes and wants, whereas if the matter were duly examined, he is in no diſtreſſe at all, hee hath no cauſe to complaine.

---c tolle querelas,

Pauper enim non eſt cui rerum ſuppetit uſus,

he is not poore, he is not in need. Nature is content with bread and water, and he that can reſt ſatisfied with that, may contend with Iupiter himſelfe for happineſſe. In that golden age, *ſomnos dedit umbra ſalubres, potum quoq; lucricus amnis*, the trees gaue whoſome ſhade to ſleep vnder, and the cleere riuers drink. The *Iſraelites* dranke water in the wilderneſſe, *Sampſon*, *David*, *Saul*, *Abrahams* ſeruant when he went for *Iſaacks* wife, the *Samaritan* women, and how many beſides might I reckon vp, *Aegipt*, *Paleſtina*, whole countries in the *Indies*, that drinke pure water all their liues. The *Persian* kings themſelues dranke no other drink, then the water of *Chaoſpis*, that runs by *Suſa*, which was carried in bottles after them, whether ſoeuer they went. *Iacob* deſired no more of God, but bread to eat, and cloathes to put on in his journey *Gen. 28. 20.* *Bene eſt cui deus obtulit, Parca quod ſatis eſt manu*, bread is enough, c to ſtrengthen the heart. And if you ſtudy Philoſophy aright, ſaith *Maudarenſis*, whatſoeuer is beyond this moderation, is not uſefull, but troubleſome. *Agellius* out of *Euripides*, accounts bread and water enough to ſatisfy nature, of which there is no ſurfeit, the reſt is not a feaſt, but riot. *St Hierome* eſteemes him rich, that hath bread to eat, and a potent man that is not compelled to be a ſlaue: hunger is not ambitious, ſo that it haue to eat, and thirſt doth not preferre a cup of gold. It was no *Epicurean* ſpeech of an *Epicure* he

b *Omnis animus qui celo & terra ſui poſſum.*
c *Hor. lib. 1. ep.*

12.
d *Senece epist.*

15 *panem & aquam natura deſiderat, & hec qui habet, ipſo cum loco deſe-*

licitate contentus. *Cibus ſimplex ſamen ſedit, uelut tenuis frigus arce.*

Senece ep. 8.

† *Boethius.*

* *Muſſeus & alii.*

† *Briffonius.*

c *Plal. 84.*

f *Si recte philoſophemini, quic-*

quid aptam moderationem ſu-

pergreditur, non potius quam

uſus eſt.

g *Lib. 7. 16.*

Cereis munera & aque potum

hum mortales querunt habere,

& quorum ſati-

es nunquam eſt luxuſ, aut cum ſunt cetera, non epule.

h *Satis eſt diues qui pane non indiget, minimum*

potum qui ſeruire non cogitur.

Ambitioſa non eſt ſames, &c.

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† Euripides Menalip. O fili me-
diocres divitiæ
hominibus con-
veniant, nimia
vero moles per-
vitiosa est.

he that is not satisfied with a little, will never have enough: And very good counsell of him in the Poet, *O my sonne, mediocrity of meanes agrees best with men, too much is pernicious.*

Divitiæ grandes homini sunt vivere parçè,

Æquo animo,-----

And if thou canst be content, thou hast a bundance, *nihil est, nihil deest*, thou hast little, thou wantest nothing. 'Tis all one to be hanged in a chaine of gold, or in a rope, to bee filled with dainties or courser meat.

i Hor.

Si ventri bene, si lateri, pedibusq; tuis, nil

Divitiæ poterunt regales addere maius,

If belly, sides and feet be well at ease,

A Princes treasure can thee no more please.

k O noctes œ-
neq; dæm.

Socrates in a Faire, seeing so many things bought and sold, such a multitude of people Conuented to that purpose, exclaimed forthwith, *O ye gods what a sight of things doe not I want.* 'Tis thy want alone that keeps thee in health of body and minde, and that which thou persecutest and abhorrest as a ferall plague, is thy phyfician and *chiefeft friend, which makes thee a good man, an healthfull, a found, a vertuous, an honest and happy man. For when Vertue came from heauen (as the Poet faines) rich men kicked her vp, wicked men abhor'd her, Courtiers scoffed at her, Cittizens hated her, *and that she was thrust out of doores in euery place, she came at last to her sister poverty, where she had found good entertainment. Poverty and Vertue dwell together.

* Per mille frau-
des doctosq; do-
los eicitur, apud
sociam pauper-
tatem eiusq; cul-
tores diuertens
in eorum finiet
tutela delitatur

† Apuleius.
I Lucan.
m Lip. miscell.
ep. 40.
n Sat. 6. lib 2,

---*O vitæ tuta facultas*

Pauperis, angustiq; lares, ô munera nondum

Intellecta dæm,-----

how happy art thou if thou couldst be content. *Godlinesse is great gaine, if a man can be content with that which he hath, 1. Tim 6. 6.* And all true happinesse is in a meane estate. I haue a little wealth, as he said, *sed quas animus magnas facit*, a kingdome in conceit: -----*n nil amplius opto*

Maiâ nate, nisi vt propria hac mihi munera faxis;

i Chelytus in
Europe delitans.
Accipite ciues
Veneti quod est
optimum in re
bus humanis, res
humanas contem-
nere.

o Vab vivere
etiam nunc li-
bet, as Damea
said Adelphs
Act. 4. quam
multis non ego,
quam multa nō
desidero, vt So-
crates in pompa,
ille in nudinis.

† Epictetus 77.
cap. quo sim de-
finatus. & se-
quar alacriter.
p Pulemius ep.
62.

I haue enough and desire no more. * *Vestem & fortunam concinnam, potius quam laxam probo*, let my fortune and my garments be both alike, fit for me. And which *Sabaftian Foscarinus* sometime Duke of Venice, caused to be engrauen on his tombe in St Markes Church, Heare *O yee Venetians*, and I will tell you which is the best thing in the World: *To contemne it*, I will engrauē it in my heart, it shall be my whole study to contemne it. Let them take wealth, *Stercora stercus amet*, so that I may haue security, *bene qui la- tuit, bene vixit*, though I liue obscure. o yet I liue cleane and honest, and when as the lofty Oke is blowne downe, the silly reede may stand. Let them take glory, for that's their misery, let them take honour, so that I may haue hearts ease. *Duc me O Iupiter & tu fatum, * &c.* Lead me O God whether thou wilt, I am ready to follow, command I will obey. I doe not envy at their wealth, titles, offices,

Stet quicunq; volet potens

Aula culmine lubrico,

Me dulcis saturet quies,

let me liue quiet and at ease. p *Erimus fortasse* (as he comforted himselfe) *quando illi non erunt*, when they are dead and gone, and all their pompe vanished, our memory may flourish: ---*† dant*

—† dant perennes

Stemmata non peritura Musa.

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† Marullus.

Let him be my Lord, Patron, Baron, Earle, and possesse so many goodly Castles, 'tis well for me that I haue a poore house, and a little wood, and a Well by it, &c. *His me consolor victurum suauius ac si*

Quæstor avus pater atq; meus patruusq; fuissent.

I lue I thanke God as merrily as he, and triumph as much in this my meane estate, as if my father and vnkle had beene Lord Treasurer, or my L. Maior. He feeds of many dishes, I haue one, *qui Christum curat, non multum curat* quam de pretiosis cibus stercus conficiat, what care I of what stufte my excrements be made? *¶ Hæthar lines according to nature, cannot be poore, and hee that exceeds, can neuer haue enough, totus non sufficit orbis*, the whole world cannot giue him content. *A small thing that the righteous hath, is better then the riches of the vngodly*, Plal. 37. 19. and better is a poore morsell with quietnesse, then abundance with strife, Prov. 17. 7.

Be content then, enioy thy selfe: & as * *Chrysostome* aduifeth, be not angry for what thou hast not, but giue God hearty thanks for what thou hast receaued.

† *Si dat oluscula**Mensa minuscula**pace referta,**Ne pete grandia,**Lantag, prandia**lite repleta.*

But what wantest thou to expostulate the matter? Or what hast thou not better then a rich man? *Health, competent wealth, children, security, sleepe, friends, liberty, dict, apparell, and what not, or at least maist haue, (the meanes being so obvious, ealie, and well knowne)* for as hee inculcated to himselfe,

† *Vitam quæ faciunt beatiorem,**Iucundissime Martialis hæc sunt,**Res non parva labore sed relicta,**Lus nunquam &c.*

I say againe thou hast, or at least maist haue it, if thou wilt thy selfe, and that which I am sure he wants, a merry heart. *Pas- sing by a village in the territory of Millan, saith S Austin, I saw a poore beggar that had got belike his belly full of meat, iesting and merry, I sighed and said to some of my friends that were then with mee, what a deale of trouble, madnesse, paine, and griefe we doe sustaine and exaggerate vnto our selues, to get that secure happinesse, which this poore beggar hath preuented vs of, and which weeperadventure shall never haue. For that which he hath now attained with the begging of some small peeces of siluer, a temporall happinesse, and present hearts ease, I cannot compassse with all my carefull windings, and running in and out. And surely the beggar was very merry, but I was heauy: hee was secure, but I timorous. And if any man should aske me now, whether I had rather be merry, or still so sollicitous and sad, I should say, merry. If he should aske me againe, whether I had rather be as I am, or as this beggar was, I should sure choose to bee as I am, tortured still with cares and feares, but out of peauishnesse, and not out of truth. That which S. Austin said of himselfe here in this place, I may truely*

¶ *Hoc erat in volis modus agri non ita parvus Hortus ubi & tello vicinus iugis aque sunt, & paulum silue &c. Hor. Sat. 6. lib. 2. Ser.*

¶ *Hieronym. Seneca consil. ad Albinum cap. 11. qui continet se intra nature limites, paupertatem non sentit; qui excedit, eum in opibus paupertas sequitur.*

¶ *Hom. 12. pro his quæ accepisti gratias age, noli indignari pro his quæ non accepisti.*

¶ *Nat. Chytrea delitit Europæ: Gulloni in ædibus Hubianis in cænaculo è regi- one mense.*

† *Martial. l. 10. epig. 47. read it out thy selfe in the author.*

¶ *Quid non habet melius pauper quam dives, vitam, valetudinem, cibum, somnum, libertatem, &c. Card. u Confess. lib. 6.*

¶ *Transiens per vicum quendam Mediolanensem, animaduerti pauperem quendam mendicum, iam credo satium, iocantem atq; ridentem, et ingenui & loquutus sum cum amicis qui mecum erant. &c.*

¶ *Et certe ille letabatur ego*

anxius, securus ille, ego trepidus. Et si percontaretur me quispiam an exultare mallem, an metuere, responderẽ exultare: & si rursus interrogaret, an ego talis essem, an qualis nunc sum meipsis curis confectum eligerem sed peruersitatẽ, nan veritate.

T r

fav

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say to thee, thou discontented wretch, thou couetous niggard, thou churle, thou ambitious and swelling toad, 'tis not want but peeuihnesse which is the cause of thy woes, settle thine affection thou hast enough.

y Deniq, sit finis quarendi, quumq, habeas plus

Pauperiem metuas minus, & finire laborem

Incipias, parto quod auebas vttere.

y Hor.

z O sinuue mo-

rerer, inquit,

quantia & qua-

lia mihi imper-

fecta manerent:

sed si mensibus

decem vel octo

super vixero,

omnia redigam

ad libellam, ab

omni debito cre-

ditos, me expli-

cabo, praeceunt

interim menses

decem & octo

& cum illis an-

ni & adhuc re-

stant plura qua-

prius, quid igitur

speras, o insane,

finem quem re-

bus tuis non in-

ueneras in iuue-

ta, in senecti-

a? O

dementiam,

quum ob curas

& negotia tuo

iudicio sis inse-

lix, quid putas

futurum quum

plura supererint?

Cardan. l. 8. c. 40

de rer. variet.

tacete, inquit

talpa, quando

me oculis capiti

videtis Aesop.

† Hor. ep. lib. 1.

• Plutarch

• Apud Stobe-

um. ser. 17.

• Hom. 12. in 2.

Cor. 6. & vers.

• Non in pau-

peritate, sed in

paupere (Senec.)

non re (id opini-

one labores.

z Make an end of scraping, purchasing this Manor, this field, that house, for this and that child, thou hast enough for thy selfe and them,

———† *Quod petis hic est,*

Est Vlubris, animus si te non deficit aquus,

Tis at hand, at home already, which thou so earnestly seekest. But

———O *si angulus ille*

Proximus accedat, qui nunc denormat agellum,

O that I had but that one nooke of ground, that field there, that pasture,

O si venam argenti fors quis mihi monstret----

O that I could

but finde a pot of mony now, to purchase, &c. to build mee a new house, to marry my daughter, place my sonne, &c. z O if I might but liue a while longer to see all things settled, some two or three yeare, I would pay my debts, make all my reckonings euen, but they are come and past, and thou hast more busines then before. O madnesse to thinke to settle that in thin old age when thou hast more, which in thy youth thou canst not now compose hauing but a little. † Pyrrhus would first conquer Africke, and then Asia, & tum suauiter agere, and then liue merrily and take his ease, but when Cyneas the Orator, told him he might doe that already, *id iam posse fieri*, he rested satisfied condemning his owne folly. *Si parua licet componere magnis*, thou maist doe the like, & therefore be composed in thy fortune. Thou hast enough, he that is wet in a bath can be no more wet if he be flung into Tiber, or into the Ocean it selfe, and if thou hadst all the world, or a sollid masse of gold as big as the world, thou canst not haue more then enough, enioy thy selfe at length, and that which thou hast; the minde is all, be content, thou art not poore, but rich. *Non adice opes, sed minue cupiditates* (tis * Epicurus advise) adde no more wealth but diminish thy desires, and as * Chrysostome well seconds him, *Si vis ditari contemne diuitias*, thats true plenty, not to haue but not to want riches, *non habere sed non indigere, vera abundantia*, tis more glory to contemne, then to possesse. How many deafe, dumbe, halt, lame, blinde, miserable persons, could I reckon vp that are poore, and withall distressed, in imprisonment, banishment, gally-flaues, condemned to the mines, quarries, to giues, in dungeons, perpetuall thraldome, then all which thou art richer, thou art more happy, to whom thou art able to giue an almes, a Lord in respect, a petty Prince, a be contented then I say, repine and mutter no more, for thou art not poore indeed but in opinion.

Yea but this is very good counsell, and rightly applyed to such as haue it, and will not vse it, that haue a competency, that are able to worke and get their liuing by the sweat of their browes, by their trade, that haue some thing yet, he that hath birds may catch birds, but what shall we doe that are flaues by nature, impotent and vnable to helpe our selues, meere beggars, that languish and pine away, that haue no meanes at all, no hope of meanes, no trust of deliuey, or of better successe? as those old Britains complained

to

to their Lords and Masters the *Romans*, oppressed by the *Pictes*, *mare ad barbaros*, *Barbari ad mare*, the *Barbarians* droue them to the Sea, the Sea droue them backe to the *Barbarians*; our present misery compells vs to cry out & howle, to make our moane to rich men, they turne vs backe with a scornefull answer to our misfortune againe, & will take no pittie of vs; they commonly ouerlook their poore friends in aduersity, if they chance to meet them, they voluntarily forget and will take no notice of them; they wil not, they cannot helpe vs. Instead of comfort they threaten vs, miscall, scoffe at vs, to aggrauate our misery, giue vs bad language, or if they doe giue good words, what's that to relieue vs? According to that of *Thales*, *Facile est alios monere*, who cannot giue good counsell? tis cheap, it costs them nothing. It is an easie matter when ones belly is full to declame against fasting, *Qui satur est pleno laudat ieiunia ventre*, Doth the wild *Asse* bray when hee hath grasse, or loweth the *Oxe* when he hath fodder? *Iob. 6. 5.* * *Nec enim populo Romano quidquam potest esse letius*, No men liuing so iocund, so merry as the people of *Rome* when they had plenty, but when they came to want, to be hunger-starued, neither shame, nor lawes, nor armes, nor *Magistrates* could keepe them in obedience. *Seneca* pleadeth hard for pouerty, and so did those lazie Philosophers, but in the meane time^b he was rich, they had where-withall to maintaine themselues; but doth any poore man extoll it? *There are those* (saith *† Bernard*) *that approue of a meane estate, but on that condition they neuer want themselues, and some againe are meeke so long as they may say or doe what they list, but if occasion bee offered how farre are they from all patience.* I would to God (as he said)* *No man should commend poverty, but hee that is poore*, or he that so much admires it, would relieue, help, or ease others.

† *Nunc si nos audis atq; es diuinus Apollo,*

Dic mihi qui nummos non habet unde petat?

Now if thou hear'st vs and art a good man,

Tell him that wants to get meanes if you can?

But no man heares vs, we are most miserably deiected, the skummé of the world, * *Vix habet in nobis iam noua plaga locum,*

We can get no reliefe, no comfort, no succour,
† *Et nihil inueni quod mihi ferret opem.*

We haue tryed all meanes, yet finde no remedy: No man liuing can expresse the anguish and bitterneffe of our soules, but we that endure it, wee are distressed, forsaken, in torture of body and mind, in another hell: & what shall we doe? When * *Crassus* the *Roman* Consull warred against the *Parthians*, after an vn lucky battle fought, he fled away in the night, & left foure thousand men fore sicke and wounded in his tents, to the fury of the enemy, which when the poore men perceaued, *clamoribus & ululatus omnia complerunt*, they made lamentable moane, and roared downe right, as lowd as *Homers Mars* when he was hurt, which the noyse of a 100000 men could not drowne, and all for feare of present death. But our estate is farre more tragically and miserable, much more to be deplored, and farre greater cause haue we to lament, the diuell and the world persecutes vs, all good fortune hath forsaken vs, we are left to the rage of beggery, cold, hunger, thirst, rustinesse, sicknesse, irksomenesse, to continuall torment, labour and paine, to derision and contempt, bitter enemies all, and far worse then any death; *Death alone*

* *Vopiscus* *Aureliano*, sed si populus famelicus inedia laboret, nec arma, leges, pudor, magistratus, exercere valent.

^b One of the richest men in *Rome*.

† *Sermon* quodam sunt qui pauperes esse volunt ita ut nihil illis desit, sic commendant ut nullam patientur inopiam, sunt & alij miles quam diu dicitur & agitur ad eorum arbitrium, &c.

* *Nemo pauperem tatem commendaret nisi pauper.*

† *Petronius*

Catalec.

* *Ovid.*

† *Ovid.*

* *Plutarch. vit. Crassi.*

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alone we desire, death we seeke yea cannot haue it, and what shall we doe.

Quod male fers affuesce, feres bene----- accustome thy
 selfe to it, and it will be tolerable at last. Yea but I may not, I cannot,

In me consumpsit vires fortuna nocendo, I am in the extremi-
 ty of humane aduersity, and as a shadow leaues the body when the Sonne is
 gone, am I now left and lost, and quite forsaken of the world. *Qui iacet in*
terra non habet unde cadat; Comfort thy selfe with this yet, thou art at the
 worst, and before it be long it will either overcome thee or thou it. If it be
 violent, it cannot endure, *ant solvetur aut soluet:* Let the Diuell himselfe &
 all the plagues of Egypt come vpon thee at once,

Ne tu cede malis sed contra audentior ito,
 be of good courage, misery is vertues whetstone,

* Lucan. lib 5.

† An quum su-
 per sim se sit
 Iob, an cum om-
 nia abstulit dia-
 bolus, &c.

Pecunia Priua-
 tus fiduciam deo
 habuit omni the-
 sauro pretiosio-
 rem.

* Hec videntes
 sponte Philoso-
 phemini nec in-
 sapientum afflic-
 tibus agiemur.

† 1 Sam. 1.8.

c Iames 1.2. My
 brethre count
 it an exceed-
 ing ioy whe
 you fall into
 diuerse temp-
 tations.

d † Isti dicit
 intellectum, quos
 Deus diligit ca-
 stigar. Deus op-
 timum quomq;
 aut mala vale-

tudine aut luctu
 afficit i Seneca,
 c. Quam sordet
 mihi terra qui

celum intueor
 * Senec. de pro-
 uidentia cap. 2.

Dia ita visum,
 diu melius no-
 runt quid sit in-
 commodum me-
 um.

Hom. Iliad, 4

* *serpens, sitis, ardor, arena,*

Dulcia virtuti.

as Cato told his souldiers marching in the
 desarts of *Lybia*, thirst, heat, sands, serpents were pleasant to a valiant man,
 honourable enterprises are accompanied with dangers and dammages, as
 experience evinceeth, they will make the rest of thy life relish the better. But
 put case they continue? thou art not so poore as thou wast borne, and as
 some holde, much better to be pittied, then envied. But be it so thou hast
 lost all, poore thou art, deiected, in paine of body, grieve of mind, thine ene-
 mies insult ouer thee, thou art as bad as *Iob*, yet tell mee (saith *Chrysostome*)
 was *Iob* or the diuell the greater conqueror, surely *Iob*, the Diuell had his
 goods, he sate on the muckhill, & kept his good name, he lost his Children health
 friends, but he kept his innocency, he lost his mony but he kept his confidence in
 God, which was better then any treasure. Doe thou then as *Iob* did, triumph as
Iob did* and be not molested as euery foole is. *Sed quaratione potero?* How
 shall this be done? *Chrysostome* answers, *facile si cælum cogitaveris*, with
 great facility, if thou shalt but meditate on Heauen. * *Hanna* wept sore, and
 troubled in minde, could not eate, but *why weepest thou*, said *Elkanah* her
 husbände and *why eatest thou not? why is thine heart troubled? am not I bet-*
ter to thee then ten sonnes, and shee was quiet. Thou art here vexed in this
 World, but say to thy selfe, *why art thou troubled O my soule?* Is not God
 better to thee, then all temporalities, & momentary pleasures of the world?
 bee then pacified. And though thou beest now peradventure in extreame
 want & it may be 'tis for thy further good, to try thy patience as it did *Iob*,
 & exercise thee in this life: trust in God, and rely vpon him, & thou shalt be
 crowned in the end. What's this life to eternity? The world hath forsaken
 thee, thy friends and fortunes all are gone, yet know this, that the very
 haire of thine head are numbred, that God is a spectator of all thy miseries,
 he sees thy wrongs, woes, and wants, * *'Tis his good will and pleasure it should*
be so, and he knowes better what is for thy good then thou thy selfe. His prou-
 idence is ouer all, at all times, hee hath set a guard of Angels ouer vs, and
 keepes vs as the apple of his eye, Ps. Some he doth exalt, prefferre, blesse with
 worldly riches, honours, offices & preterments, as so many glittering stars
 he makes to shine aboue the rest: some he doth miraculously protect from
 theeues, incursions, sword, fire and all violent mischances, and as the † Poet
 faines of that *Lycian Pandarus Lycaons sonne*, when he shot at *Menelaus* the
Græcian with a strong arme, and deadly arrow, *Pallas*, as a good mother
 keepes

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despaire not but hope well.

m Nemo despe-
ret meliora lap-
sus.
† Theocritus.

† Spera Batte tibi melius lux Crastina ducet,
Dum spiras spera---

Cheare vp, I say be not dismayd;

Spes alit agricolas, he that sowes in teares, shall reap in ioy, P sal. 126. 7.

Si fortune me tormente,
Esperance me contente.

hope refresheth, as much as misery depresseth; hard beginnings haue many times prosperous events, and that may happen at last, which neuer was yet. A desire accomplished, delights the soule. Prov. 13. 19.

* Grata superueniet qua non sperabitur hora.

Ouid.

Which makes m'enioy my ioyes long-wish'd at last,
Welcome that houre shall come when hope is past:

a louring mornin^g may turne to a faire afternoone,

† Ouid.

† Nube solet pulsa candidus ire dies,

† Thales.

the hope that is deferred, is the fainting of the heart, but when the desire cometh it is a tree of life, Prou. 13. 12. † suauissimum est voti compos fieri. Many men are both wretched and miserable at first, but afterwards most happy, and oftentimes it so falls out, as Machiavel relates of Cosmus Medices, that fortunate and renowned Citizen of Europe, that all his youth was full of perplexity, danger and misery till 40. yeares were past, and then upon a sudden the Sunne of his honour brake out as through a cloud. Hunniades was fetched out of prison, and Henry the 3. of Portugall, out of a poore Monastery, to bee crowned Kings.

o Lib. 7. Flor.
6ist. Omnium
felicissimus &
locupletissimus,
& in carceribus
sepe adoles-
centiam periculo
mortis habuit,
sollicitudinis &
dolorum pleni-
ssimus, &c.

Multa cadunt inter calicem, supremaq; labra,

beyond all hope and expectation many things fall out, and who knowes what may happen? Nondum omnium dierum Soles occiderunt, as Philippus said, all the Sunnes are not yet set, a day may come to make amends for all. Though my father and mother forsake me, yet the Lord will gather me vp, P sal. 27. 10. Waite patiently on the Lord and hope in him, P sal. 37. 7. Be strong, hope and trust in the Lord, and he will comfort thee, and giue thee thine hearts desire, P sal. 27. vers. 14.

Sperate & vosmet rebus seruate secundis.

Fret not thy selfe because thou art poore, contemned, or not so well for the present as thou wouldst be, not respected as thou oughtest to be, by birth, place, worth, or that which is a double corrasie, thou hast bin happy, honourable and rich, art now distressed and poore, a scorne of men, a burden to the World, irksome to thy selfe and others, thou hast lost all: Miserum est fuisse felicem, and as Boethius calls it, Infelicissimum genus infortunij, this made Timon halfe mad with melancholy, to thinke of his former fortunes and present misfortunes, this alone makes many miserable wretches discontent. I confesse it is a great misery to haue beene happy, the quintessence of infelicity, to haue beene honourable and rich, but yet easily to be endured: Security succeeds, and to a judicious man a farre better estate. The losse of thy goods and mony is no losse, & thou hast lost them, they would otherwise haue lost thee. If thy mony be gone, & thou art so much the lighter, and as Saint Hierome perswades Rusticus the Monke, to forsake all and follow Christ, gold and siluer are too heavy mettalls for him to carry that seekes heauen.

p Latio succedat
securitas que
simul cum di-
uitiis habitare
nescit, Camden.
q Pecuniam per-
didisti, fortassis
illa te perderet
numens Seneca.
r Expeditior es
ob pecuniarum
sacrilegiam. For-
tuna spes aufer-
re non animum
potest, Seneca.

Vel

† *Vel nos in mare proximum,
Gemmae & lapides aurum & inutile,
Summi materiam mali*

Mittamus scelerum si bene poenitet.

Zeno the Philosopher lost all his goods by shipwracke,† he made light of it, fortune had done him a good turne: *Opes à me, animum auferre non potest,* she can take away my meanes, but not my minde: he set her at defiance euer after, for she could not rob him that had naught to loose: for he was able to contemne more then they could possesse or desire. *Alexander*, sent an hundred talents of gold to *Photion* of *Athens* for a present, because he heard he was a good man, but *Photion* returned his talents backe againe, with a *permitte me in posterum virum bonum esse*, to be a good man still, let me be as I am:

Non mi aurum posco, nec mi pretium----

That *Theban*

Crates flung of his owne accord, his mony into the Sea, *abite nummi, ego vos mergam, ne mergar à vobis*, I had rather drowne you, then you should drowne me. Can *Stoicks* and *Epicures* thus contemne wealth, and shall not we that are Christians? It was *mascula vox & praelara*, a generous speech of *Cotta* in † *Salust*, many miseries haue hapned vnto me at home, and in the warres abroad, of which by the helpe of God some I haue endured, some I haue repelled, and by mine owne valour overcome, courage was never wanting to my desires, nor industrie to my intents, prosperity or aduersity could neuer alter my disposition. A wise mans minde as *Seneca* holds, * *is like the state of the World about the moone, ever serene*. Come then what can come, befall what may befall, *infractum invictumq; † animum opponas, Rebus angustis animosus atq; fortis appare*. (*Hor. Od. 11. lib. 2.*) Hope and patience are two soueraigne remedies for all, the surest repofalls, the softest cushions to leane on in aduersity;

*u Durum sed leuius fit patientia,
quicquid corrivere est nefas.*

If it cannot be helped, or amended, * make the best of it, † *necessitati qui se accommodat, sapit*, he is wise that suits himselfe to the time. As at a game at tables, to doe by all such inuincible accidents.

† Ita vita est hominum, quasi cum ludas tesseriis.

Si illud quod est maxime opus iactu non cadit,

Illud quod cecidit fortè; id arte vt corrigas,

If thou canst not sling what thou wouldest, play thy cast as well as thou canst. Every thing faith * *Epicetus* hath two handles the one to be held by, the other not, 'tis in our choice to take & leaue whether we will, (all which *Simplicius* his commentator, hath illustrated by many examples,) and 'tis in our owne power, as they say, to make or marre our selues. † *Conforme thy selfe then to thy present fortune, & cut thy coat according to thy cloath, vt quimus (quod aiunt) quando quod volumus non licet, Be contented with thy losse*, state and calling whatsoeuer it is, and rest as well satisfied with thy present condition in this life,

Esto quod es, quod sunt alij, sine quemlibet esse.

Quod non es, nolis; quod potes esse, velis.

Be as thou art, and as they are, so let

Others be still, what is and may be couer.

And as he that is invited to a feast, eates what is set before him and looks for

*Suber me post-
hac fortuna ex-
pediunt Philo-
sophari.*

*† In frag. Qui-
rites multa in bi-
p r icula domi,
militia multa
aduer sa fiere,
quorū alia tole-
rui, alia deorū
ausilio repuli &*

*virtute mea:
nunquam ani-
mus negotia de-
sui, nec decretis
labor, nulla res
nec prospera nec
aduer sa ingeni-
um mutaba. t.*

** Qualis mundi
status supra lan-
semper serenus.*

*† Bonæ mens
nullum trisioris
fortune recipit
incursum. Valer.
lib. 4. cap. 1.*

*Quid nil potest
sperare, desp. vet
nihil.*

u Hor.

*† Equam me-
mento rebus in
arduis Leuare
mentem. l. 2. Od.*

3.

† Epicl. cap. 18.

† Ter Adelact.

4. Sc. 7.

** Vna quag, res
duas habet an-
sas, alterā que
teneri, aliterā
que non potest,
in manu nostra
quam volumus
accipere.*

† Ter. And. Act.

4. Sc. 6.

*† Epicetus in-
uitatus ad con-
uiuium, que ap-
ponitur comedis
non queris ul-
tra, in mundo
multa regitas
que dii negant.*

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a Cap 6. de providentia. Mortales cum sint rerum omnium indigi, ideo deus aliis divitiis, aliis paupertatem distribuit, ut qui opibus pollent materiam subministrant, qui vero inopes, exercitatus artibus manus admoveant.

b Si sint omnes equales, necesse est ut omnes famem pereant, quis aratro terram sulcaverit, quis sementem faceret, quis plantas sereret, quis vinum exprimeret, c Liv. l. i.

d Li 3. de cons-

† Vide Isaacum Pontanum de script. Amsterdani. lib. 2. c. 22. * Vide Ed. Pelham's booke edit. 1630.

e Heautontimoroumeni. Act. 1. Sc. 2.

for no other, enjoy that thou hast, and aske no more of God, then what hee thinkes fit to bestow vpon thee. *Non cuius contingit adire Corinthum*, wee may not all be Gentlemen, all *Cato's*, or *Lelij*, as *Tully* telleth vs, all honourable, illustrious and serene, all rich, but because mortall men want many things, ^a Therefore saith *Theodore*, hath God diversly distributed his gifts, wealth to one, skill to another, that rich men might encourage and set poore men a worke, poore men might learne severall trades to the common good. As a peece of Arras is composed of severall parcels, some wrought of filke, some of Gold, siluer, crewell of divers colours, all to serue for the exornation of the whole: Musicke is made of diverse discords and keyes, a totall summe of many small numbers: so is a Commonwealth of severall inequall trades and callings. ^b If all should be *Craesi* and *Darij*, all idle, all in fortunes equall, who should till the land? As ^c *Menenius Agrippa* well satisfied the tumultuous rout of *Rome*, in his elegant Apologue of the belly and the rest of the members: Who should build houses, make our severall stufes for rayments? We should all be starued for company, as *Poverty* declared at large in *Aristophanes Plutus*, and sue at last to be as wee were at first. And therefore God hath appointed this inequality of States, orders and degrees, ^a subordination as in all other things. The earth yeelds nourishment to vegetables, sensible creatures feed on vegetals, both are substitutes to reasonable soules, and men are subiect amongst themselves, and all to higher powers, so God would haue it. All things then being rightly examined and duly considered as they ought, there is no such cause of so generall discontent, 'tis not in the matter it selfe, but in our minde, as we moderate our passions and esteeme of things. *Nihil aliud necessarium ut sis miser* (saith ^d *Cardan*) *quam ut te miserum credas*, Let thy fortune be what it will, 'tis thy minde alone that makes thee poore or rich, miserable or happy. *Vidi ego* (saith diuine *Seneca*) *in villa hilari & amenâ mastos, & mediâ solitudine occupatos; non locus sed animus facit ad tranquillitatem*, I haue seene men miserably dejected in a pleasant Village, and some againe, well occupied and at good ease in a solitary desert. 'Tis the mind not the place causeth tranquillity, and that giues true content. I will yet adde a word or two for a Corollary. Many rich men, I dare boldly say it, that lye on downe beddes, with delicacies pampered euery day, in their well furnished howses, liue at lesse hearts ease, with more anguish, more bodily paine, and through their intemperance more bitter houers, then many a prisoner or gallislaue; those poore starued *Hollanders* whom [†] *Bartison* their Captaine left in *Noua Zembla* An. 1596 or those ^{*} eight miserable Englishmen that were lately left behinde, to winter in a stoue in *Greeneland* in 77 deg. of lat. 1630. so pittifully forsaken and forced to shift for themselves in a vast darke and desert place, to strine and struggle with hunger, cold, desperation and death it selfe. 'Tis a patient and quiet minde, (I say it againe and againe) giues true peace and content. So for all other things, they are as old ^e *Chremes* told vs, as we vse them.

Parentes, patriam, amicos, genus, cognatos, diuitias,

Hec perinde sunt ac illius animus qui ea possidet,

Qui uti scit, ei bona, qui utitur non rectè, mala,

Parents, friends, fortunes, country, birth, alliance, &c. ebbe & flow with our conceits, please or displease, as we accept & construe them, or apply them to our

our selues. *Faber quisq; fortune suæ*, and in some sort I may truly say, prosperity and aduersity are in our owne hands. *Nemo leditur nisi à seipso*, and which *Seneca* confirms out of his iudgement and experience, † *Every mans minde is stronger then fortune*, and leades him to what side hee will, a cause to himselfe each one is, of his good or bad life. But will wee, or nill wee, make the worst of it, and suppose a man in the greatest extremity, 'tis a fortune which some indefinitely preferre before prosperity, of two extreames it is the best. *Luxuriant animi rebus plerumq; secundis*, men in † prosperity forget God & themselves, they are besotted with their wealth, as birds with henbane, * miserable if fortune forsake them, but more miserable if shee tarry and ouerwhelme them, for when they come to be in great place, rich, they that were most temperate, sober and discreet in their priuate fortunes, as *Nero, Otho, Vitellius, Heliogabalus*, (*optimi imperatores nisi imperassent*) degenerate on a sudden into brute beasts, so prodigious in lust, such tyrannicall oppressors, &c. they cannot moderate themselves, they become monsters, odious, harpies, what not? *cum triumphos, opes, honores adepti sunt, ad voluptatem & otium deinceps se convertunt*, twas † *Cato* note, they cannot containe. For that cause belike,

* *Eutrapilus cuicunq; nocere volebat,
Vestimenta dabat pretiosa, beatus enim iam;
Cum pulchris tunicis sumet noua consilia & spes,
Dormiet in lucem scorto, postponet honestum officium* —

Eutrapilus when, he would hurt a knaue,
Gaue him gay cloathes and wealth to make him braue,
Because now rich he would quite change his minde,
Keepe whores, fly out, set honesty behind.

On the other side, in aduersity many mutter and repine, despaire, &c. both bad I confesse,

— *§ ut calcens olim*

Si pede maior erit subvertet, si minor vret, As a shooe too big or too little, one pincheth, the other sets the foot awry, *sed è malis minimum*, Aduersity is to be preferred, *hæc freno indiget; illa solatio, illa fallit, hæc instruit*; The one deceaues, the other instructs, the one miserably happy, the other happily miserable; and therefore many Philosophers haue voluntarily sought aduersity, and so much commend it in their precepts. *Demetrius* in *Seneca* esteemed it a great infelicity, that in his life time he had no misfortune, *miserum cui nihil vnquam accidisset aduersi*. Adversity then is not so heauily to be taken, and wee ought not in such cases so much to macerate our selues; there is no such odds in pouerty and riches. To conclude in † *Hieroms* words, I will aske our magnificoes that build with marble, and bestow a whole Mannor on a thred, what difference betwixt them & *Paul the Ermit*, that bare old man: they drinke in Iewels, he in his hand; hee is poore and goes to Heaven, they are rich and hast to Hell.

† *Epist. 93. Omni fortuna valentior ipse animus, in vitæq; partem res suas ducit, beateq; ac misere vitæ sibi causâ est.*

† *Fortuna quem nimium fouet stultum facit.*

Pub. Aemilius. Seneca de beat. vitæ. cap. 14.

mis. ri si deserat, tur ab ea, miserioris obstinatur.

† *Plutarch. vit. eius.*

• *Hor. epist. 1. b. 2. ep. 18.*

g Hor. li Boeth. 2. i Epist. lib. 3. vit. Paul. Ermit. libet eos nunc interrogare qui domus marmoreis vestiunt, qui uno filo villarum ponunt precia, huic seni modo quid vnquam delinuit, vos gemas bibitis, ille comacauis manibus nature satisfacit; ille pauper paradisi caput, vos avaros gebenna suscipiet.

Against seruitude, losse of liberty, Imprisonment, Banishment.



Ervtude, losse of liberty, Imprisonment, are no such miseries as they are held to be: we are slaues and seruants the best of vs all: as we doe reuerence our masters, so doe our masters their superiors; Gentlemen serue Nobles, & Nobles subordinate to Kings, *Omne sub regno grauiore regnum*, Princes themselues are Gods seruants, *reges in ipsos imperium est Iouis*. They are subiect to their owne lawes, and as the Kings of *China*, endure more then slauish imprisonment, to maintaine their state and greatnesse, they neuer come abroad. *Alexander* was a slaue to feare *Cesar* of pride, *Vespasian* to his mony, *Heligabalus* to his gut, and so of the rest. Louers are slaues to their mistresses, rich men to their gold, Courtiers generally to lust and ambition, and all slaues to our affections, as *Evangelus* well discourseth in † *Macrobius*, and * *Seneca* the Philosopher, *assiduam seruitutem extremam & inelustabilem*, he calls it, a continuall slavery, to bee so captiuated by vices, and who is free? Why then dost thou repine? *Satis est potens*, *Hierome* saith, *qui seruire non cogitur*. Thou carriest no burdens, thou art no prisoner, no drudge, and thousands want that liberty, those pleasures which thou hast. Thou art not sicke, and what wouldst thou haue? But *nitimur in vetitum*, we must all eat of the forbidden fruit. Were we enioyned to goe to such and such places, we would not willingly goe: but being barred of our liberty, this alone torments our wandering soule that we may not goe. A cittizen of ours, saith ^k *Cardan*, was 60 yeares of age and had neuer beene forth of the walls of the citty of *Millan*, the Prince hearing of it commanded him not to stirre out, being now forbidden that which all his life he had neglected, he earnestly desired, and being denied, *dolore confectus mortem obijt*, he died for griefe.

What I haue said of seruitude, I say againe of imprisonment, We are all prisoners. What is our life but a prison? We are all imprisoned in an Iland. The world it selfe to some men is a prison, our narrow seas as so many ditches, and when they haue compassed the Globe of the earth, they would faine goe see what's done in the Moone. In ^m *Muscovy* and many other northerne parts, all ouer *Scandia* they are imprisoned halfe the yeare in stoues, they dare not peepe out for cold. At ⁿ *Aden* in *Arabia* they are penned in all day long with that other extreame of heat, and keepe their markets in the night. What is a ship but a prison? And so many citties are but as so many hives of Bees, Ant-hills; but that which thou abhorrest many seeke; Women keepe in all winter, and most part of summer to preserue their beauties, some for loue of study: *Demosthenes* shaued his beard because hee would cut off all occasion of going abroad, how many Monkes and Friers, Anachorites, abandon the World? *Monachus in vrbe, piscis in arido*. Art in prison? make right vse of it and mortify thy selfe; o Where may a man contemplate better then in solitarinesse, or study more then in quietnesse. Many worthy men haue beene imprisoned all their liues, and it hath beene occasion of great honour and glory to them, much publike good by their excellent

† *Satur. l. 11.*
Alius libidini
seruit, alius am-
bitioni, omnes
spei, omnes timo-
ri.
 * *Natural. lib. 3.*

k *Consol. lib. 5.*

10 *generose,*
quid est vita nisi
carcer animi.
 m *Herba stein.*
 n *Vermontanus*
nauiq. lib. 2. c. 4.
Commercia in
nundinis noctu
hora secunda, ob
nimios qui senti-
unt interdum e-
stus exercent.
 o *Vbi vereor*
contemplatio
quam in solitu-
dine, ubi studii
solidius quam in
quiete?

lent meditation. * *Prothomeus* King of *Egypt*, cum viribus attenuatis infirma valetudine laboraret, miro discendi studio affectus, &c. now being taken with a grievous infirmity of body, that he could not stirre abroad, became *Strato's* scholler, fell hard to his booke, and gaue himselfe wholly to contemplation, and vpon that occasion (as mine Author addes) *pulcherimum regie opulentia monumentum*, &c. to his great honour built that renowned Library at *Alexandria*, wherein were 40000 volumes. *Severinus Boethius* neuer writ so elegantly as in prison, *Paul* so devoutly, for most of his Epistles were dictated in his bands, *Ioseph*, saith *Paul* Austin, got more credit in prison, then when he distributed corne, and was Lord of Pharaoh's house. It brings many a lewd riotous fellow home, many wauering rogues it settles; that would otherwise haue beene like raving Tygers, ruined themselves and others.

Banishment is no grieuance at all, *Omne solum forti patria*, &c. & *patria est ubicunq; bene est*, That's a mans country where he is well at ease. Many travell for pleasure to that citty, saith *Seneca*, to which thou art banished, & what a part of the cittizens are strangers borne in other places, q *Incolentibus* q *Boethius* tis their country that are borne in it, and they would thinke themselves banished to goe to the place which thou leauest, & from which thou art so loath to depart. 'Tis no disparagement to be a stranger, or so irksome to be an exile. † *The raine is a stranger to the earth, riuers to the sea, Iupiter in*

Egypt, the Sunne to vs all. *The Soule is an aliene to the Body*, a *Nightingale* to the ayre, a *Swallow* in an house, and *Ganymede* in heauen, an *Elephant* at *Rome*, a *Phoenix* in *India*, and such things commonly please vs best, which are most strange and come farthest off. Those old *Hebrews* esteemed the whole world *Gentiles*, the *Greekes* held all *Barbarians* but themselves, our moderne *Italians* account of vs as dull *Transalpines* by way of reproach, they scorne thee and thy country which thou so much admirest. 'Tis a childish humour to hone after home, to be discontent at that which others seeke, to preferre as base *Islanders* and *Norwegians* doe, their owne ragged Island before *Italy* or *Greece*, the Gardens of the world. There is a base nation in the North,

saith * *Pliny*, called *Chauci*, that liue amongst rockes and sands by the seaside, feed on fish, drinke water, and yet these base people account themselves slaues in respect, when they come to *Rome*. *Ita est profecto* (as he concludes) *multis fortuna parcat in pœnā*, So it is, Fortune fauours some to liue at home, to their farther punishment, tis want of iudgement. All places are distant from heauen alike, the Sunne shines happily as warme in one citty as in another, and to a wise man there is no difference of climes: friends are every where to him that behaues himselfe well, and a Prophet is not esteemed in his owne country. *Alexander*, *Cesar*, *Traian*, *Adrian*, were as so many land-leapers, now in the East, now in the West, little at home, and *Polus Venetus*, *Lod. Vertomannus*, *Pinzonus*, *Cadamustus*, *Columbus*, *Americus Vesputus*, *Vascus Gama*, *Drake*, *Candish*, *Oliver Anort*, *Schoutien*, got all their honour by voluntary expeditions. But you say such mens trauell is voluntary, wee are compelled, and as malefactors must depart: yet knowe this of * *Plato* to be true, *ultori Deo summa cura peregrinus est*, God hath an especiall care of strangers, and when he wants friends and allies, he shall deserue better and finde more fauour with God and men. Besides the pleasure of peregrination, variety of objects will make amends, and so many nobles, *Tully*, *Aristides*, *Themistocles*,

* *Alex. ab Alex. gen. dier. lib. 1. cap. 2.*

p In Ps 76. non ita laudatur Ioseph cum frumenta distribucret, ac quum carcerem habitaret.

q *Boethius*

† *Philostratus* in deliciis, peregrini sunt imbre in terra, & fluiui in mari, Iuppiter apud Aegyptos, Sol apud omnes, hospes anima in corpore, Iulcinia in aere, hirundo in domo, Ganymedes caelo, &c.

• *Lib. 16. cap. 1.* Nullum frugum habent, potus ex imbre: Et he gentes si vincantur, &c.

* *Lib. 5. de legibus.* Cumq; cognatis careat & amicis, maiores apud deos & apud homines misericordiam meretur.

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Procles, Theseus, Codrus, &c. as haue beene banished, will giue sufficient credit vnto it. Read *Pet. Alcionius* his two bookes of this subiect.

MEMB. 5.

*Against Sorrow for death of friends or other-
wise, Vaine feare, &c.*

x *Cardan. de
consol. lib. 2.*



Death and departure of friends are things generally grieuous, *Om-
nium quæ in humanâ vitâ contingunt, luctus atq; mors sunt acer-
bissima*, the most austere and bitter accidents that can happen to a
man in this life, *in æternum valedicere*, to part for euer, to forsake
the world and all our friends, 'tis *ultimum terribilium*, the last and the grea-
test terror, most irkesome and troublesome vnto vs. † *Homo toties moritur,
quoties amittit suos*. And though wee hope for a better life, eternall happi-
nesse, after these painefull and miserable dayes, yet wee cannot compose our
selues willingly to die, the remembrance of it is most grieuous vnto vs, espe-
cially to such as are fortunate and rich, they start at the name of death, as an
horse at a rotten post. Say what you can of that other world, with *Metazu-
ma* that Indian Prince, *Bonum est esse hic*, they had rather be here. Nay ma-
ny generous spirits, and graue staid men otherwise, are so tender in this, that
at the losse of a deare friend they will cry out, roare, and teare their haire, la-
menting some months after, houlung *O Hone* as those Irish womē, & *Greeks*
at their graues, commit many vndecent actions, & almost goe besides them-
selues. My deare father, my sweet husband, mine onely brother's dead, to
whom shall I make my moane? *O me miserum;*

† *Seneca.*

1 *Benço.*

z *Summo mane
ululatum orien-
tur, pectora per-
cuentes, &c.
miserabile spe-
ctaculum exhi-
bentes. Ortelius
in Grecia.*

Quis dabit in lachrymas fontem, &c.

What shall I doe?

u *Caullius.*

*u Sed totum hoc studium luctu fraterna mihi mors
Abstulit, hei misero frater adempte mihi.*

My brothers death my study hath vndone,
Woes is me, alas my brother he is gone.

Mezentius would not liue after his sonne.

x *Virg.*

*x Nunc vivo, nec adhuc homines lucemq; relinquo,
Sed linquam.*

And *Pompey's* wife cryed out at the newes of her husbands death,

y *Lucan.
13. Annal.*

y Turpe mori post te solo non posse dolore,

Violenta luctu & nescia tolerandi, as † *Tacitus* of *Agrippina*,
not able to moderate her passions. So when she heard her sonne was slaine,
shee abruptly broke off her worke, changed countenance and colour, tore
her haire, and fell a roaring downe right

subitus misera color ossa reliquit,

Excussi manibus radij, revolutaq; pensa

Evolat, infelix & fæmineo ululatu

Scissacomam

Another would needs runne vpon the

swords point after *Eurialus* departure:

z Figite me, si quæ est pietas, in me omnia tela

Coniicite ô Rutili;

z *Virg. Æn. 10.*

O let me die, some good man or other make an end of me. How did *Achilles* take on for *Patroclus* departure? A black cloud of sorrowes ouershadowed him, saith *Homer*. *Iacob* rent his cloathes, put sack-cloath about his loines sorrowed for his sonne a long season, & could not be comforted, but would needs goe downe into the graue vnto his sonne, *Gen.* 37. 37. Many yeares after, the remembrance of such friends, of such accidents is most grievous vnto vs, to see or heare of it, though it concerne not our selues but others. *Scaliger* saith of himselfe, that hee neuer read *Socrates* death, in *Platoes Phædon*, but he wept: ^a *Austin* shed teares when he read the destruction of *Troy*. But howsoeuer this passion of sorrow be violent, bitter, and seizeth familiarly on wise, valiant, discreet men, yet it may surely be withstood, it may bee diverted. For what is there in this life, that it should be so deare vnto vs? Or that we should so much deplore the departure of a friend? The greatest pleasures are common society, to enioy one anothers presence, feasting, hawking, hunting, brookes, woods, hills, musicke, dancing, &c. all this is but vanity and losse of time, as I haue sufficiently declared.

--- [†] *dum bibimus; dum sarta, vnguenta, puellas
Poscimus, obrepi non intellecta senectus.*

Whil' st we drinke, pranke our selues, with wenches dally,
Old age vpon's at vnawares doth sally.

As *Alchymists* spend that small modicum they haue to get gold, and neuer find it, we lose and neglect eternity, for a little momentary pleasure which we cannot inioy, nor shall euer attaine to in this life. We abhorre death, paine, and griefe, all, and yet we will doe nothing of that which should vindicate vs from, but rather voluntarily thrust our selues vpon it. ^b *The lasciuious* preferres his whore before his life, or good estate, an angry man his revenge, a parasite his gut, ambitious, honours; conetous, wealth; a theefe his booty, a souldier his spoile, we abhorre diseases, and yet we pull them vpon vs. We are neuer better or freer from cares then when we sleepe, and yet, which we so much avoid and lament, death is but a perpetuall sleepe, and why should it as ^{*} *Epicurus* argues, so much affright vs? When we are, death is not, but when death is, then we are not: our life is tedious and troublesome vnto him that liues best, [†] it is a misery to be borne, a paine to liue, a trouble to die, death makes an end of our miseries, and yet we cannot consider of it; a little before ^{*} *Socrates* drank his potion of *Cicuta*, he bid the Cittizens of *Athens* cheerefully farewell, and concluded his speech with this short sentence. *My time is now come to be gone, I to my death, you to liue on, but which of these is best, God alone knowes.* For there is no pleasure here but sorrow is annexed to it, repentance followes it. ^c *If I feed liberally I am likely sicke or surfet; If I liue sparingly my hunger and thirst is not allaid, I am well neither full nor fasting; If I liue honest, I burne in lust; If I take my pleasure, I tyre and starue my selfe, and doe iniury to my body and soule. † Of so small a quantity of mirth, how much sorrow; after so little pleasure, how great misery.* Tis both waies troublesome to me to rise and goe to bed, to eat and provide my meat, cares and contentions attend me all day long, feares and suspitions all my life. I am discontented, and why should I desire so much to liue? But an happy death will make an end of all our woes and miseries,

Omnibus una meis certa medela malis.

^a *Confess. lib. 1.*

[†] *Inuenialis.*
^b *Amator scortum vine preponit, iracundus, vindictam, parastus gulam, ambitiosus honores, avarus opes, miles rapinam, fur predam, morbos odimus & accersimus Card.*
^{*} *Seneeca, quum nos sumus mors non adest, cum vero mors adest, tum nos non sumus.*

[†] *Bernard. c. 3. med. nasci miserum viuere poena, angustiamori.*

^{*} *Plato Apol. Socratis, sed iam hora est hinc abire &c.*

^c *Comedi ad facietatem, irauis me offendit, parcius edi, non est expletum desiderium, veneras debitas lequor, hinc morbus, lassitudo. &c.*

[†] *Bern. cap. 3. med. de tantilla letitia, quanta tristitia; post tantam voluptatem quam grauis miseria.*

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d Est enim mors
piorum solix
transitus de la-
bore ad refriger-
ium, de expe-
ctatione ad pre-
mium, de agone
ad bravium.
* Virg. 10. Æn.

Why should' st thou then say with old *Simeon*, since thou art so well affected, *Lord now let thy servant depart in peace*, or with *Paul*, *I desire to be dissolued and to be with Christ*. *Beata mors quæ ad beatam vitam aditum aperit*, tis a blessed houre that leads vs to a ^d blessed life, and blessed are they die in the Lord. But life is sweet, and death is not so terrible in it selfe, as the concomitants of it, a loathsome disease, paine, horreur, &c. and many times the manner of it, to be hanged, to be broken on the wheele, to be vnburied, or so.

-----* non te optima mater

*Condet humi, patrioue onerabit membra sepulchro,
Alitibus linguere feris & gurgite mer sum
Vnda feret, piscesq; impasti vulnera lambent.*
Thy gentle parents shall not bury thee,
Amongst thine Ancestors entomb'd to be,
But ferall Foule thy Carcasse shall devour,
Or drowned Corpes hungry fish mawes shall scoure.

As *Socrates* told *Crito* it concernes me not, what is done with me when I am dead, *Facilis iactura sepulchri*: I care not so long as I feele it not, let them set mine head on the pike of *Tenariffa*, and my quarters in the foure parts of the world,
-----* pascam licet in cruce corvos
let Wolues or Beares deuoure me,

e Luc.

-----* Cælo tegitur qui non habet urnam,

The Canopy of heaven covers him that hath no tombe. So likewise for our friends, why should their departure so much trouble vs? They are better as we hope, and for what then dost thou lament, as those doe, whom *Paul* taxed in his time, 1. *Thess. 4. 13. that haue no hope*. Tis fit there should bee some solemnity,

† Sed sepelire decet defunctum pectore forti,
Constantes, unumq; diem fletui indulgentes,

* Ouid.
† Consol. ad A-
polon, non est li-
bertate nostra
positum non do-
lere, misericor-
diam abolet, &c
* Ouid. 4. Trist.
† Phædon.

Iobs friends said not a word to him the first seauen daies, but let sorrow and discontent take their course, themselves sitting sad and silent by him. When *Iupiter* himselfe wept for *Sarpedon*, what else did the Poet insinuate, but that some sorrow is good.

* Quis matrem nisi mentis inops in funere nati
Flere vetat, ----- who can blame a tender mother if shee

† Tacitus lib. 4.
* Lib. 9. cap. 9.
De civ. Dei. Non
quaro cum iras-
catur sed cur
non vitrum sit
tristis sed unde,
non vitrum ti-
meat sed quid
timeat.

weep for her children? Beside as *Plutarch* holds, tis not in our power not to lament, *Indolentia non cuius contingit*, it takes away mercy and pittie, not to be sad, tis a naturall passion to weep for our friends, an irresistible passion to lament, and grieue. I know not how (saith *Seneca*) but sometimes tis good to be miserable in misery; & for the most part all grieue evacuates it selfe by teares;

-----* est quedam flere voluptas,
Expletur lachrymis egeriturq; dolor:

† Festus verbo
minuitur. Lu-
Eius dies inde-
batur cum liberi
naſcantur cum
frater ab ami-
cus ab hospite
captivus domū
redeat, puella
desponsatur.

yet after a dayes mourning or two, comfort thy selfe for thy heavinesse, *Ecclus. 38. 17. † Non decet defunctum ignauo questu prosequi*, twas *Germanicus* advice of old, that we should not dwell to long vpon our passions, to be desprately sad, immoderate greiuers, to let them tyrannize, there is *Indolentia ars*, a me-
dium, to be kept: we doe not (saith * *Austin*) forbid men to grieue but to grieue overmuch, I forbid not a man to be angry, but I aske for what cause he is so? Not to be sad, but why is he sad? Not to feare, but wherefore is he afraid? I require a moderation as well as a iust reason. | The Romans and most ciuill
Common-

Commonwealths haue set a time to such solemnities, they must not mourne after a set day, or if in a family a child be borne, a daughter or sonne married, some state or honour be conferred, a brother be redeemed from his bands, a freind from his enemies, or the like, they must lament no more. And tis fit it should be so, to what end is all their funerall pompe, complaints and teares? When Socrates was dying, his friends *Apollodorus* and *Crito* with some others, were weeping by him, which he perceiving asked them what they meant, ^g for that very cause he put all the women out of the roome, upon which words of his they were abashed, and ceased from their teares. *Lodovicus Cortesius*, a rich Lawyer of Padua (as *† Bernardinus Scardeonius* relates) commanded by his last will, and a great mulct if otherwise to his heire: that no funerall should be kept for him, no man should lament. But, as at a wedding, musicke and minstrells to be provided, and instead of black mourners he tooke order * that twelve Virgins clad in Greene should carry him to the Church. His will and testament was accordingly performed, and he buried in *S^t Sophies Church*. ^h *Tully* was much grieved for his daughter *Tulliola's* death at first, vntill such time that he had confirmed his minde with some Philosophicall precepts, ⁱ then he began to triumph ouer fortune and grieve, and for her reception into heauen to be much more ioyed, then before he was troubled for her losse. If an heathen man could so fortifie himselfe from Philosophy, what shall a Christian from Divinity? Why doest thou so macerate thy selfe: Tis an inevitable chance, the first statute in *Magna Charta*, an euerlasting act of Parliament, all must [†] die:

k Constat eternâ positumq, lege est,

Vt constet genitum nihil.

It cannot be revoked, we are all mortall, and these all commanding Gods and Princes die like men. ----- *innoluit humile pariter & Celsum caput, equatq, summis infima.* O weake condition of humane estate, *Sylvius* exclaimes; [†] *Ladislavus* King of *Bohemia* 18 yeares of age, in the flowre of his youth, so potent, rich, fortunate and happy, in the midst of all his friends, amongst so many ^m Physitians, now ready to be ⁿ married, in 36 houres sickned and died. We must so be gone sooner or later all, and as *Calliopius* in the Comedy tooke his leaue of his Spectators and Auditors,

Vos valete & plaudite, Calliopius recensui.

Must we bid the world farewell, and hauing now plaid our parts for euer be gone. Tombes and monuments haue the like fate, *data sunt ipsis quoq, fata sepulchris*, Kingdomes, Provinces, Townes, and Citties haue their periods, and are consumed. In those flourishing times of *Troy*, *Mycena* was the fairest city in Greece, *Gracia cuncta imperitabat*, but it alas, and that * *Assyrian* *Ninive* are quite ouerthrowne; The like fate hath that *Egyptian* and *Bæotian* *Thebes*, *Delos*, commune *Gracia conciliabulum*, the common counsell house of Greece, and *Babilon* the greatest city that euer the sunne shone on, hath now nothing but walls and rubbish left.

* *Quid Pandionia restat nisi nomen Athena?*

Thus *Pansanias* complained in his times. And where is *Troy* it selfe now, *Persepolis*, *Carthage*, *Cizicum*, *Sparta*, *Argos*, and all those Grecian citties? *Syracuse* and *Agrigentum*, the fairest townes in *Sicily*, which had sometimes 700000 inhabitants, are now decayed, the names of *Hieron*, *Empedocles*, &c:

^g Ob hanc causam mulieres ab legatam ne iura facerent, nos hec audientes erubimus & desistimus à lachrymis.

[†] Lib. 1. cl. 8. de claris. Iurisc. Patavinis.

* 12. Inmupte puellæ amictu viridibus pannis &c.

^h Lib. de consol.

ⁱ Preceptis philosophiæ confir-

matus aduersus omnem fortune vim & e con-

creta in columbæ recepti, causa affectus lætitiæ

sum ac voluptate, quantum a-

nimo capere possum, ac exultare

plane mihi videor, victorq, de

omni dolore & fortuna triumphare.

[†] Vt lignum vinnatum, arista secari, sic homines mori.

^k Boeth. lib. 2. met. 3.

[†] Boethius.

^l Nic. Henstius

Br. sagr. fol. 47. m 10. Then present.

ⁿ To Magdalen the daughter of Charles the

7 of France

Obeunt nacteq, dieq, &c.

* Assyriorum regio funditus deleta.

[†] Omnium quas unquam Sol as-

perxit orbium maxima.

ⁿ Ouid.

[†] Arcad. lib. 2.

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&c. of those mighty numbers of people, only left. One *Anacharsis* is remembered amongst the *Scythians*, the world it selfe must haue an end. And as to a traueller great mountaines seeme plaines a farre off, at last are not discerned at all, Citties, men, monuments decay,

----- *nec solidis prodest sua machina terris*, the names are only left, those at length forgotten, and are involved in perpetuall night.

o Epist. Tully. 3.

o Returning out of Asia, when I sailed from *Ægina* towards *Megara*, I began (saith *Servius Sulpitius* in a consolatory epistle of his to *Tully*) to view the country round about. *Ægina* was behind me, *Megara* before, *Pyraeus* on the right hand, *Corinth* on the left, what flourishing townes heretofore, now prostrate and overwhelmed before mine eyes. I began to thinke with my selfe, Alas why are we men so much disquieted with the departure of a friend, whose life is much shorter? p When so many goodly Citties lye buried before vs. Remember o *Servius* thou art a man, and with that I was much confirmed, and corrected my selfe. Correct then likewise, and comfort thy selfe in this, that we must necessarily dye, and all dye, that we shall rise againe; as *Tully* held, *Incundiorq; multo congressus noster futurus, quam insuavis & acerbus digressus*, Our second meeting shall be much more pleasant, then our departure was grieuous.

p Quam tot opido: um cada-
vera ante oculos
proiecta iacent.

I but he was my most deare and louing friend, my sole friend,

† *Quis desiderio sit pudor aut modus*

Tam chari capitis? ----- And who can blame my woe?

† Hor. lib. 1.
Od. 24.

q De remed for-
tuit.

r Erubescet tan-
ta tempestate
quod ad unam
anchoram labas

¶ Vis ægum
morbidum & se-
tibundum

gaude potius
quod his malis
liberatus sis.

† Exorem bonā
aut inuenisti,
aut sic fecisti;

si inueneris, aliam
habere te posse
ex hoc intelliga-

mus si feceris
beneficere, sal-
uus est artifex.

¶ Stulti est com-
pedes licet aure-
os amare.

† Hor.

Thou maist be ashamed, I say with q *Seneca* to confesse it, in such a tempest as this to haue but one anchor, goe seeke another: and for his part thou dost him great iniury to desire his longer life, Wilt thou haue him crazed & sickly still, like a tired traueller that comes weary to his Inne, beginne his journey afresh, or to be freed from his miseries: thou hast more need reioice that he is gone. Another complaines of a most sweet wife, a young wife, *Nondum sustulerat flavum Proserpina crinem*, such a wife as no mortall man euer had, so good a wife, but she is now dead and gone, *Lethæaq; iacet condita sarcophago*. I reply to him in *Seneca's* words, if such a woman at least euer was to be had, He did either so finde or make her, if he found her, he may as happily finde another; if he made her, as *Critobulus* in *Xenophon* did by his, hee may as good cheap informe another, he need not despaire, so long as the same master is to be had. But was she good? Had she beene so tryed peradventure as that *Ephesian* widdow in *Petronius*, by some swaggering souldier, shee might not haue held out. Many a man would be willingly rid of his: before thou wast bound, now thou are free, and 'tis but a folly to loue thy fetters though they be of gold. Come into a third place you shall haue an aged father sighing for a sonne, a pretty child,

† *Impube pectus quale vel impia*

Molliret Thracum pectora.

----- Hee now lies a sleepe,

Would make an impious Thracian weepe.

Or some fine daughter that died young,

Nondum experta noui gaudia primatori.

sonne for his decessed father. But why? Prior exijt, prior intravit, hee came first and he must goe first. * Tu frustra pius, heu &c. What wouldst thou haue the lawes of nature altered, and him to liue alwaies? *Iul. Caesar, Augustus,*

* Hor. lib. 1.
Od. 24.

flus, Alcibiades, Galen, Aristotle, lost their fathers young. And why on the other side should'st thou so heauily take the death of thy little sonne,

* *Num quia nec fato, merita nec morte peribat,*

Sed miser ante diem----

he died before his time per-

haps, not yet come to the solstice of his age, yet was he not mortall? Heare that divine * *Epictetus*, If thou couet thy wife, friends, children should line alwaies, thou art a foole. He was a fine child indeede, dignus Apollineis lachrymis, a sweet, a louing, a faire, a witty child of great hope, another *Eteoneus*, whom *Pindarus* the Poet, and *Aristides* the Rhetorician so much lament, but who can tell whether he would haue beene an honest man? Hee might haue proued a theefe, a rogue, a spendthrift, a disobedient sonne, vexed & galled thee more then all the world beside, he might haue wrangled with thee and disagreed, or with his brothers, as *Eteocles* and *Polynices*, and broke thine heart; he is now gone to eternity as another *Ganymede* in the floure of his youth, * as if he had risen, saith *Plutarch*, from the midst of a feast, before he was drunke, the longer he had liued, the worse he would haue beene, & quo vita longior (*Ambrose* thinkes) culpa numerosior, more sinfull, more to answer for he would haue had. If he was naught, thou maist bee glad he is gone, if good, be glad thou hadst such a sonne. Or art thou sure he was good? It may be he was an hypocrite as many are, and howsoeuer he spake thee faire, peraduenture he prayd amongst the rest that *Icaro-menippus* heard at *Iupiters* whispering place in *Lucian*, for his fathers death, because he now kept him short, he was to inherit much goods, and many faire Mannors after his death. Or put case he was very good, suppose the best, may not thy dead sonne expostulate with thee, as he did in the same *Lucian*. Why dost thou lament my death, or call me miserable, that am much more happy then thy selfe, what misfortune is befallne me? Is it because I am not bald, crooked, old, rotten, as thou art? What haue I lost, some of your good cheere, gay clothes, musicke, singing, dancing, kissing, merry meetings, thalami lubentias, &c. is that it? Is it not much better not to hunger at all then to eat, not to thirst then to drinke to satisfie thirst, not to be a cold then to put on cloathes to driue away cold? You had more need reioyce that I am freed from diseases, agues, cares, anxieties, liuor, loue, couetousnesse, hatred, envy, malice, that I feare no more theenes, tyrants, enemies as you doe?

* *Id Cinerem & manes credis curare sepultos?*

Doe they concerne vs at all, thinke you, when we are once dead? Condole not others then ouermuch, wish not or feare thine owne death.

* *Summum nec optes diem nec metuas,* 'tis to no purpose.

Excessi è vite ærumnis facilisq; lubensq;

Ne peiora ipsa morte de hinc videam,

I left this irksome life with all mine heart;

Least worse then death should happen to my part.

† *Cardinall Brundusinus* caused this Epitaph in *Rome* to be inscribed on his tombe, to shew his willingnesse to dye, and taxe those that were so loath to depart. Weepe and howle no more then, 'tis to small purpose; And as *Tully* adviseth vs in the like case, *Non quos amisimus, sed quantum lugere par sit cō-*

temus, Thinke what we doe, not whom we haue lost. So *David* did 2. *Sam.* 22. While the child was yet alive, I fasted and wept, but being now dead why

X x

should

* *Ving. 4. En.*
* *Cap. 19. Sili*
studis vi uer,
amict, liberi per-
petuo uiam,
siluam es,
x *Dios uos di-*
ligh Inuenies ra-
pit. Menander.
y *Contol ad A-*
pol. Apollonius
siluam in flo-
re decessit, ante
ros ad eter nia-
te a digressus,
tanquam te con-
uiuio abiens pri-
usquam in erro-
rem aliquem e
Temulentia in-
cideret, quales in
longa senectia ac-
cidere solent.

z *Tom. 1. Tract*
de luctu. Quid
me mortuum
miserum vocas,
quite sum multo
felicior? aut
quid acerbis mi-
hi putas conti-
gisse? an quia
non sum malus,
senex, ut tu, fa-
cie rugosus in-
curuus, &c.
O demens quid
tibi videtur in
vita boni? numi-
rum amici dicis
canas &c. Longe
melius non
esuriere quam e-
dere, non scire.
&c. Gaudere pro-
ptis quod mor-
bos & febres ef-
fugerim angore
animi &c. Eur-
claus quid pro-
dest, quid lachry-
me, &c.
† *Ving.*
* *Hor.*
† *Chiron de li*

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should I fast? Can I bring him againe, I shall goe to him but he cannot returne to me. He that doth otherwise, is an intemperate, a weake, a silly, and vndiscreet man. Though *Aristotle* deny any part of intemperance to be conversant about sorrow, I am of *Seneca's* minde, *he that is wise is temperate, and he that is temperate is constant, free from passion, and he that is such a one, is without sorrow*: as all wise men should be. The *Thracians* wept still when a child was borne, feasted and made mirth when any man was buried: and so should we rather be glad for such as dye well, that they are so happily freed from the miseries of this life. When *Eteoneus* that noble young Greeke, was so generally lamented by his friends, *Pindarus* the Poet, saies some God saying, *Silete homines, non enim miser est &c.* he quiet good folkes, this yong man is not so miserable as you thinke, he is neither gone to *Styx* nor *Acheron*, sed *gloriosus & senij experts heros*, he liues for euer in the *Elisian* fields. He now inioyes that happinesse, which your great Kings so earnestly seeke, and weares that garland for which yee contend. If our present weaknesse be such, wee cannot moderate our passions in this behalfe, we must diuert them by all meanes, by doing something else, thinking of another subiect. The *Italians* most part sleepe away care and griefe, if it vnseasonably seale vpon them, *Danes, Dutchmen, Polanders, and Bohemians* drinke it downe; our country men goe to plaies: doe something or other, let it not transpose thee, or by *premeditation* make such accidents familiar, as *Vlysses* that wept for his dog, but not for his wife, *quod paratus esset animo obfirmato* (*Plut. de anim. tranq.*) accustome thy selfe, and harden before hand by seeing other mens calamities, and applying them to thy present estate. I will conclude with *Epictetus*. If thou louest a pot, remember tis but a pot thou louest, and thou wilt not be troubled when tis broke: If thou louest a sonne or wife, remember they were mortall, and thou wilt not be so impatient. And so for false feares & all other fortuite inconveniences, mischances, calamities, to resist and prepare our selues, not to faint is best, ** Stultum est timere quod vitari non potest*, tis a folly to feare that which cannot be avoided, or to be discouraged at all.

** Nam quisquis trepidus pauet vel optat,
Abiecit clypeum, locoq; motus
Nec sit quā valeat trahi catenam.*

For he that so faints or feares, and yeelds to his passion, flings away his owne weapons, makes a cord to bind himselfe, and pulls a beame vpon his owne head.

MEMB. 6.

Against Envy, Liuer, Emulation, Hatred, Ambition,
Selfe-loue, and all other affections.



Gainst those other *d* passions and Affections, there is no better remedy, then as Marriners when they goe to Sea, provide all things necessary to resist a tempest; to furnish our selues with Philosophicall and Diuine precepts: other mens examples, ** Periculum ex alijs facere, sibi quod ex usu fiet*: To ballance our hearts with loue, charity, meeknesse, patience, and counterpoise those irregular motions of envy, li-

* *Epist.* 85.

2 Sardus ac mor. gen.

b *Premeditatio- ne facilem red- dere quemq; ca- sum. Plut. con- solad. Apollonii*
Astue f- cere nos castus debemus
Tully 3. Tust.
† Cap. 8 Si oia diligas memento te oia diligere non perturbaberis ea conseruata si filium aut ux- orem, memento hominem a te diligi, &c.
** Seneca.*

c Boeth. lib. 1. prof 4.

d *Qui invidia ferre non potest ferre contumeliā cogitur.*

† Ter. Heautont

vor, spleene, hatred, with their opposite vertues, as we bend a crooked staffe another way, to oppose † *sufferance to labour, patience to reproach*, bounty to covetousnesse, fortitude to pusillanimity, meeknes to anger, humility to pride, to examine our selues for what cause we are so much disquieted, on what ground, what occasion, is it iust or fained? And then either to pacifie our selues by reason, to divert by some other obiect, contrary passion, or premeditation. † *Meditari secum oportet quo pacto adversam erumnam ferat, Pericla, damna, exilia peregrè rediens semper cogitet, Aut filij peccatum, aut uxoris mortem, aut morbum filia, communia esse hæc: is fieri posse, ut ne quid animo sit novum.* To make them familiar, even all kinde of calamities, that when they happen, they may be lesse troublesome vnto vs. *In secundis meditare, quo pacto feras adversa*, or out of mature iudgmēt to avoid the effect, or disanull the cause, as they doe that are troubled with toothach, pull them quite out.

† *Vt vivat Castor sibi testes amputat ipse;*

Tu quoq; si quano nocent, abijce, tutus eris.

The Beaver bites of stones to save the rest:

Doe thou the like with that thou art oppressd.

Or as they that play at wasters, exercise themselves by a few cudgells how to avoid an enemies blowes: let vs arme our selues against all such violent incursions, which may invade our minds. A little experience and practise will invreys to it; *vetula vulpes*, as the proverbe saith, *laqueo hanc capitur*, an olde Fox is not so easily taken in a snare: an old souldier in the world me thinks should not be disquieted, but ready to receaue all fortunes, incounters, and with that resolute Captaine, come what may come, to make answer,

---* *non vlla laborum*

O virgo nova mi facies inopinâq; surgit,

Omnia percepi atq; animo mecum ante peregi

No labour comes at vnawares to me,

For I haue long before cast what may be.

--- *non hoc primum mea pectora vulnus*

Senferunt, graviora tui.-----

The Commonwealth of † *Venice* in their Armory haue this inscription, *Happy is that Citty which in time of peace thinks of warre*, a fit Motto for every mans private house, happy is the man that provides for a future assault. But many times we complaine, repine and mutter without a cause, we giue way to passions, we may resist and will not. *Socrates* was bad by nature, envious, as he confessed to *Zopirus* the Phisiognomer, accusing him of it, forward & lasciuious, but as he was *Socrates*, he did correct & amend himselfe. Thou art malicious, envious, covetous, impatient, no doubt & lasciuious, yet as thou art a Christian correct and moderate thy selfe. 'Tis something I confessed, & able to moue any man, to see himselfe contemned, obscure, neglected, disgraced, vndervalued, & left behind, some cannot indure it, no not constant *Lipsius*, a man discreet otherwise, yet too weake & passionate in this, as his words expresse, *collegas olim, quos ego sine fremitu non intueor, nuper terrea filios, nunc Mæcenates & Agrippas habeo, --- summo iam monte potitos.* But he was much too blame for it, to a wise staid man this is nothing, we cannot all be honoured and rich, all *Cæsars*, til we will be content, our present state is good, and in some mens opinion to be preferred. Let them goe on, get wealth,

† *Epictetus cap. 14. Si labor obiectus fuerit tolerantis, convitium patientie, erit si ita consueveris, vitis non obtemperabis.*
† *Ter. Phor.*

* *Alciat, Embl*

* *Virg. Æn.*

† *Nas. Chytrens delitiis Europæ, Felix ciuitas que tempore pacis de bello cogitat.*

d *Oropet ætænum stabili mihi corpore linqui est. Hor. e Lipsius epist. quæst. lib. 1. cap. 7.*

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f Lipsius epist.
lib. 1. epist. 7.
g Gloria comi-
tem habet inzi-
diam, pari onere
premiur reti-
nendo ac acqui-
rendo.

h Quid aliud
ambitiosus sibi
parat quam ut
probra eius pa-
reant nemo vi-
vens qui non ha-
bet in vita plura
vimperatione
quam laude dig-
na, his malis non
melius occurrit-
tur, quam si bene
laueris.

i Et omnes fama
per curbes gar-
rula laudet.

k Sen. Her. fur.
l Hor.

The right ho-
norable Lady
Francis Coun-
tesse Dowager of
Exeter. The
Lord Berkeley.
† Dislicion e-
ius in militem
Christianum, e-
greco
Engrauen on
the Tombe of
Fr. Puccius the
Florentine in
Rome Church
in delitiis.

wealth, offices, titles, honours, preferments, and what they will themselves, by chance, fraud, imposture, simony, and indirect meanes, as too many doe, by bribery, flattery, and parasiticall insinuation, by impudence, and time serving, let them climbe vp to advancement in despite of vertue, let them goe before, *crosse me on every side, & me non offendunt modo non in oculos incurrunt*, as he said, correcting his former error, they doe not offend me, so long as they runne not into mine eies. I am inglorious and poore, *composita paupertate*, but I live secure and quiet: they are dignified, haue great meanes, pompe and state, they are glorious, but what haue they with it? *Envy, trouble, anxiety, as much labour to maintaine their place with credit, as to get it at first*. I am contented with my fortunes, *spectator è longinquo*, and loue *Neptunum procul à terrâ spectare furentem*: he is ambitious and not satisfied with his: but what ^h gets he by it? to haue all his life laid open, his reproaches seene, not one of a thousand but he hath done more worthy of dispraise and animadversion, then commendation, no better meanes to helpe this then to be private. Let them run, ride, strue as so many fishes for a crum, scrape, climbe, catch, snatch, cosen, colloque, temporize and fleire, take all amongst them, wealth, honour, and get what they can, it offends me not, -----^k *me meatellus*

Lare secreto tutoq; tegat,

I am well pleased with my fortunes,

-----ⁱ *Vino & regno simul ista relinquens.*

I haue learned in

what state soeuer I am therewith to be contented, *Philip. 1. 11.* Come what can come, I am prepared, *Naue ferar magna an parua, ferar vnus & idem*, I am the same. I was once so mad to bussell abroad, and seeke about for preferment, tyre my selfe and trouble all my friends, sed *nihil labor tantus profecit, nam dum alios amicorum mors avocat, alijs ignotus sum, his inuisus, alij largè promittunt, intercedunt illi mecum solliciti, hi vanâ spe lactant, dum alios ambio, hos capto, illis innotesco, atas perit, anni defluunt, amici fatigantur, ego deferor, & iam mundi tatus, humanæq; satur infidelitatis acquiesco*. And so I say still; although I may not deny but that I haue had some † bountifull patrons, and noble benefactors, *ne sim interim ingratus, & I doe thankfully acknowledge it, I haue receiued some kindnesse, quod Deus illis beneficium rependat, si non pro votis, fortasse pro meritis* more peradventure then I deserue, though not to my desire, more of them then I did expect, yet not of others to my desert, neither am I ambitious, or couetous, all this while, or a *Suffenus* to my selfe, what I haue said, without preiudice or alteration shall stand. And now as a mired horle that struggles at first with all his might and maine to get out, but when he sees no remedy, that his beating will not serue, lies still, I haue laboured in vaine, rest satisfied, and if I may vsurpe that of † *Prudentius*.

Inveni portum, spes & fortuna valete,

Nil mihi vobiscum, ludite nunc alios,

Mine heauen's found, fortune and hope adue,
Mocke others now, for I haue done with you.

MEMB.

Against Repulse, Abuses, Injuries, Contempts, Disgraces, Contumelies, Slanders, Scaffes, &c.

I May not yet conclude, thinke to appease passions, or quiet the minde till such time as I haue likewise remoued some other of their more eminent and ordinary causes, which produce so grievous tortures & discontents: to divert all I cannot hope, to point alone at some few of the chiefest, is that which I ayme at.

Repulse and *Disgrace* are two maine causes of discontent, but to an vnderstanding man not so hardly to be taken, *Cesar* himselfe hath beene denied, and when two stand equall in fortune, birth, and all other qualities alike, one of necessity must loose. Why should'st thou take it so grievously? It hath beene a familiar thing for thee thy selfe to deny others. If euery man might haue what he would, we should all bee deified, Imperours, Kings, Princes, if whatsoeuer vaine hope suggests, insatiable appetite affects, our preposterous iudgement thinkes fit, we are granted, wee should haue another *Chaos* in an instant, a meere confusion. It is some satisfaction to him that is repelled, that dignities, honours, offices, are not alwaies giuen by desert, or worth, but for loue, affinity, friendship, affection, a great meanes letters, or, as commonly they are bought and sold. Honours in Court are bestowed not according to mens vertues and good conditions (as an old courtier obserues, but as eacry man hath means: or more potent friends so he is preferred. With vs in France (+ for for their owne countreman relates) most part the matter is carried by fauour and grace, he that can get a great man to be his mediator, runnes away with all the preferment. *Indignissimus plerumq. praefertur, Valentinus Catoni, illaudatus laudatissimo;*

--- *serui dominantur, aselli*

ornantur Phaleris, dephalerantur equi.

An illiterate foole sits in a wise mans seat, and the common people hold him learned, graue, and wise: One professeth (**Cardan* well notes) for a thousand crownes, but he deserves not ten, when as he that deserves a thousand cannot get ten: *Salarium non dat multis saltem.* And oftentimes which *Atachianel* secondly, **principes non sunt qui ob insignem virtutem principatu digni sunt,* he that is most worthy wants imployment, he that hath skill to bee a pilot wants a shippe, and he that could gouerne a Commonwealth, a King in conceipt, wants meanes to exercise his worth, hath not a poore office to manage. And yet all this while he is a better man than is fit to raigne, *esse careat regno,* though he want a kingdome, then he that hath one, and knows not how to rule it; a Lion serues not alwaies his keeper, but oftentimes the keeper the Lion, and as **Polidore Virgill* hath it, *multi Reges et pupilli ob insuetudinem non regunt sed reguntur.* Hieron of *Syracuse*, was a brane King but wanted a Kingdome, *Persens* of *Macedon* had nothing of a King, but the bare name and title, for he could not gouerne it, so great places are often ill bestowed, worthy persons vnrespected. Many times too the servants haue more meanes then the masters whome they serue, which **Epictetus* counts

Repulse,
in *Paderis* in
300 *Lacedaemo-*
niorum *moniti-*
non electi *no-*
gratulari *se* *dis-*
cens *civilitatem*
habere *300.* *er-*
ves *se* *miliores.*
in *Killing* goes
by *Latona.*
* *Enos* *Sole-*
d. *inter.* *crisi-*
tantur *homo-*
in *curs* *non* *se-*
cundum *homo-*
er *venit* *ad*
vi *quisq.* *dictor*
est *ara* *parum*
co *magis* *con-*
sur.
† *Sesellus* *lib. 2.*
de *re* *pub.* *Cato-*
rum. *Facile* *u-*
pud *nos* *et* *gra-*
tia *plerumq.* *agitur,* *et* *qui*
commendat *ali-*
quem *nati* *(no-*
inter *se* *homo-*
rum *sere* *ha-*
bent *ad* *omnes*
praefecturas.
* *Imperius*
perit *munus* *ac-*
cus *et* *si* *a-*
pud *vulgus* *ba-*
betur. *Ille* *pro-*
ficient *mille* *co-*
ronatis *cam* *nec*
dece *more* *u-*
alius *et* *di-*
mille *dign-*
vix *decem* *con-*
sequi *potest.*
† *Ministri* *h-*
cupit *homo-*
in *quibus* *mi-*
strant.
† *Epil* *dedit.*
dis *quid* *ab*
ho *London-*
no *et* *Col-*
ne *no.*
* *Lib. 22. Hist.*
† *Quoniam* *is* *qui*
regnat *et* *re-*
mandi *si* *ima-*
ritus.

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an eyesore and inconvenient. But who can helpe it? It is an ordinary thing in these daies to see a bale, impudent asse, illiterate, vnworthy, vn sufficient, to bee preferred before his betters, because hee can puthim selfe forward, because he lookes big, can buffle in the world, hath a faire outside, can temporize, collogue, insinuate, or hath good store of friends and mony, whereas a more discreet, modest, and better deseruing man shall lye hid or haue a repulse. Twas so of old and ever will be, and which *Tiresias* advised *Vlysses* in the † Poet ----- † *Accipe qua ratione queas ditescere, &c.* is still in vse, lye, flatter and dissemble, If not as he concludes;

† Hor. Lib 2.
Sat. 15.

o Solomon Ec-
cles. 9. 11.
* Sat. Menip.

† Tale quid est
apud valent. An-
dream Apo-
log. manip. 5.
apol. 39.

--- *Ergo pauper eris*, then goe like a begger as thou art. *Erasmus*, *Melancthon*, *Lipsius*, *Budæus*, *Cardan*, liu'd and died poore, *Gesner* was a silly old man, *baculo innixus*, amongst all those huffing Cardinals, swelling Bishops that flourished in his time, and rid on foot cloathes. It is not honesty, learning, worth, wisdom, that preferres men, *The race is not to the swift, nor the battell to the stronger*, but as the wise man said, o *Chance*, and sometimes a ridiculous chance. * *Casus plerumq, ridiculus multos eleuauit.* 'Tis fortunes doings, as they say, which made *Brutus* now dying exclaime, *O misera virtus, ergo nihil quàm verba eras, atque ego te tanquam rem exercebam, sed tu seruebas fortune.* Beleeue it hereafter o my friends! Vertue serues Fortune. Yet be not discouraged (O my well deseruing spirits) with this which I haue said, it may be otherwise, though seldome I confesse, yet sometimes it is. But to your farther content il'e tell you a † tale. In *Moronia pia*, or *Moronia felix* I know not whether, nor how long since, nor in what Cathedrall Church, a fat Prebend fell voide. The carcasle scarce cold, many sutors were vp in an instant. The first had rich friends, a good purse, and hee was resolu'd to out-bid any man before he would loose it, euery man supposed hee should carry it. The second was my Lord Bishops Chaplin (in whose gift it was) and hee thought it his due to haue it. The third was nobly borne, and he meant to get it by his great parents, patrons, and allies. The fourth stood vpon his worth, he had newly found out strange misteries in Chimistry, and other rare inventions which hee would detect to the public good. The fift was a painefull preacher, and he was commended by the whole parish where he dwelt, he had all their handes to his Certificate. The sixt was the prebendaries sonne lately diseased, his father died in debt (for it, as they say) left a wife and many poore children. The seauenth stood vpon faire promises, which to him & his noble friends had beene formerly made for the next place in his Lordships gift. The eight pretended great losses, and what he had suffered for the Church, what paines he had taken at home and abroad, and besides he brought noble mens letters. The ninth had married a kinswoman, and he sent his wife to sue for him. The tenth was a foraine Doctor, a late convert and wanted meanes. The eleauenth would exchange for another, he did not like the formers site, could not agree with his neighbors & fellowes, vpon any tearmes he would be gone. The twelue and last was (a sutor in conceipt) a right honest, ciuill, sober man, an excellent scholler, and such a one as liued private in the Vniuersity, but hee had neither means nor mony to compasse it, besides he hated all such courses, he could not speake for himselfe, neither had hee any friends to sollicite his cause, and therefore made no suite, could not expect, neither did he hope for

for or looke after it. The good bishop amongst a iury of competitors thus perplexed, and not yet resolved what to doe, or on whom to bestow it, at the last, of his owne accord, meere motion, and bountifull nature, gaue it freely to the Vniuersity student, altogether vnkowne to him but by fame, and to be brieft, the Academicall scholler had the Prebend sent him for a present. The newes was no sooner published abroad, but all good students reioyced, and were much cheared vp with it, though some would not beleue it, others as men amazed, said it was a miracle, but one amongst the rest, thanked God for it and said, *Nunc inuat tandem studiosum esse, & Deo integro corde seruire.* you haue heard my tale, but alas! it is but a tale, a meere fiction, 'twas neuer so, never like to bee, and so let it rest. Well be it so then, they haue wealth and honour, fortune and preferment, euery man (thers no remedy) must scamble as he may, and shift as he can, yet *Cardan* comforted himselfe with this, *the starre Comahant would make him immortal*, and that after his decease his bookes should be found in Ladies studies.

* *Dignum laude virum Musa vetat mori.*

But why shouldst thou take thy neglect, thy Canuas so to heart? It may be thou art not fit; But as a child that puts on his fathers shooes, hat, head-peece, brestplate, breeches; or holds his speare, but is neither able to weild the one, or weare the other; so wouldst thou doe by such an office, place or Magistracy, thou art vnfit. And what is dignity to an unworthy man, but (as *Salvianus* holds) a gold ring in a swines snout: Thou art a brute. Like a bad actor (so *Plutarch* compares such men) in a Tragedy, *diadema fert*, at vox non auditur: Thou wouldst play a Kings part but actest a Clowne, speakest like an asse. *Magna petus Phaeton & qua non viribus istis, &c.* as *James* and *Iohn* the sonnes of *Zebedy* did aske they knew not what, *nescis temerarie nescis*, thou dost as another *Suffenus* overweene thy selfe, thou art wise in thine owne conceit, but in other mens more mature iudgement altogether vnfit to manage such a businesse. Or be it thou art more deseruing then any of thy ranke, God in his prouidence hath reserued thee for some other fortunes, *sic superis visum*. Thou art humble as thou art, it may bee, hadst thou beene preferred, thou wouldst haue forgotten God and thy selfe, insulted ouer others, contemned thy friends, beene a blocke, a tyrant, or a demigod, *sequitur q. superbia formam*. Therefore, saith *Chrysostome*, good men doe not alwaies sinde grace and fauour, least they should bee puffed up with turgent titles, growe insolent and proud.

Iniuries, abuses, are very offenseiue, and so much the more in that they thinke *veterem ferendo inuitant novam*, by taking one they prouoke another: but it is an erroneous opinion: for if that were true, there would be no end of abusing each other; *lis litem generat*; 'tis much better with patience to beare, or quietly to put it vp. If an asse kicke me, saith *Socrates*, shall I strike him againe, and when his wife *Xantippe* stroke and misused him, to some friends that would haue had him strike her againe, he replied that hee would not make them sport, or that they should stand by, and say *Eia Socrates eia Xantippe*, as we doe when dogs fight, animate them the more by clapping of hands. Many men spend themselves, their goods, friends, fortunes, vpon small quarrels, & sometimes at other mens procurements, with much vexation of spirit and anguish of minde, all which with good advise, or mediation

p *Stella Fomahant immortalitatem dabit.*

† *Lib. de lib. prioris.*

* *Hor.*

† *Qui induit thoracem aut galeam, &c.*

* *Lib. 4. de gubern. dei Quia est dignitas indigno nisi circulus aureus in naribus suis.*

o *In Ipsandro.*

q *Ouid. Met.*

r *Magistratus virum indicat.*

† *Ideo boni viri aliquando gratiam non accipiunt, ne in superbiam eleuentur ventositate iactantia, ne altitudo muneris negligentiores efficiat.*

u *Eliaz.*

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x *In iuriarum
vamedium est
oblivio.*

y *Mat. 18. 22.*

Mat. 5. 39.

z *Rom. 12. 17.*

† *Sicolas in-
iuriarum victor e-
vadit, qui enim
pecunias priva-
tus est, non est
privatus victo-
riarum in hac philo-
sophia*

† *Dispercam ni-
sic vltus fuero:
dispercam nisi
ut me deinceps
amici effecero.*

* *I. ach Came-
rarius Emblem.
21. cent. 1.*

a *Heliodorus.
? Reipsa reperti
nihil esse homi-
ni melius facili-
tate & clemen-
tia ter. Adelp.
* Ovid.*

b *Cambden in
Gloce.*

c *Vsq. ad petrus
ingressus est a-
quam & cymba
amplectens, lapi-
antissime rex ait
tua humilitas
meam vicat su-
perbiam, & sa-
pientia trium-
phavit ineptiam
collum ascende
quod contrate
fatus erexi, in-
trabis terram,
quam hodie fecit
tuam benignitas
&c.*

† *Chrysostome.
Coniunctus af-
fectus est & ex
perit, opera-
brius, nec vltus
est, verberibus
cassus nec vicem
reddidit.*

d *Rom. 12. 14.*

diation of friends might haue beene happily composed, or if patience had taken place. Patience in such cases is a most soueraigne remedy, to put vp, conceale, or dissemble it, to * forget and forgieue, y not seauen, but seauenty sea-ven times, as often as he repents forgieue him; *Luk. 17. 3.* as our Sauour enioynes vs stiooken, to turne the other side: as our ^z Apostle perswades vs, to re-compence no man euill for euill, but as much as is possible to haue peace with all men: not to avenge our selues, and wee shall heape burning coales vpon our aduersaries head. For if you put vp wrong (as *Chrysostome* comments) you get the victory, he that looseth his mony, looseth not the conquest in this our philo-sophy. If he contend with thee, submit thy selfe vnto him first, yeeld to him. *Durum & durum non faciunt murum*, as the diuerb is, two refractory spirits will neuer agree, the onely meanes to ouercome, is to relent, *obsequio vinces.* *Euclide* in *Plutarch* when his brother had angred him, swore he would bee revenged, but he gently replied, † *Let me not line if I doe not make thee loue me againe*, vpon which meeke answeere he was pacified.

* *Flectitur obsequio curuatus ab arbore ramus,*

Frangis si vires experiare tuas.

A branch if gently bended veelds to thee,

Pul'd hard it breakes: the difference you see.

The noble family of the *Columni* in *Rome*, when they were expelled the cit-ty by that furious *Alexander* the sixt, gaue the bending branch therefore as an Impresse with this motto, *Flecti potest, frangi non potest*, to signifie that he might breake them by force, but so neuer make them stoope; for they fled in the midst of their hard vsage to the kingdome of *Naples*, and were honou-rably entertained by *Fredericke* the King, according to their callings. Gen-tlenesse in this case might haue done much more, and let thine aduersary be never so peruerse, it may be by that meanes thou maist winne him, * *favore et benivolentiâ etiam immanis animus mansuescit*, soft words pacifie wrath, and the fiercest spirits are so soonest ouercome; † A generous Lion will not hurt a beast that lies prostrate, nor an Elephant an innocuous creature, but is *infectus infestis*, a terroure and scourge alone to such as are stubborne, and make resistance. It was the symbole of *Emanuel Philibert Duke of Savoy* & he was not mistaken in it, for

* *Quo quisq. est maior magis est placabilis ira,*

Et faciles motus mens generosa capit.

A greater man is soonest pacified,

A noble spirit quickly satisfied.

It is reported by ^b *Gualter Mapes* an old Historiographer of ours, (who li-ved 400 yeares since) that king *Edward Senior*, and *Leolin Prince of Wales*, being at an interview neere *Aust* vpon *Severne* in *Glocestershire*, and the Prince sent for, refused to come to the King, hee would needs goe ouer to him: which *Leolin* perceauing, ^c *went vp to the armes in water, and embracing his boat, would hane carried him out vpon his shoulders*, adding that his humi-lity and wisdom had triumphed ouer his pride and folly; And therevpon was reconciled vnto him, and did his homage. If thou canst not so win him, put it vp, if thou beest a true Christian; a good diuine, an imitator of *Christ*. † (For he was reviled and put it vp, whipped and sought no revenge) thou may pray for thine enemies, ^d and blesse them that persecute thee, be patient, &c.

humble, &c. An honest man will not offer thee iniury; *probus non vult*, if he were a brangling knave, 'tis his fashion so to doe, where is least heart is most tongue, *quo quisq; stultior, eò magis insolefcit*, the more sottish he is, still the more insolent: *Do not answere a foole according to his folly*. If hee be thy superior, & beare it by all meanes, grieue not at it, let him take his course, *A-nytus* and *Melitus* * may kill mee, they cannot hurt me; as that generous *So-crates* made answere in like case. *Mens immota manet*, though the body be torne in peeces with wild horses, broken on the wheele, pinched with fiery tongues, the Soule cannot be distracted. 'Tis an ordinary thing for great men to vilifie and insult, oppresse, iniure, tyrannise, to take what liberty they list, and who dare speake against them? *Miserum est ab eo ladi, à quo non pos-sis queri*, a miserable thing 'tis to be iniuried of him, from whom is no ap-peale:† and not safe to write against him that can proscribe and punish a man at his pleasure, which *Asinius Pollio* was ware of, when *Octavianus* pro-voked him. 'Tis hard I confesse to be so iniur'd: One of *Chilo's* three diffi-cult things:† *To keepe counsell, spend his time well, put vp iniuries*, but be thou patient, & leaue revenge vnto the Lord. *Vengeance is mine and I will repay, saith the Lord. I know the Lord*, saith * *David*, will avenge the afflicted and iudge the poore. No man (as † *Plato* farther addes) can so seuerely punish his adversary, as God will such as oppresse miserable men.

† *Iterum ille rem indicatam indicat,*

Maioreq; multâ mulctat.

If there be any religion, any God, and that God be iust it shall be so; if thou beleevest the one beleeue the other: *Erit, erit*, it shall be so. *Nemesis* comes after, *serò sed serò*, stay but a little and thou shalt see Gods iust judgement o-vertake him,

* *Raro antecedentem scelestum*

Deferuit pede pana claudo.

Thou shalt perceauce that verifed of *Samuel* to *Agag*. i. *Sam. 15. 33. thy sword hath made many women childlesse*, so shall thy mother be childlesse amongst o-ther women. It shall be done to them as they haue done to others, not in this only but in all other offences, *quo quisq; peccat in eo punietur*, † they shall be punished in the same kinde, in the same part, like nature, eye with or in the eye, head with or in the head, persecution with persecution, lust with effects of lust; let them march on with ensignes displayed, let drummes beat on, trumpets sound, *Taratantarra*, let them sacke Cities, take the spoile of coun-tries, murder infants, defloure virgins, destroy burne, persecute and tyrannize, they shall be fully rewarded at last in the same measure, they and theirs, and that to their desert.

* *Ad generum Cereris sine cade & sanguine pauci*

Descendunt reges & sicca morte tyranni,

Few Tyrants in their beds doe dye,

But stab'd or maim'd to hell they hye.

Oftentimes too a base contemptible fellow is the instrument of Gods iustice to punish, to torture and vex them, as an *Ishnemon* doth a *Crocodile*. They shall berecompenced according to the workes of their hands, as *Haman* was hanged on the gallowes hee provided for *Mordochy*; they shall haue sorrow of heart, and be destroyed from vnder the heauen, *Thre. 3. 64. 65. 66.*

e Pro.
f Contend not
with a grea-
ter man, Pro.
* *Occidere pos-
sunt.*
† *Non facile aut
entum in cum
scribere qui po-
test proferbere.*
† *Arcana tacere
otium recte col-
locare, iniuriam
posse ferre diffi-
cilimum.*
g *Pl. 45. Rom.*
12,
* *Ps. 139. 12.*
† *Nullus tam
severe inimicum
suum ulcisci po-
test, quam deus
solet miserorum
oppressores*
† *Arcturus in
Plantus.*

* *Hor. 3. od. 7.*

† *Wisd. 11. 6.*

* *Iuvenali.*

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Apud Christianos non qui patitur, sed qui facit iniuriam mihi est. Leo ser.
 † *Neque precepit sed deus si graue fuisset: sed quia ratione poterat facile siculum suspexeris, et eius pulchritudinem, et quod pollicetur dens &c.*
 † *Valerius lib. 4 cap. 2.*
 † *Epist. 2. frat. Camerarius emb. 75. cems. 2.*
 * *Pape, inquit, nullum animal tam pusillum quod non cupiat vicisci.*
 † *Quod tibi fieri non vis alteri ne feceris.*
 † *1. Pet. 2.*
 † *Siquidem maiorum proprium est inferre damna, et honorum pedissequa est iniuria.*
 † *Alciat empl. Naturam expellas suca licet usque recurret.*
 † *By many indignities wee come to dignities.*
 † *Tibi subiecto que sunt aliis, furium conuitia &c. et in iis in se admissis non excandesces. Epictetus.*

† *Plutarch, quinquages Catonides dicta ab inimicis.*

* *Lib. 18.*

only be thou patient, *vincit qui patitur*, and in the end thou shalt be crowned. Yea but 'tis a hard matter to doe this, flesh and blood may not abide it, 'Tis graue, graue, no (*Chrysostome* replies) *non est graue o homo*, 'tis not so grievous, † *neither had God commanded it, if it had beene so difficult.* But how shall it be done? Easily, as he followes it, if thou shalt looke to heauen, behold the beauty of it, and what God hath promised to such as put up iniuries. But if thou resist and goe about *vim vi repellere*, as the custome of the World is, to right thy selfe, or hast giuen iust cause of offence, tis no iniury then but a condigne punishment, thou hast deserued as much. † *A te principium, in te recidit crimen quod a te fuit, peccasti, quiesce*, as *Ambrose* expostulates with *Cain. lib. 3. de Abel & Cain.* † *Dionysius of Syracuse*, in his exile was made stand without doore, *patienter ferendum, fortasse nos tale quid fecimus, quum in honore essemus*, he wisely put it vp, and laid the fault where it was, on his owne pride & scorne which in his prosperity he had formerly shewed others. 'Tis † *Tullies* axiome, *ferre ea molestissime homines non debent quae ipsorum culpa contracta sunt*, selfe doe selfe haue, as the saying is, they may thanke themselves. For hee that doth wrong must looke to be wronged againe, *Habet & musca splenem, & formica sua bilis inest*, The least flye hath a spleene, and a little Bee a sting. † An asse ouerwhelmed a Thisselwarpes neast, the little bird pecked his gaul'd backe in revenge, and the Humble-bee in the fable, Hung downe the Eagl's eggs out of *Iupiters* lappe. *Bracidas* in *Plutarch* put his hand into a mouse neast, and hurt her young ones, shee bit him by the finger. * *I see now* (saith he) *there is no creature so contemptible, that will not bee revenged.* 'Tis *lex talionis*, and the nature of all things so to doe, if thou wilt liue quietly thy selfe, † doe no wrong to others. If any be done thee put it vp, with patience endure it. For † *this is thanke worthy*, saith our Apostle, *if a man for conscience towards God endure grieve, and suffer wrong vnderseed: for what praise is it, if when yee be buffeted for your faults, you take it patiently? but if when you doe well, yee suffer wrong, and take it patiently, there is thankes with God, for hereunto verily we are called.* *Qui mala non fert, ipse sibi testis est per impatientiam quod bonus non est*, hee that cannot beare iniuries witnesseth against himselfe that he is no good man, as *Gregory* holds. † *Tis the nature of all wicked men to doe iniuries, as it is the property of all honest men patiently to beare them.* *Improbis nullo flectitur obsequio.* The Wolfe in the † Embleme sucked the goat * (so the shepheard would haue it) but he kept neuerthelesse a Wolfes nature, * a knaue will be a knaue. Iniury is on the other side a good mans footboy, his *fidus Achates*, & as a lackey followes him wherefoeuer he goes. Besides, *miseram est fortuna quae caret inimico*, he is in a miserable estate that wants enemies, it is a thing not to be avoided, and therefore with more patience to be endured. *Cato Censorius*, that vpright *Cato* of whom *Patriculus* giues that honourable elogium, *bene fecit quod aliter facere non potuit*, was † 50 times endured and accused by his fellow cittizens. and as * *Ammianus* well hath it, *quis erit innocens si clam vel palam accusasse sufficiat*, if it be sufficient to accuse a man openly or in private who shall be free. If there were no other respect then that of Christianity, religion and the like, to induce men to bee long suffering and patient, yet methinkes the nature of iniury it selfe, is sufficient to keepe them quiet, the tumults, vproares, miseries, discontents, anguish, losse, dangers that attend vpon

vpon it might restraine the calamities of contention, for as it is with ordinary gamesters, the gaines goes to the box, so falls it out to such as contende, the Lawyers get all, and therefore if they would consider of it, *aliena pericula cautos*, other mens misfortunes in this kind, & common experience might detain them.^m The more they contend, the more they are involved in a Labyrinth of woes, & the *Catastrophe* is to consume one another, like the Elephant and dragons conflict in *Pliny*, the Dragon got vnder the Elephants belly, & sucked his blood so long, till he fel down dead vpon the Dragon, & killed him with the fall, so both were ruined. Tis an Hydras head contention, the more they strine, the more they may; and as *Praxitiles* did by his glasse, when he saw a scurvy face in it, break it in peeces, but for that one, he saw many more as bad in a moment: for one iniury done they provoke another *cum fauore*, & twenty enemies for one. *Noli irritare crabrones*, oppose not thy selfe to a multitude, but if thou hast receiued a wrong, wisely consider of, & if thou canst possibly, compose thy selfe with patience to beare it, This is the safest courle, and thou shalt finde greatest ease to be quiet.

I say the same of scoffes, slanders, contumelies, obloquies, defamations, detractions, patquilling libells, and the like, which may tend any way to our disgrace, 'tis but opinion, if we could neglect, contemne, or with patience digest them, they would reflect on those that offered them first. A wise citizen I know not whence, had a schold to his wife, when she brawled, hee plaid on his drumme, and by that meanes madded her more, because she saw that he would not be moued. *Diogenes* in a crowd when one called him backe, and told him how the boyes laughed him to scorne, *ego, inquit, non rideor*, tooke no notice of it. *Socrates* was brought vpon the stage by *Aristophanes*, and misused to his face, but he laughed as if it concerned him not, and as *Ælian* relates of him, whatsoeuer good or bad accident or fortune befell him, going in or coming out, *Socrates* still kept the same countenance: Euen so should a Christian souldier doe, as *Hierome* describes him, *per infamiam & bonam famam grassari ad immortalitatem*, march on through good and bad reports to immortality, & not be moued, for honesty is a sufficient reward *probitas sibi premium*, and in our times the sole recompence to doe well, is to doe well, but naughtinesse will punish it selfe at last, *Improbis ipsa nequitia supplicium*. As the diuerbe is,

Qui bene fecerunt, illi sua facta sequuntur,

Qui male fecerunt, facta sequuntur eos:

They that doe well, shall haue reward at last,

But they that ill, shall suffer for that's past.

Yea but I am ashamed, disgraced, dishonored, degraded, exploded, my notorious crimes and villanies, are come to light, (*deprendi miserum est*) my filthy lust, abominable oppression and avarice lies open, my good names lost, my fortunes gone, I haue beene stigmatized, whipt at poast, arraigned and condemned, I am a common obloquy, I haue lost mine eares, odious, execrable, abhorr'd of God and men. Bee content 'tis but a nine daies wonder, and as one sorrow driues out another, one passion another, one cloud another, one rumor is expelled by another, Every day almost come new newes vnto our eares, as how the Sun was eclipsed, meteors seene 'ith aire, monsters borne, prodigies, how the *Turkes* were ouertrown in *Persia*, an

*m Hoc scio pro
certo quod si cū
stare certo,
Vt ego seu vin-
cor, semper ego
maculor.
† Lib. 8 cap. 2.*

*n Obloquutus
est, probumq;
tibi intulit q-
piam, siue vera
is dixerit, siue
falsa, maximam
tibi coram m te-
neris si manus.
ete conuicium
tuleris. Chrys. in
8. cap. ad Rom.
ser. 10.*

*o Tullius epist.
Dialabellæ, tu
fortis animo,
& tua moderatio,
constantia,
eorum infames
iniurias.
† Boetius consol.
lib. 4. prof. 3.*

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Earth quake in *Helvetia, Calabria, Iapan, or China*, an invndation in *Holland*, a great plague in *Constantinople*, a fire at *Prage*, a dearth in *Germany*, such a man is made a Lord, a Bishop, another hanged, deposed, prest to dearth, for some murder, treason, rape, theft, oppression, all which we doe heare at first with a kinde of admiration, detestation, consternation, but by and by they are buried in silence, thy fathers dead, thy brothers robd, wife runs mad, neighbour hath kild himselfe, 'tis heauy, gastly, fearefull newes at first, in every mans mouth, table talke, but after a while who speakes or thinkes of it? It will be so with thee and thine offence, it will be forgotten in an instant, be it theft, rape, sodomy, murder, incest, treason, &c. thou art not the first offender, nor shalt not be the last, 'tis no wonder, every houre such malefactors are called in question, nothing so common,

Quocunq; in populo, quocunq; sub axe,

Comfort thy selfe thou art not the sole man. If he that were guiltlesse himselfe should sling the first stone at thee, and he alone should accuse thee that were faultlesse, how many executioners, how many accusers wouldst thou haue? If euery mans sins were written in his forehead, and secret faults knowne, how many thousands would parallell, if not exceede thine offence? It may be the Iudge that gaue sentence, the Iury that condemned thee, the spectators that gazed on thee, deserued much more, & were farre more guilty then thou thy selfe. But it is thine infelicity to be taken, to bee made a publike example of Iustice, to be a terror to the rest, yet should euery man haue his desert, thou wouldst peradventure bee a Saint in comparifon, *vexat censura columbas*, poore soules are punished, the great ones doe 20 thousand times worse, and are not so much as spoken of.

Ter. Phor.

† *Non rete accipitri tenditur neq; miluio,*

Qui male faciunt nobis, illis qui nil faciunt tenditur.

The nets not laide for kites or birds of pray,

But for the harmlesse still our ginses we lay.

Be not dismaied then, *humanum est errare*, wee are all sinners, dayly and hourly subiect to temptations, the best of vs is an hypocrite, a grieuous offender in Gods sight, *Noah, Lot, David, Peter, &c.* how many mortall sinnes doe we commit? Shall I say, be penitent, aske forgiueneffe, and make amendes by the sequele of thy life, for that foule offence thou hast committed, recouer thy credit by some noble exploit, as *Themistocles* did, for hee was a most debothed and vicious youth, *sed iuuent a maculas praeclaris factis deleuit*, but made the World amends by braue exploits; at last become a new man and seeke to be reformed. He that runnes away in a battle, as *Demosthenes* said, may fight againe, and he that hath a fall, may stand as vp-right as ever he did before. *Nemo desperet meliora lapsus*, a wicked liuer may be reclaimed, and proue an honest man, hee that is odious in present, hissed out, an exile, may be receiued againe with all mens fauours, and singular applaule, so *Tully* was in *Rome*, *Alcibiades* in *Athens*. Let thy disgrace then be what it will, *quod fit, infectum non potest esse*, that which is past cannot be recalled, trouble not thy selfe, vexe, and grieue thy selfe no more, be it obloquy, disgrace, &c. No better way, then to neglect, contemne, or seeme not to regard it, to make no reckoning of it, *Deesse robur arguit discacitas*: If thou be guiltlesse it concernes thee not

† *Irrita*

† Irrita vaniloqua quid curas spicula lingue,

Latrantem curatne alta Diana canem?

Doth the Moone care for the barking of a dogge? They detract, scoffe and rayle faith one, and barke at me on euery side, but I, like that *Albanian* dog sometimes giuen to *Alexander* for a present, vindico me ab illis solo contemptu, I ly still and sleepe, vindicate my selfe by contempt alone.

* *Expers terroris Achilles armatus*: As a Tortoice in his shell, *virtute meâ me involuo*, † or an Vrchin round, *nil moror iclus*, o a Lizard in *Camomile*, I decline their fury and am safe.

Integritas virtusq. suo munimine tuta,

Non patet aduersa morsibus inuidiæ.

Virtue and integrity are their owne fence,

Care not for envy, or what comes from thence.

Let them raile then, scoffe, and slander, *sapiens contumeliâ non afficitur*, a wise man *Seneca* thinks, is not moued, because he knowes, *contra Sycophantæ morsum non est remedium*, there is no remedy for it, Kings and Princes, wise, graue, prudent, holy, good men, diuine, all are so serued alike. ¶ *O Iane a tergo quem nulla ciconia pinxit*, *Ante vorta* and *Post vorta* *Iupiters* gardians, may not helpe in this case, they cannot protect, *Moses* had a *Dathan* a *Corath*, *Dauid* a *Shimei*, God himselfe is blasphemèd: *nondum felix es si te nondum turba deridet*. It is an ordinary thing so to be misused, * *Regium est cum bene feceris malè audire*, the chiefeest men, and most vnderstanding are so vilified, let him take his t course. And as that lusty courser in *Æsop*e, that contemned the poore Asse, came by and by after with his bowels burst, a packe on his backe, and was derided of the same Asse, *contemnentur ab ijs quos ipsi prius contempserunt*, & *irridentur ab ijs quos ipsi prius irriserunt*, they shall be contemned and laughed to scorn of those whom they haue formerly derided.

Let them contemne, defame, or vndervalue, insult, oppresse, scoffe, slander, abuse, wrong, curse and sweare, faine and lye, doe thou comfort thy selfe with a good conscience, *in sinu gaudeas*, when they haue all done, a good conscience is a continuall feast, innocency will vindicate it selfe: And which the Poet gaue out of *Hercules*, *dijs fruitur iratis*, enioy thy selfe, though all the world be set against thee, contemne and say with him, *Elogium mihi præ foribus*, my posie is, not to be moued, that † my *Palladium*, my breast plate, my buckler, with which I ward all iniuries, offences, lyes, slanders, I leane upon that stake of modesty, so receaue and breake asunder all that foolish force of *Li- vor* and spleene. And whosoeuer he is that shall obserue these short instructions, without all question he shall much ease and benefit himselfe.

In fine, if Princes would doe Iustice, Iudges be vpright, Cleargie men truly devout, and so liue as they teach, if great men would not be so insolent, if souldiers would quietly defend vs, the poore would be patient, rich men would be liberall and humble, Cittizens honest, Magistrates meeke, superiours would giue good example, subiects peaceable, young men would stand in awe: if Parents would bee kind to their children, and they a- gaine obedient to their Parents, brethren agree amongst themselves, ene- mies be reconciled, seruants trusty to their Masters, Virgins chaste, Wiues modest, Husbands would be loving and lesse iealous: If wee could imitate *Christ* and his Apostles, liue after Gods lawes, these mischiefes would not

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† *Camerar. emend.*
61. cent. 3.

p *Lipius* clec.
liv. 2. ult.
Latrant me ia-
ccolat tacito, &
Caulius.

o *Tullius* epit.
Dolabelle, tu
fortis animo.
& tua moderat-
tio, constantia,
corum infames

in iuriâ.

o The symbole

of I. K. v. he-

der a Carin-

thian Baron

saith *Sambucus*

* The symbole

of Gonziga

duke of Man-

tua

q *Perf. Sat. 1.*

o *Magni animi*

est iniuriæ de-
piciere. *Seneca* de

ira, cap. 31.

† *Quid turpius*

quam sapientis

viam ex inopi-

entis sermone

pendere? *Tullius*

2. de *Finibus*.

† *Tua te consci-*

entia solare, in

cubiculum in-

gredere, ubi se

cure requiescat

Mimile quo-

dammodo pro-

bantus concien-

tie secretum,

Boetius lib. 1.

prof. 4.

† *Ringantur licet*

& maledicant,

Palladium illud

peccatori oppo-

Non *M. v. r.*

consilio modestie

velut sudi inni-

tim, excipio &

frango *stultissi-*

mus impetum

liuoris. *Putean.*

l. 2. cap. 58.

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o Mil. glor. Act.
3. Plautus.

t Dion said his
father was a
rogue, his
mother a
whore t pre-
vent obloquy,
and to shew
that nought
belonged to
him but goods
of the minde,

so frequently happen amongst vs ; but being most part so irreconcilable as we are, perverse, proud, insolent, factious and malicious, prone to contention, anger and revenge, of such fiery spirits, so captious, impious, irreligious, so opposite to vertue, void of grace, how should it otherwise be? Many men are very testy by nature, apt to mistake, apt to quarrell, apt to provoke and misinterpret to the worst, every thing that is said or done, and therevpon heape vnto their selues a great deale of trouble, and disquietnesse to others, in matters in other mens matters, tale bearers, whisperers, lyers, they cannot speake in season, or hold their tongues when they should, * *Et suam partem itidem tacere, cum aliena est oratio*: they will speake more then comes to their shares, in all companies, and by those bad courses accumulate much evill to their owne soules, (*qui contendit, sibi convitium facit*) their life is a perpetuall brawle, they snarle like so many dogs, with their wiues, children, servants, neighbours, and all the rest of their friends, they can agree with no body. But to such as are judicious, meeke, submisse, and quiet, these matters are easily remedied: they will forbear vpon all such occasions, neglect, contemne, or take no notice of them, dissemble, or wisely turne it off. If it be a naturall impediment, as a red nose, squint eies, crooked legs, or any such imperfection, infirmity, disgrace, reproach, the best way is to speake of it first thy selfe, and so thou shalt surely take away all occasions from others to iest at, or contemne, that they may perceiue thee to be carelesse of it. *Varinius* was wont to scotte at his owne deformed feet, to prevent his enemies obloquies and sarcasmes in that kinde; or else by prevention, as *Cotys* King of *Thrace*, that brake a company of fine glasses presented to him, with his owne hands, lest he should be ouermuch moued when they were broken by chance. And sometimes againe, so that it be discreetly and moderately done, it shall not be amisse to make resistance, to take downe such a saucie companion, no better meanes to vindicate himselfe to purchase finall peace: for he that suffers his himselfe to be ridden, or through pusillanimity or softnesse will let every man baffle him, shall be a common laughing stock for all to flout at. As a Curre that goes through a Village, if he clap his taile betweene his legges, and runne away, every curre will insult ouer him, but if he bristle vp himselfe, and stand to it, giue but a counter-snarle, there's not a dog dares meddle with him: much is in a mans courage and discreet carriage of himselfe.

Many other grieuances there are, which happen to mortals in this life, from friends, wiues, children, seruants, masters, companions, neighbours, our owne defaults, ignorance, errors, intemperance, indiscretion, infirmities, &c. and many good remedies to mitigate and oppose them, many diuine precepts to counterpoise our hearts, speciall antidotes both in Scriptures and humane Authors, which who so will obserue, shall purchase much ease and quietnesse vnto himselfe: I will point at a few. Those Propheticall, Apostolicall admonitions, are well knowne to all, what *Solomon*, *Siracides*, our Saviour *Christ* himselfe hath said tending to this purpose: as *Feare God, obey the Prince: be sober and watch: pray continually: be angry, but sinne not: remember thy last: fashion not your selues to this world, &c.* apply your selues to the times: *Striue not with a mighty man: recompence good for euill: let nothing be done through contention or vaine-glory, but with meeknesse of minde every* man

man esteeming of others better then himselfe, loue one another. Or that Epitome of the law and the Prophets, which our Sauour inculcates, loue God above all, thy neighbour as thy selfe. And what soeuer you would that men should doe vnto you, so doe vnto them, which Alexander Severus writ in letters of gold, and vsed as a motto, *u Hierome commendeth to Celantia as an excellent way, amongst so many inticements and worldly provocations to rectifie her life. Out of humane Authors take these few cautions, x Know thy selfe. y Bee contented with thy lot. z Trust not wealth, beauty, nor parasites, they will bring thee to destruction. a Haue peace with all men, warre with vice. b Bee not idle. c Looke before you leap. d Beware of had I wist. e Honour thy parents, speake well of friends. Be temperate in foure things, lingua, loculis, oculis, & poculis, watch thine eye. f moderate thine expences, Heare much, speake little, t susteine & abstine. If thou seest ought amisse in another, mend it in thy selfe. Keep thine owne counsell, reueale not thy secrets, be silent in thine intentions. g Giue not care to tale-tellers, bablers, be not scurrilous in conversation: * iest without bitternesse. giue no man cause of offence: set thine house in order, h Take heed of surctiship. t Fide & diffide, as a fox on the yce, take heed whome you trust. i Live not beyond thy meanes. k Giue chearefully. Pay thy dues willingly. Bee not a slau to thy money. l Omit not occasion, embrace opportunity, loose no time. Be humble to thy superiours, respectiue to thine equall, affable to all, m but not familiar. Flatter no man. n Lie not, dissemble not. Keepe thy word and promise, be constant in a good resolution. Speake truth. Be not opinatiue, maintaine no factious. Lay no wagers, make no comparisons. o Finde no faults, meddle not with other mens matters. Admire not thy selfe. p Bee not prowd or popular. Insult not. Fortunam reuerenter habe. q Feare not that which cannot bee avoided. t Greiue not for that which cannot be recalled. * Vnder value not thy selfe. Accuse no man, commend no man rashly. Goe not to law without great cause. Striue not with a greater man. Cast not off an old friend, Take heed of a reconciled enemy. r If thou come as a guest stay not to long. Be not vnthankfull. Bee meeke, mercifull and patient. Doe good to all. Be not fond of faire words. s Be not a nether in a faction. Moderate thy passions. t Thinke no place without a witnesse. u Admonish thy friend in secret, commend him in publike. Keep good company. x Loue others to be beloued thy selfe. Ama tanquam, osurus. Amicus tardo fias. Provide for a tempest. Noli irritare crabrones. Doe not prostitute thy soule for gaine. Make not a foole of thy selfe to make others merry. Marry not an old Cronie or a foole for money. Be not louer sollicitous or curious. t Seeke that which may be found. s Seeme not greater then thou art: Take thy pleasure soberly. Ocymum ne terito. y Liue merrily as thou canst. z Take heed by other mens examples. Goe as thou wouldst be met, sit as thou wouldst be found. a yeeld to the time, follow the streams. Wilt thou liue free from feares and cares? b Liue innocently, keepe thy selfe vpright, thou needest no other keeper, &c. Looke for*

u Lib. 2. ep 25.
x Noce teipsum
y contentus abi.
z Ne fides op-
bus, neg. parasit-
is, trahant in
precipitium.
a Pacem cum
hominibus habe.
bellum cum vi-
uis. Otho 2. Im-
perat. symb.
b Demon te
nunquam otio-
sum inueniat.
Hieron.
c Diu d. liberan-
dum quod statu-
endum est semel.
d Insipiens est
dicere non su-
taram.
e Ames paronem
f equum aliter
seru. praesios pa-
rentibus piet-
atem, amicis dile-
ctionem.
g Comprime lin-
guam Quid de
quoq. vno &
cui dicas sepe
caveo. Libenti-
us audias quam
loquaris, vive
de viuis.
t Epistetus opti-
me feceris si ca-
feceris que in a-
lio repehendis.
Nemini dixeris
quod nolis efieri.
g Fuga susurro-
nes. Percussorẽ
fugito, &c.
* Sims sales sine
utilitate, Sen.
h Sponde, praesto
noxa.
i Tecum habita-
h Bis das qui ci-
to dat.
t Camerary emb.
55. cent. 2. caue
cui credas, vel

nemini fidas. Epicarmus. l Postest occasio calua. m Nimia familiaritas parit contemptum. n Mendacium seruite vitiũ. o Ar-
canum neq. in scrutaberis vilius unquam, Commisumq. tregis, Hor. li. 2. ep 19. Nec sua laudabis studia aut aliena reprehendes. Hor. ep. lib.
13. p Ne te quæstiveris extra. q Scultum est timere, quod vitari non potest. t De re amissa irreparabili ne doleas. * Tantiaria vilius
quantum tibi fueris. x Neminem cito laudes vel accuses. f Nullius hospitii grata est mora longa. * Solonũ lex a pud Aristotelem Gellius
lib. 2. cap. 12. u Nulũ loquimur sine tate semper adesse deum cogita. u Secreto amicos admane, lauda palam. x Pt amaris a-
mabilis esto & os & Anteros gemelli Veneris, amatio & redamatio. Plat. y Dum fa. i. inuit vivise beti. Seneca. z. id apprimere in villa
vile. Ex aliis observare sibi quod ex usu fier. Ter. a Tuum furor in cursu currenti cede furori. Cresiz indum cum Crete. Temporibus ser-
u te contra flamina lato. b Nulla certior custodia innocen. 12. inexpugnabile munimentum non egerit.

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more in *Isocrates*, *Seneca*, *Plutarch*, *Epictetus*, &c. and for defect, consult with cheefe-trenchers, and painted cloathes.

MEMB. 8.

Against Melancholy it selfe

*et pinguis, summus
omnis intolerabile
videtur.*



Very man, saith *Seneca*, thinks his owne burthen the heaviest, and a melancholy man aboue all others complaines most, Wearines of life, abhorring all company and light, feare, sorrow, suspition, anguish of minde, bashfulnesse, and those other dread Symptomes of body and mind must needs aggravate this misery: yet conferred to other maladies, they are not so haynous as they betaken. For first this disease is either in habit or disposition, curable or incurable. If new and in disposition, 'tis commonly pleasant, and it may be helped. If inveterate, or an habite, yet they haue *lucida intervalla*, sometimes well, and sometimes ill or if more continuate, as the *Veientes* were to the *Romanes*, tis *hostis magis asiduus quam grauis*, a more durable enemy then dangerous: And amongst many inconveniences, some comforts are annexed to it. First it is not catching, and as *Erasmus* comforted himselfe, when he was grievously sicke of the stone, though it was most troublesome, and an intolerable paine to him, yet it was no whit offensiue to others, not loathsome to the spectators, gastly, fulsome, terrible, as plagues, Apoplexies, leprosy, wounds, sores, tetters, pox, pestilent agues are, which either admit of no company, terrifie or offend those that are present. In this maladie that which is, is wholly to themselves: and those symptomes not so dreadfull, if they be compared to the opposite extreames. They are most part bashfull, suspitious, solitary, &c. therefore no such ambitious, impudent intruders, as some are, no sharkers, no Cunnicatchers, no prolers, no smell-feasts, praters, panders, parasites, bawdes, drunkards, whoremasters, necessity and defect compells them to be honest. They are freed in this from many other infirmities, solitarinesse makes them more apt to contemplate, suspition wary, which is a necessary humour in these times, *Nam pol qui maximè cauet, is sape cautor captus est* he that takes most heed, is often circumvented and ouertaken. Feare and sorrow keepe them temperate and sober, and free them from many dissolute acts, which iollity and boldnesse thrust men vpon: They are therefore no *sicarij*, roaring boyes, theeves or assassins. As they are soone deiected, so they are as soone, by soft words and good perswasions reared. Wearinesse of life, makes them they are not so besotted, on the transitory vaine pleasures of the world. If they dote in ope thing they are wise and well vnderstanding in most other. If it be inveterate, they are *insensati*, most part doting, or quite mad, insensible of any wrongs, ridiculous to others, but most happy and secure to themselves. Dotage is a state which many much magnifie and commend: so is simplicity, and folly, as he said, *hic furor ô superi, sit mihi perpetuus*. Some thinke fooles and disards liue the merriest liues, as *Ajax* in *Sophocles*, *Nihil scire vita incundissima* 'tis the pleasantest life to know nothing, *iners malorum remedium ignorantia*, ignorance is a downe right remedy of evils. These curious arts and laborious sciences.

† Livius.

d Plantum.

*et Petronium Ca-
tul.*

Galens

Galens, Tullies, Aristoteles, Iustinians, doe but trouble the world somethinke, we might liue better with that illiterate *Virginian* simplicitie, and grosse ignorance, entire Ideots doe best, they are not macerated with cares, tormented with feares, and anxietie, as other wise men are: for as *†* he said, If folly were a paine, you should heare them houle, roare, and cry out in every house, as you goe by in the street, but they are most free, iocund, and merry, and in some *†* countries, as amongst the *Turkes*, honoured for Saints, and abundantly maintained out of the common stocke. They are no dissemlers, liers, hypocrites, for fooles and mad men tell commonly truth. In a word as they are distressed, so are they pittied, which some hold better then to be envied, better to be sad then merry, better to be foolish and quiet, *quàm sapere & ringi*, to be wise and still vexed, better to be miserable then happy: of two extreames it is the best.

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† *Parmeno* *Ce-*
lestino, *Act. 8.*
Si fluita dolor
esset, in nulla
non domo ciui-
latus audiret.
† *Bisbequius.*
Sande. lib. 1.
fol. 89.
† *Quis hadie*
beatior, quam
cui licet iulium
esse, & eorum
dom immunita-
tibus frui, Sar.
Menip.

SECT. 4.

MEMB. I. SVSECC. I.

Of Physicke which cureth with Medicines.



FTER a long and tedious discourse of these six non-naturall things, and their severall rectifications, all which are comprehended in Diet, I am come now at last to *Pharmaceutice*, or that kind of Physicke which cureth by medicines, which Apothecaries most part make, mingle, or sell in their shops. Many cavill at this kinde of Physicke, and hold it vnneccessary, vnprofitable to this or any other disease, because those countries which vse it least, liue longest, and are best in health, as *g Hector Boethius* relates of the Isles of *Orchades*, the people are still sound of Body and Minde, without any vse of Physicke, they liue commonly an 120 yeares, and *Ortelius* in his *Itinerary* of the Inhabitants of the Forrest of *Arden*, *†* they are very painefull, long-lived, sound, &c. *Martianus Capella*, speaking of the *Indians* of his time, saith, they were (much like our western *Indians* now) bigger then ordinary men, bred coarsly, very long lived, in so much, that he that dyed at an hundred yeares of age, went before his time, &c. *Damianus A-Goes*, *Saxo Grammaticus*, *Aubanus Corelia*, all ouer *Scandia*, and those Northerne Countries, they are most healthfull, and very long-lived, in which places there is no vse at all of Physicke, the name of it is not once heard. *Dithmarus Bleskenius* in his accurate description of *Island* 1607, makes mention amongst other matters, of the Inhabitants and their manner of liuing, *h* which is dried fish instead of bread, butter, cheese, and salt meats, most part they drinke water and whay, and yet without Physicke or Physitian, they liue many of them 250 yeares. I find the same relation by *Lerius*, and some other Writers of *Indians* in *America*. *Paulus Iouius* in his description of *Brittaine*, and *Leuinus Lemnius*, obserue as much of this our *Island*, that there was of old no vse of Physicke amongst vs, & but little at this day, except it be for a few nice idle citizens, sursetting

g *Lib. 1. Hist.*
† *Parvo* *viven-*
tes, laboriosi,
longevi, suo
conenti, ad cen-
tum annos vi-
uunt.
** Lib. 6. de Nup.*
Pbilol. Ultra
humanam fragi-
litem prolixo,
ut immaturè,
perdat qui cen-
tenarius mori-
atur, &c.
h *Vicius eorum*
caseo & lacte
confecti potus
aqua & ferum
piscis loco panis
habent, ita mul-
tos annos sepe
250. absq. medi-
co & medicina
vivunt.
i *Lib. de 4. com-*
plex.

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* Per mortes agunt experientia & animas nostras negotiantur, & quod aliis exitiale hominem occideris impunitas summa Plinius. l. Iuven. l. Omnia morbus lethali aut curabilia, in vitam definit aut in mortem. Vtrog, igitur modo medicina inuisibilis, si lethali, curari non potest; si curabilis, non requirit medicum, Natura expellet. Ista interpretationes politico mortales in 7. Aphorism. Hip. p. lib. 8.

m Prefat. de contradi med.

n Opino facit medicos: a faire gowne, a velvat cap, the name of a Doctor is all in all. e Morbus alius pro alio curatur aliud remedium pro alio.

Courtiers, and staul-fed Gentlemen lubbers. The country people vse kitchen Physicke, and common experience tells vs, that they liue freeest from all manner of infirmities, that make least vse of Apothecaries Physicke. Many are ouerthrowne by preposterous vse of it, & thereby get their bane, that might otherwise haue escaped; * some thinke Physitians kill as many as they saue, & who can tell, ^k Quot Themison agros autumnno occiderit uno? How many murders they make in a yeare, quibus impunè licet hominem occidere, that may freely kill folkes & haue a reward for it, and according to the * dutch Proverbe, a new Physitian must haue a new Church-yard, and who daily obserues, it not. Many that did ill vnder Physitians hands, haue happily escaped, when they haue bin giuen ouer by them, left to God and Nature, and themselues, 'Twas Plinies dilemma of old, ^l Euery disease is either curable or incurable, a man recouers of it, or is killed by it, both wayes Physicke is to be reiected. If it be deadly, it cannot be cured, if it may be helped, it requires no Physitian, Nature will expell it of her selfe. Plato made it a great signe of an intemperate and corrupt commonwealth, where Lawyers and Physitians did abound, and the Romans distasted them so much, that they were oftē banished out of their city, as Pliny & Celsus relate, for 600 yeares not admitted. It is no art at all, as some hold, no not worthy the name of a liberall science (nor law neither) as [†] Pet. And. Caunherius a Patritian of Rome & a great Doctor himselte, one of their owne tribe, proues by 16 arguments, because it is mercenary as now vsed, base, and as Fidlers play for a reward. *Iuridicis, medicis, fisco, fas viuere raptō,* tis a corrupt trade, no science, art, no profession; the beginning, practice, and progresse of it, all is naught, full of imposture, incertainty, and doth generally more harme then good. The Diuell himselte was the first inuenter of it. *Inuentum est medicinam,* said Apollo, and what was Apollo but the Diuell. The Greekes first made an Art of it, and they were all deluded by Apollo's sonnes, Priests, Oracles. If we may beleue Varro, Pliny, Columella, most of their best medicines were deriued from his Oracles. *Asculapius* his son had his temples, erected to his Deity, and did many famous cures, but as *Lactantius* holds, hee was a Magitian, a meere Impostor, and as his successors, *Phaon, Podalirius, Melampus, Menecrates* (another God) by charmes, spells, and ministry of bad spirits, performed most of their cures. The first that ever wrot in Physick to any purpose, was *Hippocrates*, and his Disciple and Commentator *Galen*, whom *Scaliger* calls *Fimbriam Hippocratis*, but as ^m *Cardan* censures them both, immethodicall and obscure, as all those old ones are, their precepts confused, their medicines absolete, and now most part reiected. Those cures which they did, *Paracelsus* holds, were rather done out of their Patients confidence, ^a and good opinion they had of them, then out of any skill of theirs, which was very small, he saith, they themselues Idiots and Infants, as are all their Academicall followers. The *Arabians* receaued it from the Greekes, and so the *Latines*, adding new precepts and medicines of their owne, but so imperfect still, either through ignorance of Professors, Impostors, Mountebanks, Empericks, disagreeing of Sectaries, (which are as many almost as there bee diseases) envy, couetousnesse, and the like, they doe much harme amongst vs. They are so different in their consultations, prescriptions, mistaking many times the parties constitution, * disease, and causes of it, they giue quite contrary

trary physicke, one saith this, another that, out of singularity or opposition, as he said of *Adrian*, *multitudo medicorum principem interfecit*, a multitude of Physitians hath killed the Emperour, *Plus à medico quam à verbo periculi*, more danger there is from the Physitiā, then from the disease. Besides, there is much imposture and malice amongst them, *All arts* (saith *P. Cardan*) *admit of cosening*, Physicke amongst the rest, doth appropriate it to her selfe; and tells a story of one *Curtius* a Physitian in *Venice*, because hee was a stranger, and practised amongst them, the rest of the Physitians did still crosse him in all his precepts. If he prescribed hot medicines, they would prescribe cold, *miscentes pro calidis frigida, pro frigidis humida, pro purgantibus astringentia*, binders for purgatives, *omnia perturbabant*. If the party miscarried, *Curtium damnabant*, *Curtius* killed him, that disagreed from them: If hee recovered, then they cured him themselves. Much emulation, imposture, malice, there is amongst them: if they be honest, and meane well, yet a knaue Apothecary that administers the physick, & makes the medicine, may doe infinite harme, by his old absolute doses, adulterine drugs, bad mixtures, *quid pro quo, &c.* See *Fuchsius lib. 1. sect. 1. cap. 8. Cordus Dispensatory*, and *Brassivola's examen simpl. &c.* But it is their ignorance that doth more harme, then rashnes, their Art is wholly coniecturall, if it be an art, vncertaine, imperfect, and got by killing of men, they are a kinde of butchers, leeches, men-slayers; Surgeons and Apothecaries especially, that are indeed the Physitians hangmen, *carnifices*, and common executioners; though to say truth, Physitians themselves come not farre behinde; for according to that facetie Epigramme of *Maximilianus Vrentius*, what's the difference?

Chirurgus medico quo differt? scilicet isto,

Enecat hic succis, enecat ille manu,

Carnifice hoc ambo tantum differre videntur,

Tardius hi faciunt, quod facit ille citò.

But I returne to their skill, many diseases they cannot cure at all, as Apoplexy, Epilepsy, Stone, Strangury, Gout,

Tollere nodosam nescit medicina Podagram.

quartan agues, a common ague sometimes stumbles them all, they cannot so much as ease, they know not how to iudge of it. If by Pulses, that doctrine some hold, is wholly superstitious, and I dare boldly say with *Andrew Dudeth*, that variety of pulses described by *Galen*, is neither obserued nor vnderstood of any. And for vrine, that is *meretrix medicorum*, the most deceitfull thing of all, as *Forestus* and some other Physitians haue proued at large: I say nothing of Criticke daies, errors in Indications, &c. The most rationall of them, and skilfull, are so often deceaued, that as *Tholosanus* inferres, I had rather beleue and commit my selfe to a meere Emperick, then to a meere Doctōr, and I cannot sufficiently commend that custome of the *Babylonians*, that haue no professed physitians, but bring all their patients to the market to be cured: which *Herodotus* relates of the *Aegyptians*, *Strabo*, *Sardus*, and *Aubanus* Bohemus of many other nations. And those that prescribed physick amongst them, did not so arrogantly take vpon them to cure all diseases, as our professors doe, but some one, some another, as their skill and experience did serue, *One cured the eyes, a second the teeth, a third the head, another the lower parts, &c.* not for gaine, but in charity, to doe good, they made neither art, profession;

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o Contrariis
proferunt (con-
tentionis, Cardan.
p Lib. 3. de sap.
Omnes artes
fraudem admi-
tunt, sola medi-
cina sponte eam
accersit.

q Omnis aggre-
tus propria cul-
pa perit. sed ne-
mo nisi medici
beneficio reser-
uitur. Agrippa.

z Lib. 3. Crai ep.
Winceslan Ra-
phano. Ausim
dicere, tot puls-
um differentias,
que describun-
tur à Galeno
nec à quoquam
intelligi, nec ob-
seruari posse.
Lib. 2. 8. cap. 7.
syntax. q m-
rab. Mall. mego
expertis credere
solūm, quam
merè ratiocinan-
tibus, neq. satis
laudare possum
institutum Ba-
bylonicum, &c.
† Herod. Euter-
pe de Aegyptiis.
Apud eos singu-
lorum morborū
sunt singuli me-
dici, alius oculos,
alius dentes, ali-
us caput, partes
oculorum morbo-
rum, alius.

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† Cypri. lib. 1.
Velut amictum
refractorum re-
sarcinatores, &c

† Chrysost. hom.

† Prudent &
pius medicus,
morbum ante
expellere (ata-
git cibis medi-
cinalibus, quam
pauca medicinis.
u Cumque por-
tess per alimen-
ta vestigia (ari-
tas, sugenda offi-
cineris vsum me-
dicamentum
x Medici &
sapienter medicos,
nunquam propo-
nunt ad Phar-
maciam, nisi co-
gente necessitate
y Quia q
pharmacum in
inventum, desic-
bit in senectute,
z Hildisb. spec. 2
de mel. fol. 276.
Nulla est firme
medicina pur-
gans, que non al-
liquam de viri-
bus, & partibus
corporis depra-
datur.
a Lib. 1. & Bar-
lib. 1. cap. 12.
b 2. De viis.
acut Omne pur-
gans medicamen-
tum, corpori pur-
gato contrarium
est, succos &
spiritus abducit,
substantiam cor-
poris auferit.

profession, nor trade of it, which in other places was accustomed: and there-
fore Cambises in *Xenophon* told *Cyrus*, that to his thinking, Physitians were
like Taylers and Coblers, the one mended our sicke bodies, as the other did our
cloaths. But I will vige these cauelling and contumelious arguments no far-
ther, lest some Physitian should mistake me, & deny me Physick when I am
sick: for my part, I am well periwaded of Physick: I can distinguish the abuse
from the vse, in this and many other Arts, and Sciences, † *Aliud vinum, aliud
ebrietas*, wine and drunkenesse are two distinct things. I acknowledge it a
most noble and diuine science, in so much that *Apollo*, *Æsculapius*, and the
first founders of it, *merito pro dijs habiti*, were worthily counted Gods by
succeeding ages, for the excellency of their invention. And whereas *Apollo*
at *Delos*, *Venus* at *Ciprus*, *Diana* at *Ephesus*, and those other Gods were con-
fined and adored alone in some peculiar places, *Æsculapius* had his Tem-
ple and Altars every where, in *Corinth*, *Lacedemon*, *Athens*, *Thebes*, *Epidaur*,
&c. as *Pausanius* records, for the latitude of his art, deity, worth, and necessi-
ty. With all vertuous and wise men therefore I honour the name, & calling,
as I am enioyned to honour the Physitian for necessity sake. The knowledge of
the Physitian lifteth up his head, and in the sight of great men he shall be admi-
red. The Lord hath created medicines of the earth, and hee that is wise will not
abhorre them, *Eccles. 58. 1*. But of this noble subiect how many panegyricks
are worthily written: for my part, as *Salust* said of *Carthage*, *præstat silere,
quam pauca dicere*. I haue said, yet One thing I will adde, that this kinde of
Physicke is very moderately and aduisedly to be vsed, vpon good occasion,
when the former of Diet will not take place. And 'tis no other which I say,
then that which *Arnoldus* prescribes in his 8. Aphorif. † *A discreet and godly
Physitian doth first endeauour to expell a disease by medicinall diet, then by pure
medicine: and in his ninth, u he that may be cured by Diet, must not meddle with
Physicke*. So in his 11. Aphorif. † *A modest and wise Physitian, will neuer ha-
sten to vse medicines, but vpon urgent necessity, and that sparingly too: because
(as he addes in his 13. Aphorif.) y Whosoener takes much Physicke in his youth
shall soone bewaile it in his old age: Purgatiue Physicke especially, which
doth much debilitate nature. For which causes some Physitians refraine
from the vse of Purgatiues, or else sparingly vse them. z *Henricus Ayrenus* in
a consultation, for a melancholy person, would haue him take as few purges
as he could, because there be no such medicines, which doe not steale away some
of our strength, and rob the parts of our body, weaken Nature, and cause that
Cachochymia, which *Celsus* and others obserue, or ill digestion, and bad
iuyce through all the parts of it. *Galen* himselfe confesseth, b that purgatiue
physicke is contrary to nature, takes away some of our best spirits, and consumes
the very substance of our bodies. But this without question, is to bee vnder-
stood of such purges as are vnseasonably or immoderately taken, they haue
their excellent vse in this, as well as most other infirmities. Of Alteratiues &
Cordials no man doubts, be they simples or compounds. I will amongst
that infinite variety of medicines, which I finde in euery *Pharmacopæa*, euery
Physitian, Herbalist, &c. single out some of the chiefeft.*

S V B R E C. 2.

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*Simples proper to Melancholy, Against
Exoticke Simples.*

Medicines properly applyed to Melancholy, are either *Simple* or *Compound*. *Simples* are *Alterative* or *Purgative*. *Alteratives* are such as correct, strengthen Nature, alter, any way hinder or resist the disease, and they be hearbes, stones, minerals, &c. all proper to this humour. For as there be diverse distinct infirmities, continually vexing vs

Νῆσοι δ' ἀνδρῶν ποισέειν ἡμέρη ἡδ' ἐν νυκτὶ
 Αὐτρεπας ποισῶσι καὶ δ' ὀνηοῖσι φέρουσαι
 Σιγῇ, ἐπεὶ φωνὴν ἐξέειλετο μάλιστα Ζεὺς.

Diseases steale both day and night on men,

For *Jupiter* hath taken voice from them,

So there be severall remedies, as ^d he saith *each disease a medicine*, for every humour; and as some hold, every clime, every country, and more then that every private place hath his proper remedies growing in it, peculiar almost to the domineering and most frequent maladies of it. As ^e one discourseth, *Wormewood* growes sparingly in *Italy*, because most part there they bee misaffected with hot diseases, but *henbane*, *poppy*, and such cold hearbes: With vs in *Germany*, *Poland*, great store of it in every waste. *Baracellus Horto geniali*, and *Baptista Porta Physiognomica*, lib. 6. cap. 23. gaue many instances and examples of it, and bring many other proofes. For that cause belike that learned *Fuchsius* of *Noremberge*, ^f when he came into a Village, considered alwaies what hearbes did grow most frequently about it, and those he distilled in a still *ver limbecke*, making vse of others amongst them as occasion serued. I know that many are of opinion, our *Northerne* simples are weak, vnperfect, not so well concocted, of such force, as those in the *Southerne* parts, not so fit to be vsed in *Physicke*, and will therefore fetch their drugs a farre off: *Sena* *Cassia* out of *Aegypt*, *Rubarbe* from *Barbary*, *Aloes* from *Zocotora*, *Turbith*, *Agarick*, *Mirabolanes*, *Hermocactils*, from the *East Indies*, *Tobacco* from the *West*, and some as farre as *China*, *Hellebor* from the *Antycira*, or that of *Austria* which beares the purple flower, which *Mathiolus* so much approves, and so of the rest. In the kingdome of *Valence* in *Spaine*, ^g *Maginus* commends two mountaines, *Mariola* and *Renagolosa*, famous for simples, *Leander Albertus*, ⁱ *Baldus* a mountaine neare the lake *Benacus* in the territory of *Verona*, to which all the herbalists in the country continually flocke: *Ortelius* one in *Apulia*, *Munster Mons maior* in *Histria*: ⁱ others *Montpelier* in *France*, *Prosper Altinus* preferres *Egyptian* simples, *Garcias ab Horto*, *Indian* before the rest, another those of *Italy*, *Crete*, &c. Many times they are ouercurious in this kinde, whom *Fuchsius* taxeth, *Instit. l. i. sec. i. cap. i.* that thinke they doe nothing, except they rake all ouer *India*, *Arabia*, *Ethiopia* for remedies, and fetch their *Physicke* from the three quarters of the World;

^c Hesiod. op.
^d Hurnius praef.
 prae med. Quae
 morborum sunt
 Ideae, tot reme-
 diorum genera
 variis potentiis
 decorata.

^e Penotius de-
 nar: med. Qua-
 cunq; regio pro-
 ducit simplicia,
 pro morbis regi-
 onis, crescit ratio
 ablyntium in
 Italia quod ibi
 plerumq; morbi
 calidi, sed cicu-
 ta, papauer, &
 herbe frigide,
 apud nos Ger-
 manos & Polo-

nos ubiq; prove-
 nit ablyntium.
^f Quam in vil-
 lam venit, consi-
 deravit que ibi
 crescebant me-
 dicamenta, sim-
 plicia, frequen-
 tia, & iis ple-
 runq; usus di-
 stituit, & ali-
 ter, alimbacum
 ideo argentum
 circumferens.

^g Herbe medi-
 cis utiles omni-
 um in *Apulia*
 feracissime.
^h Geog. Ad quos
 magnus herba-
 riorum numerus
 undiq; confluat.
 Sincerus finier
 Gallia.

ⁱ Baldus mons
 prope *Benacum*
 herbilegis maxi-
 me notus.
^k Qui se nihil
 effecisse arbitra-

tur nisi *Indiam*, *Ethiopiam*, *Arabiam*, & ultra *Garammas* à tribus mundi partibus exquisita remedia corradiant *Tullius* saepe medatur
 rifica annus una, &c.

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and from beyond the Garamantes. Many an old wife or country woman doth often more good with a few knowne and common garden hearbs, then our bum-bast Physitians, with all their prodigious, sumptuous, far fetched, rare, coniectu-rall medicines, Without all question if we haue not these rare Exoticke sim-ples, wee hold that at home which is in vertue equivalent vnto them, ours will serue as well as theirs if they be taken in proportionable quantity, fit-ted and qualified aright, if not much better, and more proper to our consti-tutions. But so 'tis for the most part, as *Pliny* writes to *Gallus*, * Wee are care-lesse of that which is neare vs, and follow that which is a farre off, to knowe which we will travell and sayle beyond the seas, wholly neglecting that which is vnder our eyes. *Opium* in *Turkie* doth scarce offend, with vs in a small quan-titie it stupifies: *cicuta* or hemlocke is a strong poyson in *Greece*, but with vs it hath no such violent effects: I conclude with *I. Voschius*, (who as he much inueyes against those exoticke medicines, so he promiseth by our *Eu-ropean*, a full cure, and absolute of all diseases, *à capite ad calcem*) *nostra re-gionis herba nostris corporibus magis conducunt*, our owne simples agree best with vs. It was a thing that *Fernelius* much laboured in his *French* practice, to reduce all his cure to our proper and domesticke Physicke. So did *Ianus Cornarius*, and *Martin Rulandus* in *Germany*, *T.B.* with vs, as appeareth by a treatise of his divulged in our tongue 1615, to proue the sufficiency of *English* medicines, to the cure of all manner of diseases. If our simples bee not altogether of such force, or so apposite, it may bee, if like industry were vsed, those farre fetched drugges would prosper as well with vs, as in those countries, whence now we haue them, as well as *Cherries*, *Artichokes*, *To-bacco*, and many such. There haue beene diuerse worthy Physitians, which haue tried excellent conclusions in this kinde, and many diligent, painefull Apothecaries, as *Gesner*, *Bestar*, *Gerard*, &c. but amongst the rest those fa-mous publike Gardens of *Padua* in *Italy*, *Noremberge* in *Germany*, *Leiden* in *Holland*, *Montpelier* in *France*, (and ours in *Oxford* now in fieri, at the cost and charges of the right honourable the Lord *Danvers* Earle of *Danbye* (are much to be commended, wherein all exoticke plants almost are to be scene, and liberall allowance yearely made for their better maintenance, that young students may be the sooner informed in the knowledge of the: which as *m Fuchsius* holdes, is most necessary for that exquisite manner of curing, and as great a shame for a Physitian not to observe them, as for a workeman not to knowe his axe, saw, squire, or any other toole, which he must of neces-sity vse.

SVBSEC. 3.

Alteratiues, Hearbes, Other vegetables, &c.



a Qua caca vi
at specifica qua-
litate morbos
futuros arcens
Lib. 1. cap. 10.
Instit. Phar.

Amongst those 800 simples, which *Galeottus* reckons vp, lib. 3. de promisc. doctor. cap. 3. and many exquisite herbalists haue written of, these few following alone, I finde appropriated to this hu-mour: Of which some be alteratiues, which by a secret force, saith *Renodius*, and speciall quality expell future diseases, perfectly cure those which are, and many such incurable effects. This is as well obserued in other plants, stones

stones, minerals, and creatures as in hearbs, in other maladies as in this. How many things are related of a mans skull? What seuerall vertues of cornes in a horse legge, ° of a Woolues liuer, &c. of diuerse p excrements of beasts, all good against severall diseases? What extraordinary vertues are ascribed unto plants? *9 Satyrium & eruca, Penemerigunt, vitex & nympha semen extingunt*, some hearbes provoke lust, some againe, as *agnus Castus*, water-lilly quite extinguisheth leed, poppy causeth sleep, Cabbige resisteth drunkenesse, &c. and that which is more to be admired, that such and such plants, should haue a peculiar vertue to such particular parts, ^r as to the head *Aniseeds*, foalefoot, Betony, Calamint, Eye-bright, *1* Lavander, Bayes, Roses, Rue, Sage, Marjorum, Piony, &c. For the lungs Calamint, Lichoras, Ennula campana, Hyfop, Horehound, water Germander, &c. For the heart, Borage, Buglosse, Saffron, Bawm, Basil, Rolemary, Violets, Roses, &c. For the stomacke, Wormewood, Mints, Betony, Bawme, Centaury, Sorell, Purslan. For the liuer, Darts spine or *Camapitis*, Germander, Agrimony, Fennell, Endiue, Succory, Liuerwort, Barbaries. For the spleene, Maiden-haire, fingerferne, dodder of thyme, hoppe, the rinde of ash, Betony. For the kidnyes, gruminell, parslly, saxifrage, plantane, mallowe, For the wombe, mugwart, pennyriall, fetherfew, sauine, &c. For the ioynts, Camomile, St. Iohnswort, organ, rue, couflips, centaury the lesse, &c. And so to peculiar diseases. To this of melancholy you shall finde a Catalogue of hearbs proper, and that in every part. See more in *Wecker, Renodeus, Heurnius liber. 2. cap. 19. &c.* I will briefly speake of some of them, as first of alteratiues, which *Galen* in his third booke of diseased parts, preferres before diminutiues, and *Trallianus* bragg, that he hath done more cures on melancholy men ^r by moistning, then by purging of them.

In this Catalogue, Borage and Buglosse may chalenge the chiefeft place, whether in substance, iuice, roots, seeds, flowers, leaues, decoctions, distilled waters, extracts, oyles, &c. for such kind of hearbs be diversly varied. Buglosse is hot and moist, and therefore worthily reckoned vp amongst those hearbs, which expell melancholy, and ^u exhilarate the heart. *Galen lib. 6. cap. 80. de simpl. med. Dioscorides lib. 4. cap. 123. Pliny* much magnifies this plant. It may be diversly vsed, as in Broth, in ^x Wine, in Conserues, Syrops, &c. It is an excellent cordiall, and against this malady most frequently prescribed: an hearbe indeed of such Sovereignty, that as *Diodorus lib. 7. bibli. Plinius lib. 25. cap. 2. & lib. 21. cap. 21. Plutarch sympos. lib. 1. cap. 1. Dioscorides lib. 5. cap. 40. Celius liber. 19. cap. 3.* suppose, it was that famous *Nepenthes* of [†] Homer, which *Polydamna Thonis* wife (then King of *Thebes* in *Ægypt*) sent *Helena* for a token, of such rare vertue, that if taken steept in wine, if wife and children, father and mother, brother and sister, and all thy dearest friends should dye before thy face, thou couldst not greiue or shed a teare for them.

*Qui semel id paterâ mistum Nepenthes Iaccho
Hauserit, hic lachrymam non si suauissima proles
Si germanus ei charus, materq; paterq;
Oppetat, ante oculos, ferro confossus atroci.*

Helena commended boule, to exhilarate the heart, had no other ingredient, as most of our Critickes coniecture, then this of borage.

Melissa Bawme, hath an admirable vertue to alter Melancholy, be it steeped

o Galen lib. e. par lugis epaticos cur. 12. p Stercus pecoris ad Epilepsiam &c. q Prestipitile rocker. r Sabina fetum educit. s Wecker. Vide Osvaldum Crotlium lib. de Incernis rerum signaturis, de herbis particularibus parti cuique convenientibus.

c Idem Laurentius cap. 9.

Borage.

u Dicor Borago; gaudia semper ago.

x Vino infusum hilaritatem facit.

† Odys. 4.

Bawne.

ped

cobus de Dondis the Aggregator, repeats ambergreese, nutmegs, and all spice amongst the rest. But that cannot be generall, Amber and Spice will make a hot braine mad, good for cold and moist. *Garcias ab Horto* hath many Indian plants, whose vertues he much magnifies in this disease. *Lemnius instit.* cap. 58. admires Rue and commends it to haue excellent vertue, to expell vaine imaginations, Diuells, & to ease afflicted soules. Other things are much magnified by writers as an old Cock, a Rams head, a Wolfes hart borne or eaten, which *Mercurialis* approues, *Prosper Altinus*, the water of Nilus, *Gommesus* all Sea water, and at seasonable times to bee sea sicke: Goats milke, Whay, &c.

h Afflictas mentes releuat, animi Imaginationes & Demones expellit.
1 Schenkijus. Mizaldus. Quasius.

SUBSEC. 4.

Pretious stones, Mettals, Minerals, Alteratiues.

Pretious stones are diuersly censured, many explode the vse of them or any mineralls in Physicke, of whom *Thomas Erastus* is the chiefe, in his Tract against *Paracelsus*, and in an epistle of his to *Peter Monauius*, that stones can worke any wonders, let them belecue that list, no man shall perswade me, for my part I haue found by experience there is no vertue in them. But *Matthiolus* in his comment vpon *1 Dioscorides*, is as profuse on the other side in their commendation, so is *Cardan*, *Renodens*, *Alardus*, *Rueus*, *Encelius*, *Marbodeus*, &c. *Matthiolus* specifies in *Corall*, and *Oswaldus Crollius Basil. chym.* preferres the salt of *Corall*. *Christoph. Encelius lib. 3. cap. 131.* will haue them to be as so many soueraigne medicines against melancholy, sorrow, feare, dulnesse and the like, *Renodens* admits them, besides they adorne Kings Crownes, grace the fingers, enrich our household stuffe, defend vs from enchantments, preserue health, cure diseases, they driue away griefe, cares, and exhilarate the minde. The particulars be these.

h Cratonis. epist. vol. 1. credit qui vult gemmas mirabilia effecere, nihil quicquam & ratione & experientia didici aliter rem habere, nullus facile persuadet bin saluum esse verum.
1 Lib. de gemmis in Margaritis & corallum ad melancholicum praecipue valent in Margaritis & gemme spiritus confortant & cor, melancholicum sugant.
o Prefatus lap. pres. lib. 2. sic. 3. de mat. med.

Granatus a pretious stone so called, because it is like the kernels of a pomegranate, an vnperfect kinde of Ruby, it comes from *Calecut*, if hung about the necke, or taken in drinke, it much resisteth sorrow, and recreates the heart. The same properties I finde ascribed to the *Iacinth* and *Topaze*, they allay anger, griefe, diminish madnesse, much delight and exhilarate the minde. If it be either carried about, or taken in a potion, it will increase wisdom. *Petrus Bayerus lib. 2. cap. 13. veni mecum, Fran: Rueus cap. 19. de gemmis,* which when they laid by the stone, were as mad againe as euer they were at first. *Pliny* say as much of the *Chrysolite*, a friend of wisdom, an enemy to folly. *Pliny lib. 37. Solinus cap. 52. Albertus de lapid. Cardan. Encelius lib. 3. cap. 66.* highly magnifies the vertue of the *Beryll*, it much auales to a good understanding, represseth vaine conceits, euill thoughts, causeth mirth, &c. In the belly of a swallow, there is a stone found called *Chelidonius*, which if it be lapped in a recreat. *q Idem cap. 5. & cap. 6 de Hyacintho & Topazio. Iram ledas & animi tristitiam pellit, & Lapis hic gestatus nec ebrius praedentiam auget, nocturnos timores pellit, insanos hac sanari, & quum lapis in abiecerint, e. spiritum suum sultit a. Inducit sapientiam, in gat sultitiam Idem Cardanus lunaticos iuvat. & Conserit ad bonum intellectum comprimunt malas Cogitationes, & Alacritati reddunt, & Alacritas. *Encelius cap. 44. lib. 3. Plinius lib. 37. cap. 10. Iacobus de Dondis dextro brachio alligatus sanauit lunaticos, insanos, facit amabiles, iucundus.**

Regum coronas ornant, dignos illustant, impetilectilia dicant, & fascino tuentur morbis medentur, sanitate conferunt, mentem exuberant, tristitiam pellunt. p Encelius lib. 3. c. 4. Si bene vel ebrius tristitia multum resister, & cor

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faire cloath, and tied to the right arme, will cure lunatickes, mad men, make them amiable and merry.

There is a kinde of *Onyx* called a *Chalcidonye*, which hath the same qualities, ^xavailes much against phantasticke illusions which proceed from melancholy, preferues the vigour and good estate of the whole body.

The *Eban* stone which Goldsmiths vse to sliken their gold with, borne about or giuen to drinke, y hath the same properties or not much vnlike.

Levinus Lemnius Institut. ad vit. c. 58. amongst other Jewels makes mention of two more notable; *Carbuncle* and *Corall*, ^z which drie away childish feares, *Diuels*, ouercome sorrow, and hung about the necke represseth troublesome dreames, which properties almost *Cardan* giues to that greene coloured *a Emmetris*, if it bee carried about, or worne in a ring, *Rueus* to the *Diamond*.

Nicholas Cabeus a Iesuit of *Farrara*, in the first booke of his magneticall Phylosophy, cap. 3. speaking of the vertues of a loadstone recites many severall opinions, some say that if it be taken in parcells inward, *si quis perfrustaret, iuventutem restituit*, it will like vipers wine, restore one to his youth, and yet if carried about them, others will haue it to cause melancholy, let experience determine.

Mercurialis admires the *Emerald* for his vertues in pacifying all affections of the mind, others the *Saphyre*, which is the ^bfairest of all pretious stones of *skye* colour, and a great enemy to blacke choler. frees the minde, mends manners, &c. *Iacobus de Dondis* in his Catalogue of simples, hath *Amber Greece*, *os in corde serui*, ^c the bone in a Stags heart, a *Monocerots* horne, *Bezoars* stone ^d(of which elsewhere) it is found in the belly of a little beast in the east *Indies* brought into *Europe* by *Hollanders* and our countrimen *Marchants*. *Renodeus* cap. 22. lib. 3. de ment. med. saith hee saw two of these beasts aliue, in the Castle of the Lord of *Vitry* at *Coubert*.

Lapis Lazuli and *Armenus* because they purge, shall bee mentioned in their place.

Of the rest in brieft thus much I will adde out of *Cardan*, *Renodeus*, cap. 23. lib. 3. *Rondoletius* lib. 1. de Testat. c. 15. &c. ^e That almost all Jewels and pretious stones, haue excellent vertues to pacifie the affections of the minde, for which cause rich men so much couet to haue them: ^f and those smaller ones which are found in shells amongst the *Persians* and *Indians*, by the consent of all writers, are very cordiall, and most part auale to the exhilaration of the heart.

Most men say as much of *Gold*, and some other Mineralls, as these haue done of pretious stones. *Erastus* still maintaines the opposite part. *Disputat. in Paracelsum* cap. 4. fol. 196. he confesseth of *Gold*, ^g that it makes the heart merry, but in no other sense but as it is in a misers chest: at mihi plaudo simulacrum nummos contemplor in arcâ, as he said in the Poet, it so reniues the spirits, and is an excellent receipt against melancholy,

† For Gold in Physick is a cordiall,
Therefore he loued Gold in speciall.

Aurum potabile, hee discommends and inueighes against it; by reason of the corrosiue waters which are vsed in it: Which argument our *Dr Guinne* vr-
geth

x Valet contra phantasticas illusiones ex melancholia.

y Amentes sanant, tristitiam pellit, iram, &c. z Valet ad fugandos timores & demones, turbulenta somnia abigit, & nocturnos puerorum timores compescit.

a Somnia leta facit argenteo anulo gestatus. b Acre bili aduersatur, omnium gemmarum pulcherrima, celi colorem refert animam ab errore liberat, mores in melius mutat.

c Longis moribus colore refert, felicitate medetur, deliquis, &c.

d Sic. 5. Memb. 1. Subl. 5.

e Gestamen lapidum & gemmarum maximifert auxilium et iuvamen, unde qui dices sunt, gemmas secum ferre student. f Margaritæ & uniones quæ à conchis & piscibus apud Persas & Indos, valde cordiales sunt, &c.

Minerals. g Aurum letitiam generat, non in corde, sed in area virorum. h Aurum non auri nomen, Noxiū ab aquas rodentibus.

† Chaucer.

geth against Dr *Antonius*.ⁱ *Erastus* concludes their Philosophicall stones & potable gold, &c. to be no better then poyson, a meere imposture, a non *Ens*, dig'd out of that broody hill belike this goodly golden stone is, *vbi nascetur ridiculus mus*. *Paracelsus* and his Chymisticall followers, as so many *Pro-methei* will fetch fire from heauen, will cure all manner of diseases with *Mineralls*, accounting them the only Physicke on the other side. † *Paracelsus* calls *Galen*, *Hippocrates*, and all their adherents, infants, idiots, Sophisters, &c. *Apagesis istos qui vulcanias istas Metamorphoses sugillant, inscitie soboles, supina pertinacie alumnos, &c.* not worthy the name of Physitians; for want of these remedies, and bragges that by them hee can make a man liue 160 yeares or to the worlds end: with their * *Alexipharmacums*, *Panaceas*, *Mummiæ*, *unguentum Armarium*, & such Magneticall cures, *Lampas vite* & *mortis*, *Balneum Diana*, *Balsamum*, *Electrum Magico-physicum*, *Amuleta Martialia*, &c. What will not he and his followers effect? Hee brags moreouer that he was *primus medicorum*, and did more famous cures then all the Physitians in *Europe* besides, * a drop of his preparations should goe farther then a dram, or ounce of theirs, those loathsome and fullsome filthy potions, *Heterocliticall pills* (so he calls them) horse medicines, *ad quorum aspectum Cyclops Polyphemus exhorresceret*. And though some condemne their skill, and Magneticall cures as tending to Magicall superstition, witchery, charmes, &c. yet they admire, stiffly vindicate neuerthelesse, and infinitely preferre them. But these are both in extreames, the middle sort approue of *Mineralls*, though not in so high a degree. *Lemnius lib. 3. cap. 6. de occult. nat.* commendeth *Gold* inwardly, and outwardly vsed, as in *Rings*, excellent good in medicines, and such mixtures as are made for melancholy men, saith *Wecker. antid. spec. lib. 1. to whom Renodens subscribes, lib. 2. cap. 2. Ficinus lib. 2. cap. 19. Fernel. meth. med. lib. 5. cap. 21. de Cardiacis, Daniel Sennertus lib. 1. part. 2. cap. 9. Audernacus, Libavius, Quercetanus, Oswaldus Crollius, Euvonymus, Rubeus, and Matthiolus* in the fourth booke of his *Epistles*, *Andreas à Blawen epist. ad Matthiolum*, as commended, and formerly vsed by *Avicenna*, *Arnoldus*, and many others, ^k *Matthiolus* in the same place approues of potable gold, *Mercury*, with many such Chemicall confections, & goes so farre in approbation of them, that he holds ^l *no man can be an excellent physitian that hath not some skill in Chymisticall distillations, and that Chronicke diseases can hardly be cured without minerall medicines*. Look for *Antimony* amongst purgers.

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i *Epist. ad Mo-*
narium *Metal-*
lic. omnia in di-
nisco sum quo-
vismodo parata,
nec tuto, nec
commodè intra
corpus sumi.
† In parag.
Sulphurum pi-
lus occipit mei
plus scit, quam
omnes v. l. do-
ctores, & calce-
orum neorum
annuli doctio-
res sunt quam
vester *Galenus*
& *Avicenna*,
barba mea plus
experta est quàm
vestra omnes
Academie.
* Vide *Ernesti*
Bergium edit.
Frankæ 80.
1611. *Crollius*
and others.
+ Plus proficere
gutta mea, quam
tot cori drach-
me & uncia.
k *Nomullis* huic
supra modum
indulgent, vsu
et si non adeo
magnum non
tamen abstin-
dum censet.
l *Ausim* dicere
neminem medi-
cum excellentem
qui non in hac
distillatione chi-
mica sit versa-
tus. *Morbi* *Chro-*
nici *deuinci* ci-
tra *metallica*
vix possint aut
vbi sanguis cor-
rumpitur.

SUBJECT. 5.

Compound Alteratiues, censure of Com-
pounds and mixt Physicke.

Liny lib. 24. c. 1. bitterly taxeth all compound medicines. ^m *Mens knauery, imposture, and captious wits haue invented these shops, in which every mans life is set to sale: and by and by came in those compositions and inexplicable mixtures, farre fetcht out of India and A-*

m *Frondes* bo-
minum & inge-
norum capere
officinas inue-
nere istas, in
quibus sua eni-
rubra mari in-

venalis promittitur vita, statim compositiones & mixture inexplicabiles ex Arabia & India, vltro paruo medicina à

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n Arnoldus A-
phor. 15. Talax
medicus qui po-
tens mederi sin-
plicibus, compo-
sita dolose aut
frustra querit.
o Lib. 1. Sec. 1.
cap. 8. Dum in-
finita medica-
menta miscem,
laudem sui com-
parare fludent
et in hoc studio
aliter alterum
superare cona-
tur, dum quisq;
quo plura mi-
scuerit, eo se do-
ctorem putet,
inde fit ut suam
prædant i sciti-
am, dum effu-
sant peritiam, et
se ridiculos exhi-
beant, &c.
p Adulo plus pe-
riculi à medica-
mento quam à
morbo, &c.
r Expedit in Si-
nas lib. 1. cap. 5.
Præcepta medici
dunt nobis di-
versa, in m. don-
do non infelices,
pharmacis utun-
tur simplicibus
herbis, radicibus
&c. tota curam
medicina nostræ
herbarie præ-
ceptis continetur
nullus ludus hu-
ius artis, quisq;
privatus à quo-
libet magistro e-
ruditur.
† Lib. de Aqua.
! Opus. de Dof.
c Subtil. cap. de
scientiis.

rabia, a medicine for a botch must be had as far as the red sea, &c. And 'tis not without cause which he saith, for out of question they are much too blame in their compositions, whilst they make infinite variety of mixtures, as
o Fuchsius notes. They think they get themselves great credit, excell others, and to be more learned then the rest, because they make many variations, but he accounts them fooles, and whilst they brag of their skill, and think to get themselves a name, they become ridiculous, bewray their ignorance and error. A few simples well prepared and vnderstood, are better then such an heape of nonsense confused compounds, which are in Apothecaries shops ordinarily sold. In which many vaine, superfluous, corrupt, exolete things out of date are to be had (saith * Cornarius) a company of barbarous names given to Syrops, Iulips, an vnnecessary company of mixt medicines; rudis indigestaq; moles. Many times (as Agrippa taxeth) there is by this meanes more danger from the medicine then from the disease, when they put together they know not what, or leaue it to an illiterate Apothecary to be made, they cause death and horror for health. Those old Physitians had no such mixtures, a simple potion of Hellebor, in Hippocrates time, was the ordinary purge, and at this day, saith
r Mat. Riccius, in that flourishing Common-wealth of China, Their Physiti-
ans giue precepts quite opposite to ours, not unhappy in their physicke: they vse altogether roots, hearbs, and simples in their medicines, and all their physick in a manner is comprehended in an herball, no science, no schoole, no art, no degree, but like a trade, euery man in priuate is instructed of his Master. + Cardan cracks that he can cure all diseases with water alone, as Hippocrates of old did most infirmities with one medicine. Let the best of our rationall Physitians demonstrate and giue a sufficient reason for those intricate mixtures, why iust so many simples in Methridate, or Treacle, why such and such quantity, may they not be reduced to halfe, or a quarter? Frustra fit per plura (as the saying is) quod fieri potest per pauciora, 300 simples in a Iulip, portion, or a little pill, to what end or purpose? I know what r Alkindus, Capivaccius, Montagna, and Simon Eitover, the best of them all, and most rationall haue said in this kinde, but neither he, they, nor any one of them, giues his reader, to my iudgement, that satisfaction which he ought, why such, so many simples? Rog. Bacon hath taxed many errors in his tract de graduationibus, explained some things but not cleared. Mercurialis in his booke de composit. medicin. giues instance in Hamech, and Philonium Romanum, which Hamech an Arabian, and Philonius a Roman long since composed, but crasse as the rest. If they be so exact, as by him it seemes they were, and those mixtures so perfect, why doth Fernelius alter the one, and why is the other absolute? r Cardan taxeth Galen for presuming out of his ambition to correct Theriachum Andromachi, and we as iustly may carp at all the rest. Galens medicines are now exploded and reiected, what Nicholas Meripsa, Mesue, Celsus, Scribanus, Aëtuarus, &c. writ of old are most part condemned. Mellichius, Cordus, Wecker, Quercetan, Rhenodeus, the Venetian, Florentine states haue their seuerall receipts, and Magistralls: They of Noremburge haue theirs, and Augustana Pharmacopœa, peculiar medicines to the Meridian of the City: London hers, every city, towne, almost every priuate man hath his owne mixtures, compositions, receipts, magistralls, precepts, as if he scorned antiquity, and all others in respect of himselfe. But each man must correct and alter

alter to shew his skill, every opinatiue fellow must maintaine his owne paradoxe, be it what it will; *Delirant reges, pleſtuntur Achivi*: they dote and in the meane time the poore patients pay for their new experiments, the Comonality rue it.

Thus others obieſt, thus I may conceiue out of the weakenesse of my apprehension; but to say truth, there is no such fault, no such ambition, no novelty, or ostentation, as some suppose, but as ^u one answers, this of compound medicines, *is a most noble and profitable invention, found out, and brought into Physicke with great iudgement, wisdom, counsell and discretion.* Mixt diseases must haue mixt remedies, and such Simples are commonly mixt as haue reference to the part affected, some to qualifie, the rest to comfort, some one part, some another, *Cardan and Brassavola* both hold that *Nullum simplex medicamentum sine noxa*, no simple medicine is without hurt or offence, and although *Hippocrates, Erasistratus, Diocles* of old, in the infancy of this art, were content with ordinary simples, yet now, saith *x. Aetius*, necessity compelleth to seeke for new remedies, and to make compounds of simples, as well to correct their harmes if cold, dry, hot, thicke, thinne, insipid, noysome to smell, to makethem savory to the palat, pleasant to taste and take, & to preserue them for continuance, by admixtion of sugar, hony, to make them last moneths, and yeares for seuerall vses. In such cases, compound medicines may be approued, and *Arnoldus* in his 18 Aphorisme, doth allow of it *If simples cannot, necessity compels vs to vse compounds*, so for receipts and magistrals, *dies diem docet*, one day teacheth another, and they are as so many words or phrases, *Quæ nunc sunt in honore vocabula si volet vsus*: Ebbe and flow with the season, and as wits vary so they may be infinitely varied.

Quisq. suum placitum quo capiatur habet,

Every man as he likes, so many men so many mindes, and yet all tending to good purpose, though not the same way. As arts and sciences, so Physicke is still perfected amongst the rest, *horæ musarum nutrices*, and experience teacheth vs every day many things, which our Predecessors knew not of. Nature is not effoete, as he saith, or so lauish, to bestow all her guifts vpon an age, but hath reserued some for posterity, to shew her power, that shee is still the same, and not old or consumed. Birds & beasts can cure themselves by nature, *† nature vsu ea plerumq. cognoscunt, quæ homines vix longo labore & doctrinâ assequuntur*, but men must vse much labour and industry to finde it out. But I digresse.

Compound medicines, are inwardly taken, or outwardly applied. Inwardly taken, be either liquid or solid: liquid, are fluid or consisting. Fluid, as Wines and Syrupes. The wines ordinarily vsed to this disease, are Wormewood wine, Tamarisk, and Buglossatum, wine made of Borage and bugloss. The composition of which, is specified in *Arnoldus Villanovanus*, of Borage, Rawne, Buglossie, Cinamon, &c. And highly commended for his vertues, *it drines away Leprosie, Scabs, cleeres the blood, recreates the spirits, exhilerates the minde, purgeth the braine of those anxious, blacke melancholy fumes, & cleanseth the whole body of that black humour by urine. To which I adde, saith Villanovanus, that it will bring mad men, and such raging Bedlams as are tied*

u. Que. cetari. pharmacop. reſtituit cap. 2 Nobilissimum & vtilissimum inventum, summa cum necessitate aduentum & introductum. x. Cap. 25. Te. drabib. 4. ser. 2. Necessitas nunc cogit aliquando noxia querere remedia, & ex simplicibus composita facere. tum ad saporem odorem, palati gratiam, a i correctionem simplicium, tum ad futuros vsus, conſervationem, &c. y. Cum simplicia non possunt necessitas cogit ad composita. z. Lips. Epist. † Theod. Podro. Amor. 19. a Sanguinem corruptam emaculat, scabiem abolet, lepram curat, spiritus recreat, & animum exhilerat. Melancholicos humores per urinam educit, & cerebrum a crassitie, evummoſis, melancholia, summis purgat, quibus ad do dementes & furiosus vinculis retinentur, quod plurimum iuvat, & ad rationis vsu disponit. T' estis est mihi consuetudo, quod viderim matronam quandam hinc liberatam, quæ fœ-

quentius ex iracundia demens, & impos animi dicenda, tacenda loquebatur, a ioco furens ut ligari cogeretur. Fuit ei præstantissimo remedio, vtilissimus vsus, indicatur a peregrino homine mendico, eleemosynam præforibus dicta matrona in plume.

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in chaines, to the use of their reason againe. My conscience beares me witnesse, that I doe not lye, I saw a graue matron helped by this meanes, shee was so cholericke, and so furious sometimes, that she was almost mad, and beside her selfe she said and did she knew not what, scolded, beat her maids, and was now ready to be bound till she dranke of this Borage wine, and by this excellent remedy, was cured, which a poore forrainger, a silly beggar taught her by chance, that came to craue an almes from doore to doore. The iuyce of Borage, if it be clarified, and drunke in wine, will doe as much, the roots sliced and steeped, &c. faith Ant. Mizaldus art. med. who cites this story verbatim out of Villanovanus, & so doth Magnus a Physitian of Millan, in his Regiment of health. Such another excellent compound water I finde in Rubens de distill. sect. 3. which he highly magnifies out of Sarcaparilla, ^b for such as are solitary, dull, heavy, or sad without a cause, or be troubled with trembling of heart. Other excellent compound waters for melancholy, hee cites in the same place. ^c If their melancholy be not inflamed, or their temperature over hot. Evonymus hath a pretious *Aquavita* to this purpose, for such as are cold. But he and most commend *Aurum potable*, and every writer prescribes clarified whay, with Borage, Buglosse, Endiue, Succory, &c. of Goats milke especially, some indefinitely at all times, some 30 daies together in the spring, euery morning fasting, a good draught. Syrupes are very good, and often vsed to digest this humour in the heart, spleene, liuer, &c. As syrupe of Borage, *de pomis* of King Sabor now obsolete, of Thyme and Epithyme, Hops, Scolopendria, Fumitory, Maidenhaire, Bizantine, &c. These are most vsed for preparatiues to other Physicke, mixt with distilled waters of like nature, or in Lulips otherwise.

^b *Fit qui tristatur sine causa, & vitant amicum societatē, & trahunt corde.*
^c *Modo non inflammatur Melancholia, aut caliditate temperamento sunt.*

Consisting, are conserues or confections; conserues of Borage, Buglosse, Bawme, Fumitory, Succory, Maidenhaire, Violets, Roses, Wormewood, &c. Confections, Treacle, Mithridate, Eclegmes, or Linctures, &c. Solid, as Aromaticall confections; hot, *Diambra*, *Diamargraitum calidum*, *Dianthus*, *Diamoschum dulce*, *Electuarium de gemmis*, *latificans Galeni & Rhasis*, *Dialinga*, *Diacimynum*, *Dianisum*, *Diatrion piperion*, *Diazinziber*, *Diacapers*, *Diacinnamonum*: Cold, es *Diamargaritum frigidum*, *Diacorolli*, *Diarrhodon Abbatis*, *Diacodion*, &c. as every *Pharmacopœia* will shew you, with their tables or losings that are made out of them, with Condites and the like.

Outwardly vsed as occasion serues, as amulets, oyles hot and cold, as of Camomile, Stachado's, Violets, Roses, Almonds, Poppy, Nymphaea, Mandrake, &c. to be vsed after bathing, or to procure sleepe.

Oyntments composed of the said species, oyles and wax, &c. as *Alabstritum*, *Populeum*, some hot, some cold, to moisten, procure sleepe, and correct other accidents.

Liniments are made of the same matter to the like purpose, Emplasters of hearbs, flowers, roots, &c. with oyles, and other liquors mixt and boiled together.

Cataplasmes, salues, or pultises made of Greene hearbs, pounded, or sod in water, till they be soft, which are applied to the Hypochondries, and other parts when the body is empty.

Carotes, are applied to seuerall parts, and Frontals, to take away paine, griefe, heat, procure sleepe. Fomentations or sponges, wet in some decoctions,

ons, &c. Epithemata, or those moist medicines laid on linnen, to bathe and coole severall parts misaffected.

Sacculi, or little bags of hearbs, flowers, seeds, roots, and the like applied to the head, heart, stomacke, &c. odoraments, balls, perfumes, posies to smell to, all which haue their severall vses in melancholy, as shall be shewed, when I treat of the cure of the distinct Species by themselves.

MEMB. 2. SUBJECT. I.

Purging Simples Vpward.



Elanagoga, or melancholy purging medicines, are either *Simple* or *Compound*, and that gently, or violently, purging upwards or downeward. These following purge vpward. *Asarum*, or *Asrabacca*, which as *Mesue* saith, is hot in the second degree, and dry in the third, it is commonly taken in wine, whey, or as with vs, the ioyce of two or three leaues or more sometimes, pounded in posset drinke, qualified with a little liquorish, or anniseeds, to avoid the fulsomenesse of the tast, or as *Diaferum Fernelij*. *Brassivola* in *Catart*. reckons it vp amongst those simples that only purge Melancholy, and *Ruellius* confirms as much out of his experience, that it purgeth black choller, like *Hellebor* it selfe. *Galen*. lib. 6. *simplic.* and *Mathiolus* ascribe other vertues to it, and will haue it purge other humors as well as this.

Laurell, by *Heurnius method. ad prax. lib. 2. cap. 24.* is put amongst the strong's purgers of melancholy, it is hot and dry in the fourth degree. *Dioscorides* lib. 11. cap. 114. adds other effects to it. *Pliny* sets downe 15 berries in drinke for a sufficient potion: it is commonly corrected with his opposites, cold and moist, as ioyce of *Endiue*, *Purflane*, and is taken in a potion to seaven graines and a halfe. But this and *Asrabacca*, every Gentlewoman in the Country knowes how to giue, they are two common vomits.

Scilla, or Sea onyon, is hot and drie in the third degree. *Brassivola* in *Catart* out of *Mesue*, others, and his owne experience, will haue this simple to purge melancholy alone. It is an ordinary vomit, *vinum Scilliticum*, mixt with *Rubellin* in a little white wine.

White Hellebor, which some call sneezing powder, a strong purger vpward, which many reiect, as being too violent, *Mesue* and *Auerroes* will not admit of it, by reason of danger of suffocation, great paine and trouble it puts the poore Patient to, saith *Dodonaeus*. Yet *Galen* lib. 6. *simplic. med.* and *Dioscorides* cap. 145. allow of it. It was indeed terrible in former times, as *Pliny* notes, but now familiar, insomuch that many tooke it in those daies, that were students, to quicken their wits, which *Persius* Sat. 1. objects to *Accius* the Poet, *Ilias Acciebria veratro.* It helps Melancholy, the falling sicknesse, madnes, gout, &c. but not to be taken of old men, youths, such as are weaklings, nice or effeminate, troubled with headach, high coloured, or feare strangling, saith *Dioscorides*. *Oribasius* an old Physitian, hath written very copiously, and approoves of it, in such affections, which can otherwise hardly be cured. *Heurnius* lib. 2. *prax. med. de vomitorij*s, will not haue it vsed but with great

d *Hemimicrida*
tur infuso lactis
aut vino.
e *Ventri* modo
expurgat cere-
brum, roborat
memoriam.
f *Euchinus*.
g *Craffos* & bi-
lios humores
per vomitum e-
ducit.
h *Vomium* &
mensis est, valet
ad *Hydrop.* &c.
i *Materia* a-
tras educit.
j *Ab arte* ideo
reiciendum, ob
periculum suffo-
cationis.
k *Cap. 16.* mag-
na vi educit, &
molestia cum
summa.
l *Quondam*
terribile.
m *Multi* Audi-
orum gratia ad
providenda a-
crius que com-
mentabantur.
n *Medeum* co-
mitialibus, me-
lancholicis, po-
daptis, veratur
senibus, pueris,
molibus & ef-
feminatis.
o *Collet* lib. 8.
cap. 3 in affec-
tibus in que
difficiliter curan-
tur, *Helleborum*
damus.
p *Non sine* sum-
ma cautione hoc
remedio uti-
tur.

Caution

q. *Adius seiva*
bit. cap. 1.
ser. 2. Jus solum
ari vult Helle-
borum album,
qui secus spem
non habent, non
in qui Syncope
timent &c.
r Cum salute
multorum.

Cap. 12. de
 morbis cap.
 e Nos felicissime
 vultimur nostro
 preparato Hel-
 leboro albo.

u. In lib. 5. Di-
 ascor. cap. 3. Om-
 nibus opulatur
 morbis, quos a-
 trahi is excita-
 vit comitialibus
 ii/q. praesertim
 qui Hypochondri-
 acas obtinent
 passiones.

x. Andreas Gal-
 lus, Tridentinus
 medicus, salutem
 huic medicame-
 to post deum de-
 bet.

y. Integra (ani-
 tati, brevi resti-
 tutus. Id quod
 aliis accidisse
 scio, qui hoc mi-
 rabilis medica-
 mento usi sunt.

i. Qui melan-
 cholicus saepe
 plane despicbat,
 multaq. sulte
 loquebatur huic
 exhibuit 12.

gr. stibium, quod
 paulo post a iram-
 bilem ex alio e-
 duxit (ut ego vi-
 di, qui vocatus
 tanquam ad

miraculum ad-
 sui restari possit)
 & vanae ta-
 quam carnis dis-
 sectae partes
 solum excrementum tanquam sanguinem nigrissimum representabat.

caution, by reason of its strength, and then when Antimony will doe no good, which caused *Hermophilus* to compare it to a stout Captaine (as *Codronchus* obserues c. 7. comment. de *Helleb.*) that will see all his souldiers goe before him and come *post principia*, like the bragging souldier, last himselfe, when other helps faile in inueterate melancholy, in a desperate case, this vomit is to be taken. And yet for all this, if it be well prepared, it may be securely giuen at first *Mathiolus* braggs, that he hath often to the good of many, made vse of it, and *Heurnius* that he hath happily vsed it, prepared after his owne prescript, and with good successe. *Christophorus a Vegalib.* 3. cap. 41. is of the same opinion, that it may be lawfully giuen, and our countie Gentlewomen finde it by their common practise, that there is no such great danger in it. Dr. *Turner* speaking of this plant, in his Herball, telleth vs, that in his time it was an ordinary receipt among good wiues, to giue *Hellebor* in powder to iij^d weight, and he is not much against it. But they doe commonly exceed, for who so bold as blinde *Bayard*, and prescribe it by penny worths, and such irrational waies, as I haue heard my selfe market folkes aske for it in an Apothecaries shop: but with what successe God knowes, they smart often for their rash boldnesse and folly, breake a veine, make their eies ready to start out of their heads, or kill themselues. So that the fault is not in the Physicke, but in the rude and vndiscreet handling of it. He that will knowe therefore, when to vse, how to prepare it aright, and in what dose, let him reade *Heurnius lib. 2. prax. med.* *Brassivola de Catart.* *Codefridus Stegius* the Emperour *Rodolphus* Physitian c. 16. *Mathiolus in Dioscor.* and that excellent Commentary of *Baptista Codronchus*, which is *instar omnium de Helleb. alb.* where he shall finde great diversity of examples and Receipts.

Antimony or *Stibium*, which our Chymists so much magnifie, is either taken in substance or infusion, &c. and frequently prescribed in this disease. It helps all infirmities, saith *Mathiolus*, which proceed from black choller, falling sicknesse, and *Hypocondriacall* passions, and for farther prooofe of his assertion, he giues severall instances, of such as haue beene freed with it. One of *Andrew Gallus*, a Physitian of *Trent*, that after many other essayes, imputes the recovery of his health, next after God, to this remedy alone. Another of *George Handshius*, that in like sort, when other medicines failed, was by this restored to his former health, and which of his knowledg, others haue likewise tried, and by the helpe of this admirable medicine, beene recovered. A third of a Parish Priest at *Prage* in *Bohemia*, that was so farre gone with melancholy, that he doted, and speake he knewe not what, but after hee had taken 12 graines of *Stibium*, (as I my selfe saw, and can witnesse, for I was called to see this miraculous accident) hee was purged of a deale of blacke choler, like little gobbets of flesh, and all his excrements were as black blood (a medicine fitter for a Horse then a Man) yet it did him so much good, that the next day hee was perfectly cured. This very story of the *Bohemian* Priest, *Schenkinius* relates verbatim, *Exoter. experiment. ad Var. morb. cent. 6. obser. 6.* with great approbation of it. *Hercules de Saxonia* calls it a profitable medicine, if it be taken after meat to 6 or 8 graines, of such as are apt to vomit. *Rodericus a Fonseca* the Spaniard and late professor of *Padua* in *Italy*, extolls it to this disease, *Tom. 2. consul. 85.* so doth *Lod. Mercatus de Inter. morb. cur. lib. 1.*

cap. 17. with many others. *Iacobus Gervinus* a French Physitian on the other side, lib. 2. *de venenis confut.* explodes all this, and saith he tooke three graines only vpon *Mathiolus* and some others commendation, but it almost killed him, wherevpon he concludes, ^a *Antimony is rather a poyson then a medicine.* *Th. Erastus* concurreth with him in his opinion, and so doth *Ælian Montaltus* cap. 30. *de melan.* but what doe I talke? 'tis the subiect of whole bookes, I might cite a century of Authors *pro* and *con.* I will conclude with ^b *Zuinger*, *Antimony* is like *Scanderbegs* sword, which is either good or bad, strong or weake, as the party is that prescribes, or vseth it *an worthy medicine if it be rightly applied to a strong man, otherwise poyson.* For the preparing of it, looke in *Evanimi thesaurus*, *Quercetan*, *Oswaldus Crollius Basil.* *Chim. Ba.* *fil. Valentius*, &c.

^a *Antimonium venenum, non medicamentum,*

^b *Cratonis epist. sect. vel. ad Monavium epist. In veramq. partem dignissimum medicamentum, si recte veniatur, secus venenum*

Tobacco, divine, rare, superexcellent *Tobacco*, which goes farre beyond all their Panaceas, potable gold, & Philosophers stones, a soueraigne Remedy to all diseases. A good vomit, I confesse, a vertuous hearbe, if it be well qualified, opportunely taken, and medicinally vsed, but as it is commonly abused by most men, which take it as *Tinkers* doe ale, 'tis a plague, a mischief, a violent purger of goods, lands, health, hellish, diuillish and damned *Tobacco*, the ruine and ouerthrow of body and soule.

SIVE SECT. 2.

Simples purging melancholy downward.

Polypodie and *Epithyme*, are without all exceptions, gentle purgers of melancholy. *Dioscorides* will haue them void fleagme, but *Brasivola* out of his experience averreth, that they purge this humor, they are vsed in decoction, infusion, &c. simple mixt, &c. *Mirabolanes*, all five kinds, are happily prescribed against melancholy and quartan agues, *Brasivola* speakes out of a thousand experiences, hee gaue them in pills, decoction, &c. looke for peculiar Receipts in him.

^c *Meriores surgant utilissime dantur melancholicis & quartanis.*

^d *Millies horre vires expertus sum.*

^e *Sal nitrum sal ammoniacum, Draconii radix dictamnium.*

^f *Calet ordine secundo, siccato primo, adversus omnia vitia atrebilis valet, sanguinem mundat spiritus illustrat maxorem discutit herba mirifica.*

^g *cap. 4. lib. 2.*

Stoechas, *Fumitory*, *Dodder*, hearb *Mercury*, roots of *Capers*, *Genista* or broome, *Pennyriall* and halfe boyled *Cabbage*, I finde in this Catalogue of purgers of black choler, *Origan*, *Fetherfew*, *Ammoniacke* & *Salt*, *Salt-peter*. But these are very gentle, *alypus*, *dragon root*, *centaury*, *ditany*, *Colutea*, which *Fuchsius* cap. 168. & others take for *Sene*, but most distinguish. *Sene* is in the middle of violent and gentle purgers downward, hot in the second degree, dry in the first. *Brasivola* calls it ^f *a wonderfull hearb against melancholy, it scowres the blood, illightens the spirits, shakes off sorrow, a most profitable medicine*, as ^g *Dodoneus* tearmes it, invented by the *Arabians*, and not heard of before. It is taken divers waies in powder, infusion, but most commonly in the infusion, with ginger, or some cordiall flowers added to correct it. *Actuarius* commends it sod in broath, with an old cocke, or in whay, which is the common convayer of all such things as purge blacke choler, or steeped in wine, which *Heurnius* accompts sufficient, without any farther correction.

Aloes by most is said to purge chollet, but *Aurelianus* lib. 2. c. 6. *de morb. chron.* *Arculanus* cap. 6. in 9. *Rhasis*. *Iulius Alexandrinus*, consil. 185. *Scoltz.*

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h Recentes
negant ora ve-
narum refecere,
i An alio aper-
iat ora venarū
lib. 9. cont. 3.
k Vapores ab-
stergit à vitali-
bus partibus.
l Tract. 15. c. 6.
m Bonus Alexan-
der, tantam la-
pidē Armeni-
confidentiam
habuit, ut om-
nes melancholi-
cas passiones ab
eo curari posse
credideret, & ego
inde sepius
usus sum, & in
eius exhibitione
nunquam fiau-
datus fui.
n In Maurorum
medici hoc lapi-
de vterumq. pur-
gant melancholia.
o Quo ego sepe
felicititer usus
sum, & magno
cum auxilio.
p Si non hoc,
nihil restat nisi
Helleborus, &
lapis Armenus.
q Malta corpo-
ra vidi gravissi-
me hinc agitata,
& stomacho
multum obfuisse.
r Cum vidiſſet
ab eo curari ca-
pras furentes,
&c.
s Lib. 6. simpli-
med.

Crato consil. 189. Scolt. prescribe it to this disease, as good for the stomach, and to open the Hæmrods, out of Mesue, Rhasis, Serapio, Avicenna. Menardus ep. lib. 1. epist. 1. opposeth it, Aloes doth not open the veines, or moue the Hæmrods, which Leonhartus Fuchsius paradox. lib. 1. likewise affirms; but Brasivola and Dodonæus defend Mesue out of their experience, let Valeſius end the controverſie.

Lapis Armenus and Lazuli are much magnified by Alexander lib. 1. cap. 16. Avicenna, Aëtius, and Aëturius, if they bee well washed, that the water be no more coloured, fiftie times some say. That good Alexander (saith Guianerius) puts such confidence in this one medicine, that hee thought all melancholy passions might be cured by it, and I for my part, haue oftentimes happily used it, and was never deceaued in the operation of it. The like may bee said of Lapis Lazuli, though it be somewhat weaker then the other. Garcias ab Horto hist. lib. 1. cap. 65. relates, that the physicians of the Moores, familiarly prescribe it to all melancholy passions, and Matthiolus ep. lib. 3. brags of that happy successe, which he still had in the administration of it. Nicholas Meropſa puts it amongst the best remedies, sect. 1. cap. 12. in Antidotis, and if this will not serue (saith Rhasis) then there remaines nothing, but Lapis Armenus, and Hellebor it selfe. Valeſcus and Iason Pratenſis, much commend Pulvis Hali, which is made of it. Iames Damascen. 2. cap. 12. Hercules de Saxonia, &c. speaks well of it. Crato will not approue this, it, and both Hellebors, he saith are no better then poyson. Victor Trincavelius, lib. 2. cap. 14. found it in his experience to be very noysome, to trouble the stomacke, and hurt their bodies that take it overmuch.

Black Hellebor, that most renowned plant, and famous purger of melancholy, which all antiquity so much vsed and admired, was first found out by Melanpodius a shepheard, as Pliny records lib. 25. cap. 5. Who seeing it to purge his Goats when they raved, practised it vpon Elige and Calent, King Prætus daughters, that ruled in Arsadia, neere the fountaine Clitorius, and restored them to their former health. In Hippocrates time it was in onely request, insomuch that he writ a booke of it, a fragment of which remaines yet. Theophrastus, Galen, Pliny, Calius Aurelianus, as ancient as Galen lib. 1. cap. 6. Areteus lib. 1. cap. 5. Oribasius lib. 7. collect. a famous Greeke, Aëtius ser. 3. cap. 112. et 113. P. Aegineta Galens Ape, lib. 7. cap. 4. Aëturius, Trallianus lib. 5. cap. 15. Cornelius Celsus only remaining of the old Latines. lib. 3. cap. 23. extoll and admire this excellent plant, and it was generally so much esteemed of the ancients for this disease amongst the rest, that they sent all such as were crazed, or any way doted to the Anticyra, or to Phocis in Achaia to be purged, where this plant was in abundance to bee had. In Strabo's time it was an ordinary voyage, Naviget Anticyras; a common prouerbe amongst the Greekes and Latines, to bid a disard or a mad man goe take Hellebor; as in Lucian, Menippus to Tantalus, Tantale desipis, helleboro epoto tibi opus est, eoq. sane meraco, Thou art out of thy little wit O Tantalus, and must needs drinke Hellebor, and that without mixture. Aristophanes in vespis, drink Hellebor, &c. and Harpax in the Comœdian, told Simo and Ballio, two docting fellowes, that they had need to be purged with this plant. When that proud Menacrates & Zed, had writ an arrogant letter to Philip of Macedon, hee sent back no other answer but this, Consulo tibi ut ad Anticyram te conferas notin.

t Pseudo. vii.
q. scen. vii. helle-
boro hinc i omi-
nibus opus est.

noting thereby that he was crazed, atq^{ue} *elleboro indigere*, had much need of a good purge. *Lilius Geraldus* saith, that *Hercules* after all his mad pranks vpon his wife and children, was perfectly cured by a purge of *Hellebor*, which an *Anticyrian* administered vnto him, They that were found commonly tooke it to quicken their wits, (as *Ennius* of old, *Qui non nisi potus ad arma---profluit dicenda*, & as our Poets drinke sacke to improve their inventions (I finde it so registred by *Agellius lib. 17. cap. 15. Carneades* the *Aca-*
demicke when he was to write against *Zeno* the *Stoicke*, purged himselfe with *Hellebor* first, which *Petronius* puts vpon *Chrysippus*. In such esteeme it continued for many ages, till at length *Mesue* and some other *Arabians* began to reiect and reprehend it, vpon whose authority for many following lusters, it was much debased and quite out of request, held to be poyson and no medicine; and is still oppugned to this day by *Crato* and some *Iunior* physicians. Their reasons are, because *Aristotle l. 1. de plant. cap. 3.* said *Hellebor* and *Hellebor* were poyson, and *Alexander Aphrodisens* in the preface of his Problems, gaue out that (speaking of *Hellebor*) *Quailes fed on that which was poyson to men*, *Galen l. 6. Epid. com. 5. Tex. 35.* confirms as much, *Constantine* the Emperour in his *Geoponicks*, attributes no other vertue to it, then to kill mice and rats, flies and mouldwarpes, and so *Mizaldus. Nicander* of old, *Gervinus, Skenkius*, and some other *Neotericks* that haue written of poysons speake of *Hellebor* in a chiefe place. *Nicholas Leonicus* hath a story of *Solon* that besieging I know not what city, steeped *Hellebor* in a spring of water, which by pipes was conveyed into the middle of the towne, and so either poysoned, or else made them so feeble and weake by purging, that they were not able to beare armes. Notwithstanding all these cauils and objections, most of our late writers doe much approue of it. *Gariopontus lib. 1. cap. 13. Codronchus com. de helleb. Falopius lib. de med. purg. simpl. cap. 69. & consil. 15, Trincauelij, Montanus 239. Frisemelica consil. 14. Hercules de Saxonia*, so that it be opportunely giuen. *Iacobus de Dondis, Agg. Amatus Iust. cent. 66. Godef. Stegius cap. 13. Hollerius* and all our Herbalists subscribe. *Fernelius meth. med lib. 5. c. 16. confesseth it to be a terrible purge & hard to take, yet well giuen to strong mē, & such as haue able bodies. P. Forestus* and *Capiuaccius* forbid it to be taken in substance, but allow it in decoction or infusion, both which waies *P. Monavius* approues aboue all others, *Epist. 231. Scoltzij, Iacchinus in 9. Rhafis*, commends a receipt of his owne preparing, *Penottus* another of his Chhimically prepared, *Evonimus* another. *Hil-desheim spicel. 2. de mel.* hath many examples how it should be vsed, with diuersity of receipts. *Heurnius lib. 7. prax. med. cap. 14. calls it an innocent medicine how soeuer, if it be well prepared.* The root of it is onely in vse, which may be kept many yeares, and by some giuen in substance, as by *Falopius & Brasivola* amongst the rest, who e brags that he was the first that restored it againe to his vse, & tels a story how he cured one *Melatasta* a mad man, that was thought to be possessed, in the Duke of *Ferrara's* court with one purge of blacke *Hellebor* in substance: the receipt is there to bee seen, his excrements were like inke, f he perfectly healed at once. *Vidus Viduus* a Dutch Physician, will not admit of it in substance, to whom most subscribe, but as before in the decoction, infusion, or which is all in all, in the Extract, which hee preferres before the rest, and calls *suaue medicamentum*, a sweet medi-

† Hor.
 u In Satyr.
 x Crato consil.
 16. lib. 2. Epsi
 mul i magni vi-
 ri probent, in
 bonam partem
 accipiant medi-
 ci si non p. obem.
 y P'sciantur ve-
 ra ro cotraices
 quod hominibus
 toxicum est.
 z Lio. 23 cap. 7.
 12. 14.
 a De var. hist.
 b Corpus inco-
 lum redit. &
 iuuenile est. it.
 c Veteres non
 sine causa vsi
 sunt: Difficilis
 ex Helleboro
 purgatio, & tr-
 voris plena, sed
 robustis datur
 iamen, &c.
 d Innocens me-
 dicamentum,
 modo rite pre-
 par.
 e Absit inflan-
 tia, ego prima
 prabere capi,
 &c.
 f In Catart. Ex
 una sola evacu-
 atione furor ces-
 savit & quietus
 inde vixit, Tale
 exemplum apud
 Skenkium & a-
 pud Scolerium
 epist. 231. P. Mo-
 navius se solidius
 curasse iactat
 hoc epoto tribus
 aut quatuor vs-
 cib.

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gVltimum re-
fugium, extremū
medicamentum,
quod cetera om-
nia claudit, que-
cumq; ceteris la-
xatius pelli non
possunt ad hunc
pertinent, si non
huic, multitudine
h Testari possum
me sexcentis ho-
minibus Helle-
borum nigrum
exhibuisse, nullo
periculo incom-
modo, &c.

cine, an easy, that may be securely giuen to women, children, and weaklings. *Baracellus hortogeniali*, tearmes it *maxima præstantia medicamentum*, a medicine of great worth and note. *Quercetan* in his *Spagir. Phar.* and many other tell wonders of the Extract, *Paracelsus* about all the rest is the greatest admirer of this plant; and especially the extract, he calls it *Theriacum, terrestre Balsamum*, another Treacle, a terrestriall Bawme, *instar omnium*, all in all, the sole and last refuge to cure this malady, the gout, *Epilepsie, Leprosie, &c.* If this will not helpe, no Physicke in the world can but minerall, it is the vpsshot of all. *Matthiolus* laughes at those that except against it, and though some abhorre it out of the authority of *Mesue*, and dare not adventure to prescribe it, yet I (saith he) haue happily vsed it six hundred times without offence, and communicated it to diuers worthy Physitians, who haue giuen me great thankses for it. Looke for receipts, dose, preparation, and other cautions concerning this simple in him, *Brasivola, Baracellus, Codronchus*, and the rest.

SUBSECT. 3.

Compound Purgers.



Compound medicines which purge melancholy, are either taken in the superior or inferior parts: superior at mouth or nostrills. At the mouth swallowed or not swallowed: If swallowed liquid or solid: liquid as compound wine of Hellebor, Scilla or Sea-onyon,

i Pharmacop.
Optimum est ad
maniam & om-
nes melancholi-
cos affectus, cum
intra assumptū,
cum extra, secus
capiti cum linte-
olis in eo m- de-
factis tepide ad-
motum.
h Epist. Math.
lib. 2. Tales Sy-
rupi necessissimi
& omnibus mo-
dis extirpandi.

Sena, Vinum Scilliticum, Helleboratum, which *Quercetan* so much applauds, for melancholy and madnesse, either inwardly taken, or outwardly applied to the head, with little peeces of linnen dipped warme in it. *Oximel Scilliticum, Syrupus Helleboratus maior* and *minor* in *Quercetan*, and *Syrupus Geniste* for Hypochondriacall melancholy in the same Author, compound Syrrupe of Succory, of Fumitory, Polypodie, &c. *Heurnius* his purging cockbroth. Some except against these Syrrups, as appears by *Valerius Leonorus* his Epistle to *Matthiolus*, as most pernicious and that out of Hippocrates, *cocta movere, & medicari non cruda*, no raw things to be vsed in Physick; but this in the following Epistle is exploded and soundly confuted by *Matthiolus*, many Iulips, potions, Receipts, are composed of these, as you shall find, in *Hildesheim spicel. 2. Heurnius lib. 2. cap. 14. George Skenkius Ital. med. prax. &c.*

Solid purgers are confections, electuaries, pills by themselves or compound with others, as *de lapide Lazulo, Armeno, Pil. Inde*, of Fumitory, &c. Confection of *Hamech*, which though most approue, *Soenalnder sec. 5. consil. 22.* bitterly inueighes against, so doth *Randoletius Pharmacop. officina, Ferne- lius* and others; *Diascena, Diapolypodium, Diacasia, Diacatholicon, Weckers, Electuarie de Epithymo, Ptolomies Hierologadium*, of which diuerse receipts are daily made.

Aetius 22. 33. commendes *Hieram Russi. Trincavelius consil. 12. lib. 1.* approues of *Hiera*, non, inquit, inuenio melius medicamentum, I finde no better medicine, he saith. *Heurnius* adds *pil. Aggregat. pills de Epithymo. pil. Ind. Mesue*, describe in the *Florentine Annotary, Pelula sine quibus esse no-*

lo, *Pilula Cochiae cum Helleboro, Pil. Arabicae, Fætidæ, de quinq. generibus mirabolanorum, &c.* More proper to melancholy: not excluding in the meane time, Turbeth, Manna, Rubarb, Agarick, Elefcophe, &c. which are not fo proper to this humour. For as *Montanus* holds *cap. 30.* and *Montanus, chole- lera etiam purganda, quod airæ sit pabulum*, choler is to be purged becaufe it feeds the other: and fo me are of an opinion, as *Erafiftratus* and *Afclepiades* maintained of old, againft whom *Galen* difputes, *1 that no phyficke doth purge one humour alone, but all alike or what is next.* Moft therefore in their receipts and magiftrals which are coyned here, make a mixture of feverall fimples and compounds, to purge all humours in generall as well as this. Some rather vfe potions then pills to purge this humour, becaufe that as *Heurnius* and *Crato* obferue, *hic succus à fcco remedio agrè trahitur*, this iuyce is not fo eafily drawne by dry remedies, and as *Montanus* advifeth *25. conf.* *All drying medicines are to be repelled, as Aloe, Hiera,* and all pills whatfoever, becaufe the difeafe is dry of it felfe.

I might here infert many receipts of prefcribed potions, boles, &c. The dofes of thefe, but that they are common in every good Phyfitian, and that I am loath to incur the cenfure of *Foreftus lib. 3. cap. 6. de urinis*, *2* againft thefe that divulge and publifh medicines in their mother tongue, and leaft I fhould giue occafion thereby to fome ignorant Reader to praife on himfelfe, without the confent of a good Phyfitian.

Such as are not fwallowed, but only kept in the mouth, are Gargarifmes vfed commonly after a purge, when the body is foluble and loofe. Or Apophlegmatifmes, Maficatories, to be held and chewed in the mouth, which are gentle, as Hyfope, Origan, Pennyriall, Thyme, Mustard, ftrong as Pellitory, Pepper, Ginger, &c.

Such as are taken into the noftrils, *Errhina* are liquid or drie, iuyce of Pimpernell, Onions, &c. Caftor, Pepper, white Hellebor, &c. To thefe you may adde odors, perfumes, and fuffumigations, &c.

Taken into the inferiour parts are Clyfters ftrong or weake, Suppofitories of Caftilian fope, hony boiled to a confiftence, or ftronger of Scammony, Hellebor, &c.

Thefe are all vfed, and prefcribed to this malaly vpon feuerall occafions, as fhall be fhewed in his place.

M E M B. 3.

Chirurgicall remedies:

IN letting of blood three maine circumftances are to be confidered, *Who, how much, when.* That is, that it be done to fuch a one as may endure it, or to whom it may belong, that he be of a competent age, not too young nor too old, overweake, fat, or leane, fore laboured, but to fuch as haue need, are full of bad blood, noxious humours, and may be eafed by it.

The quantity depends vpon the parties habite of body, as he is ftrong or weake, full or empty, may fpare more or leffe.

In the morning is the fitteft time, fome doubt whether it bee beft fasting,

*IPurgantia
fiebant me-
menta, non vni-
humorem attra-
here, sed quem-
cumq. attrigunt
in suam natu-
ram convertere.
m Religantur
omnes exsiccan-
tes medicine, ut
Aloe, Hiera, pi-
lule quæcumq.*

*2 Contra eos qui
lingua vulgari
& vernacula
remedia & me-
dicamenta præ-
feribunt, & qui-
busvis commu-
nia faciunt.*

*o Quis, quan-
tum, quando*

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or full, whether the Moones motion or aspect of planets be to bee obserued, some affirme, some deny, some grant in acute, but not in Chronicke diseases, whether before or after physicke. 'Tis *Heurnius* Aphorisme, à *Phlebotomia* *auspicandum esse curationem, non à pharmacia*, you must begin with blood-letting and not physicke; some except this peculiar malady. But what doe I? *Horatius Augenius*, a phyitian of *Padua*, hath lately writ 17 bookes of this subiect, *Iobertus*, &c.

¶ *Fernelius lib.*
2. cap. 19.

Particular kinde of blood-letting in vse 9 are three, first is that opening a Veine in the arme with a sharpe knife, or in the head, knees, or any other parts as shall be thought fit.

Cupping-glases with or without scarification, *ocysimè compescunt*, saith *Fernelius*, they worke presently, and are applyed to severall parts, to divert humours, aches, winde, &c.

Horse-leeches, are much vsed in melancholy, applyed especially to the *Hæmrods*. *Horatius Augenius lib. 10. cap. 10. Platerus de mentis alienat. cap. 3. Altomarus, Piso*, and many others, preferre them before any evacuations in this kinde.

¶ *Reneus lib.*
5. cap. 21. de his
Mercurialis lib.
3. de composit.
med. cap. 24.
Heurnius lib. 1.
prax. med. wic-
ket, &c.

¶ *Cauteries* or searing with hot yrons, combustions, boarings, launcings, which because they are terrible, *Dropax & Synapismus* are invented, by plasters to raise blisters, and eating medicines of pitch, mustardseed and the like. *Issues* still to be kept open, made as the former, and applied in and to severall parts, haue their vse here on diuerse occasions, as shall be shewed.

SECT. 5.

MEMB. I. SVSECT. I.

Particular cure of the three severall kindes, of head Melancholy.



THE generall cures thus briefly examined and discussed, it remaines now, to apply these medicines to the three particular species or kindes, that according to the severall parts affected, each man may tell in some sort how to helpe or ease himselfe. I will treat of head melancholy first, in which, as in all other good cures we must beginne with Diet, as a matter of most moment, able oftentimes of it selfe to worke this effect. I haue read, saith *Laurentius cap. 8 de Melanch.* that in old diseases which haue gotten the vpper hand or an habbit, the manner of liuing is to more purpose, then whatsoeuer can be drawne out of the most pretious boxes of the Apothecaries. This diet, as I haue said is not only in choice of meat and drinke, but of all those other non-naturall things. Let ayre bee cleare and moist most part. Diet moistning, of good iuyce, easie of digestion, and not windie, drinke cleare, and well brewed, not too strong nor too small. *Make a melancholy man fat*, as *Rhasis* saith, & thou hast finished the cure. Exercise not too remisse, nor too violent. Sleepe a little more then ordinary. Excrements daily to be avoided by art or nature, & which *Fernelius* enioynes his patient *consil. 44.* about the rest to avoid all passions

¶ *Cont lib. 1. cap.*
9. *selline ad im-*
piuationem,
& cum im-
quantur, remo-
vetur malum.
t Beneficium
ventru.

passions and perturbations of the minde. Let him not be alone or idle, (in any kinde of melancholy) but still accompanied with such friends and familiars he most affects, neatly dressed, washed and combed, according to his ability at least, in cleane sweet linnen, spruce, handsome, decent, and good apparell, for nothing sooner deiects a man then want, Iqualor and nastinesse, foule, or old cloathes out of fashion. Concerning the medicinall part, hee that will satisfie himselfe at large (in this precedent of diet) and seee all at once; the whole cure and manner of it in euery distinct species; let him consult with *Gordonius, Valescus*, with *Prosper Calenius lib. de atra bile ad Card. Casum, Laurentius cap. 8. & 9. de mela. Aelian Momaltus de mel. cap. 26. 27. 28. 29. 30. Donat. ab Altomari cap. 7. artis med. Hercules de Saxonia in Panth. cap. 7. & Tract. eius peculiar. de melan. per Bolzetam edit. Venetijs 1620. cap. 17. 18. 19. Sananarola Rub. 82. Tract. 8. cap. 1. Skenkius in prax. curat. Ital. med. Heurnius cap. 12. de morb. Victorius Faventinus pract. Magn. & Empir. Hildesheim Spiuel. 2. de man. & mel. Fel. Platter, Stokerus, Bruel. P. Bayerus, Forestus, Fuchsius, Capiuaccius, Rondoletius, Iason Prutenis, Salust. Saluian. de re med. l. 2. c. 1. Iacchinus in 9. Rhasis, Lod. Mercatus de Inter: morb. cur. lib. 1. cap. 17. Alexan. Messaria, pract. med. lib. 1. cap. 21. de mel: Pifo, Hollerius, &c That haue culled out of those old Greekes, Arabians, and Latines, what-foeuer is obseruable or fit to be vsed. Or let him read those counsellis and consultations of *Hugo Senensis consil. 13. & 14. Renerus Solinander cons. 6. sec. 1. & consil. 3. sec. 3. Crato consil. 16. l. 1. Montanus 20. 22. 229. and his following counsellis, Lelius à Fonte Egubinus consult. 44. 69. 77. 125. 129. 142 Fernelius consil. 44. 45. 46. Iul: Caesar Claudinus, Mercurialis, Frambesarius, Sennertus, &c. Wherein he shall finde particular receipts, the whole method, preparatiues, purgers, correcters, auerters, cordialls in great variety and abundance. Out of which, because every man cannot attend to read or peruse them, I will collect for the benefit of the reader, some few more notable medicines.**

S V E R S E C T. 2.

Blood-letting.



Phlebotomy is promiscuously vsed before and after physick, commonly before, and vpon occasion is often reiterated, if there bee any need at least of it. For *Galen*, and many others make a doubt of bleeding at all in this kind of head-melancholy. If the malady, saith *Pifo cap. 23. & Altomarus cap. 7. Fuchsius cap. 33.* shall proceed primarily from the mis-affected braine, the patient in such case shall not need at all to bleed, except the blood otherwise abound, the veines be full, inflamed blood, and the party ready to runne mad. In immateriall melancholy, which especially comes from a cold distemperature of spirits, *Hercules de Saxonia cap. 17.* will not admit of Phlebotomy, *Laurentius cap. 9.* approoues it out of the authority of the Arabians, but as *Mesue, Rhasis, Alexander*, appoint, & especially in the head, to open the veines of the fore-head, nose and eares is good. They commonly set cupping-glasses on the parties shoulders, having first scarified the place, they apply horse-leeches on the head, and in all melancholy

u Si ex primario cerebri affectu melancholici euaserint sanguinis detractio. one nō indigent, nisi ob alias causas (sanguis mitatur, si multus in vasis, &c. frustra enim frigitur corpus &c. x Competit in phlebotomia frontis.

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choly diseases, whether essentiall or accidentall they cause the Hæmorrhoids to be opened, hauing the eleuenth Aphorisme of the 6 booke of Hippocrates, for their ground and warrant, which saith, *that in melancholy and mad men, the varicous tumor or hemorrhoides appearing doth heale the same.* *Valescus* prescribes blood-letting in all three kindes, whom *Salust. Sal-ian* followes, *If the blood abound, which is discerned by the fulnesse of the veines, his precedent diet, the parties laughter, age, &c. beginne with the median or middle veine of the arme: if the blood be ruddy and cleare stop it, but if blacke in the spring time, or a good season, or thicke, let it runne, according to the parties strength, and some eight or twelue daies after, open the head veine, and the veines in the forehead, or provoke it out of the nostrills, or cupping glasses, &c.* *Trallianus* allowes of this. *2* If there haue beene any suppression or stopping of blood at nose, or hæmorrhoids, or womens moneths, then to open a veine in the head or about the ankles. Yet he doth hardly approue of this course, if melancholy be sited in the head alone, or in any other dotage, *except it primarily proceed from blood, or that the malady bee increased by it, for blood-letting refrigerates and dries vp, except the body be very full of blood, and a kinde of ruddinesse in the face.* Therefore I conclude with *Areteus*, *before you let blood, deliberate of it: and well consider all circumstances belonging to it.*

y Si sanguis abundet quod scitur ex venarum repletionis viciis ratione prece: dente, nisi ægri acate & aliis. Tundatur mediana & si sanguis appareat clavus & ruber supprimatur, aut si vere si niger aut crassius permiscetur fluore pro viribus ægri, dein post 8 vel 12. diu. aperitur cephalica partis magis affecta & vena frontis aut anguis, prouocetur scilicet per nares, &c. 2 Si quibus consuevit sæpe suppressæ sunt menses, &c. talo secare oportet aut vena frontis si sanguis proceat cerebro a Nisi artum ducat à sanguine, ne morbus inde augeatur: phlebotomia refrigerat & exiccet, nisi corpus sit valde sanguineum, rubicundum. b Cum sanguinem detrabere oportet, deliberatione inuiget. *Areteus, lib. 7. c. 5.*

S V E S E C T. 3.

Preparatiues and purgers.



After blood-letting we must proceed to other medicines, first prepare and then purge, *Angea stabulum* purge, make the body cleane before wee can hope to doe any good. *Gualter Brueel* would haue a practitioner beginne first with a Clyster of this, which hee prescribes before blood-letting: the common sort as *Mercurialis, Montaltus cap: 30. &c.* proceed from lenitiues to preparatiues and so purgers. Lenitiues are well knowne, *Electuarium lenitivum, Diaphenicum, Diacatholicon, &c.* Preparatiues are vsually Syrups of Borage, Buglosse, Apples, Fumitory, Thyme and Epithime, with double as much of the same decoction or distilled water, or of the waters of Buglosse, Bawme, Hoppes, Endiue, Scolopendry, Fumitory, &c. or these sod in whay, which must be reiterated and vsed for many dayes together. Purges come last, which must not be vsed at all, if the malady may be otherwise helped, because they weaken nature and dry so much, and in giuing of them, *we must begin with the gentlest first.* Some forbid all hot medicines as *Alexander and Sal-ianus, &c.* *Ne infaniores inde fiant,* Hot medicines increase the disease *by drying too much.* Purge downward rather then vpward, vse potions rather then pills, and when you beginne Physicke, perseuere and continue in a course, for as one obserues, *monere & non educere in omnibus malum est;* To stirre vp the humour (as one purge commonly doth) and not to prosecute, doth more harme then good. They must continue in a course of Physicke, yet

c Alenioribus auficandum. (Valescus, Piso, Brueel), variisq; medicamentis purgantibus vtendum, ni sit opus. d Quia corpus exiccant, morbi augent.

yet not so that they tire and oppress nature, *danda quies nature*, they must now and then remit, and let nature haue some rest. The most gentle purges to begin with, are ^f *Sena, Cassia, Epythime, Myrabolanes, Catholicon*: If these prevaile not, we may proceed to stronger as the confection of *Hamech, Pil. Inda, Fumitorie, de Assaieret, of Lapis Armenus and Lazuli, Diasena*. Or if pills be too dry; ^g some prescribe both *Hellebors* in the last place, amongst the rest *Areteus*, ^h because this disease will resist a gentle medicine. *Laurentius* and *Hercules de Saxonia* would haue *Antimony* tryed last, ⁱ if the party bee strong, and it warily giuen. ^j *Trincavelius* preferres *Hierologodium*, to whom *Francis Alexander* in his *Apol. rad. 5.* subscribes, a very good medicine they account it. But *Crato* in a counsell of his, for the Duke of *Bavaria's* Chancellour wholly reiects it.

I finde a vast *Chaos* of medicines, a confusion of receipts and magistrals, amongst writers, appropriated to this disease, some of the chiefest I will rehearse. ^k To be Sea-sicke first is very good at seasonable times. *Helleboris. mus Matthioli*, with which hee vaunts and boasts he did so many severall cures, ^l I neuer gaue it (saith he) but after once or twice, by the helpe of God they were happily cured, The manner of making of it he sets downe at large in his third booke of *Epist. to George Hankshius* a Physitian. *Gualter Bruel* and *Heurnius*, make mention of it with great approbation, so doth *Skenkius* in his memorable cures, and experimentall medicines, *cent. 6. obser. 37.* That famous *Helleborisme* of *Montanus*, which he so often repeats in his consultations and counsells, as *28. pro melan. sacerdote, & consil. 148. pro Hypochondriaco, and cracks*, ^m to be a most soueraigne remedy for all melancholy persons, which he hath often giuen without offence, and found by long experience and observation to be such.

Quercetan preferres a Syrupe of *Hellebor* in his *Spagiriæ Pharmac.* and *Hellebors Extract cap. 5.* of his invention likewise (a most safe medicine, ⁿ & not vnfit to be giuen children) before all remedies whatsoever.

Paracelsus in his booke of blacke *Hellebor*, admittes this medicine but as it is prepared by him. ^o It is most certaine (saith he) that the vertue of this herbe is great, and admirable in effect, and little differing from Balme it selfe, and he that knowes well how to make vse of it, hath more Art then all their bookes containe, or all the Doctors in Germany can shew.

Ælianus Montaltus in his exquisite worke *de morb. capitis cap. 31. de mel.* sets a speciall receipt of *Hellebor* of his owne, which in his practise he fortunately vsed, because it is but short I will set it downe.

R Syrupe de pomis ʒ ij, aqua borag. ʒ iiij,

Ellebori nigri per noctem infusi in ligaturâ

6. vel 8. gr. manè factâ collaturâ exhibe.

Other receipts of the same to this purpose you shall finde in him. *Valescius* admires *pulus Hali*, and *Iason Pratenfis* after him: the confection of which, our new *London Pharmacopœa* hath lately reuiued. Put case (saith he) all other medicines faile, by the helpe of God this alone shall doe it, and 'tis a crowned medicine which must be kept in secret.

^e Guimerius
Tract. 15. cap. 6.
^f Pil.
^g Rhass. sepe
valent ex Hel-
leboro.
^h Lib. 7. Exigu-
us medicamen-
tarius non ob-
sequitur.
ⁱ Modo caute
datur & robu-
ris.

^k Infl. 10. Lib. 1.
^l Plinius l. 31.
cap. 6. Nanga-
tiones ob vom-
itum pro sine
plurimum morbi
capitis, & omni-
bus ob que Hel-
leborum bibitur.
Idem Dioscori-
des lib. 5. cap. 13.
dracena tertio
imprimis.

^m Nunquam de-
dimus, quia ex
vna aut altera
assumptione,
Deo iuvante,
suerunt ad salu-
tem restituti.
ⁿ Lib. 2. Inter
composita pur-
gantia melan-
cholicam.

^o Longa experi-
mento a se ob-
seruatum esse,
melancholicos si-
ne offensa egre-
gie curandos va-
lere.

^p Idem respon-
sione ad Amber-
tum, veratrum
nigrum, alias ri-
midum & peri-
culosum, vini
spiritum et
oleo commodum
sic vsui redditur
vs etiam pueris
tuto administra-
ri possit.

^q Certum est
huius herbe
virtutem maxi-

nam & mirabilem esse, parit̃q; distare a balsa mo. Et qui norit eo velle vti, plus habet artis quam tota tribuentium cohors aut omnes
Doctores in Germania. P Quo feliciter vsus sum. Et hoc posito quod alia medicine non vellent, ista tunc Dei. Misericordia valebit, &
est medicamentum nata, que secretissime teneatur.

R Epithymi ꝛ B. lapidis Lazuli, agarici ana ꝛ ij,
Scammony, ꝛ j, Chariophyllorum numero 20 pulverisentur
omnia, & ipsius pulveris scrup. 4. singulis septimanis assumat.

To these I may adde *Arnoldi vinum Buglossatum*, or Borrage wine before mentioned, which ^f *Mizaldus* calles *vinum mirabile*, a wonderfull wine, and *Stockerus* vouchsafes to repeate *verbatim* amongst other receipts. *Rubeus* his compound water out of *Savonarola*; *Pinetus* his Balme; *Cardans Pulvis Hyacinthi*, with which in his booke *de curis admirandis*, he boastes that hee had cured many melancholy persons in eight dayes, which ^u *Sckenkius* puts amongst his obseruable medicines: *Altomarus* his Syrupe, with which ^x he calls God so solemnely to witnesse, hee hath in his kinde done many excellent cures, and which *Sckenkius* cent. 7. med. observ. 80. mentioneth, *Daniel Sennertus* lib. 1. part. 2. cap. 12. so much commends: *Rulandus* admirable water for melancholy, which cent. 2. cap. 96. he names *Spiritus vite aureum*, *Panaceam*, what not, and his absolute medicine of 50 Egges, curat. empir. cent. 1. cur. 5. to be taken three in a morning, with a powder of his ^y *Faventinus* *prac. Emper.* doubles this number of Egges, and will haue 101, to be taken by three and three in like sort, which *Salust Salvia* approves *de re med. lib. 2. cap. 1.* with some of the same powder, till all be spent, a most excellent remedy for all melancholy and madmen.

R Epithymi, thymi ana drachmas duas, sacchari albi unciam unam, croci grana tria, Cinamomi drachmam unam, misce fiat pulvis.

All these yet are nothing to those ^z Chymicall preparatiues of *Aqua Chalidonia*, quintessence of Hellebor, salts, extraicts, distillations, oiles, *Aurum potabile*, &c. Dr *Anthony* in his booke *de auro potab. edit. 1600.* is all in all for it. ^a And though all the schoole of Galenists, with a wicked and unthankfull pride and scorne, detest it in their practise, yet in more grievous diseases, when their vegetals will doe no good, they are compelled to seeke the helpe of minerals, though they use them rashly, unprofitably, slackly, and to no purpose. *Rhenanus*, a Dutch Chimist in his booke *de Sale è pateo emergente*, takes vp on him to Apologize for *Anthony*, and sets light by all that speakes against him. But what doe I meddle with this great Controversie, which is the subject of many Volumes? Let *Paracelsus*, *Quercetan*, *Crollius*, and the brethren of the *Rosy grosse* defend themselves as they may. *Crato*, *Erastus*, and the Galenists oppugne. *Paracelsus*, he brags on the other side, hee did more famous cures by this meanes, then all the Galenists in Europe, and calles himselfe a Monarch; *Galen*, *Hipocrates*, infants, illiterate &c. As *Thessalus* of old railled against those auncient *Asclepiadean* writers, he condemnes others, insults, triumphs, overcomes all antiquity (saith *Galen* as if he speake to him) declares himselfe a conqueror, and crownes his owne doings. ^b One drop of their Chymicall preparatiues, shall doe more good, then all their fulsome potions. *Erastus*, and the rest of the Galenists, vilifie them on the other, as Hereticks in Physicke, ^c *Paracelsus* did that in Physicke, which *Luther* in Divinity. ^d A drunken roague he was, a base fellow, a Magitian, he had the diuell for his ma-

[Lib. de artific. med.

1 Sect. 3. Optimum remedium

aqua composita

Savonarola.

u Sckenkius ob-

serv. 31.

x Donatus ab

Altoma i cap. 7.

Testor Deum,

me multos me-

lancholios,

huius solius (y-

rupi) usus curasse

facta prius pur-

gatione.

y Centum ova

& unum, quo-

libet mane su-

mant ova for-

bita, cum se-

quenti pulvere

supra ovum as-

persa, & conti-

nent quousq; as-

sumserint centum

& unum, mania

cis & melanchol-

icos utilissimum

remedium,

z Quercetan

cap. 4. Plar.

Oswaldus Crol-

lius.

a Cap. 1. Licet.

tota Galenista-

rum schola, mi-

acralia non sine

impio & ingra-

to fastu à sua

practica dese-

stentur, tamen

in gravioribus

morbis omni ve-

getabilium dere-

lictis (subsidio, ad

mineralia con-

fugunt, licet ca-

temere ignavi-

ter, & inutiliter

usurpent. Ad

finem libri,

i Petros mae-

teatilis incesit,

viciis, & con-

tra omnem antiquitatem coronatur ipse, a se victor declaratur.

Gal. lib. 1. meth. c. 3.

b Codronchus de sale abstinuit.

c Idem Paracelsus in

medicina, quod Lutherus in Theologia.

d Disput. in eum. de parte. 1. Magus ebrius, illiteratus, demonem preceptorum habuit, demones familiares, &c.

Gal. lib. 1. meth. c. 3. b Codronchus de sale abstinuit. c Idem Paracelsus in

medicina, quod Lutherus in Theologia. d Disput. in eum. de parte. 1. Magus ebrius, illiteratus, demonem preceptorum habuit, demones

ster, diuels his familiar companions, and what he did, was done by the helpe of the diuell. Thus they contend and raile, and every Marte write bookes *Pro* and *Con*, & *adhuc sub iudice lis est*, let them agree as they will, I proceed.

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SUBSECT. 3.

Averters.



Venters and purgers must goe together, as tending all to the same purpose, to diuert this rebellious humour, and turne it another way. In this range, Clysters and suppositories chalenge a chiefe place, to draw this humour from the braine and heart, to the more ignoble parts. Some would haue them still vsed a few dayes betweene, and those to be made with the boyled seeds of Annis, Fennell, and bastard Saffron, Hoppes, Thyme, Epithymie, Mallows, Fumitory, Buglosse, Polypody, Sene, Diasene, Hamech, Cassia, Diacatholicon, Hierologodium, oyle of Violets, sweet almonds &c. For without question, a Clister opportunely vsed, cannot choose in this, as most other maladies, but to doe very much good, *Clisteres nutriunt*, sometimes Clysters nourish, as they may be prepared, as I was informed not long since by a learned lecture of our naturall Philosophy & Reader, which he handled by way of discourse, out of some other noted Physitians. Such things as provoke vrine most commend, but not sweat. *Trincavelius consil. 16. cap. 1.* in head melancholy forbids it. *P. Byarus* and others approue frictions of the outward parts, and to bathe them with warme water. In steed of ordinary frictions, *Cardan* prescribes rubbing with nettles till they blister the skinne, which likewise *Basardus Vi-*

† *Massei. D.*
Lapworth.
† *Ant. Philo.*
cap de melan.
frictio vertice,
&c.
g *Aqua fortis-*
sima, purgans os
nares quam non
vult auro ven-
dere.
h *Mercurialis*
consil. 6. & 30.
hemorroidum
& mensium pro-
vocatio inuat,
modo ex eorum
suppressione or-
tum habuerit.
i *Laurentius*,
Bruei, &c.
k *P. Bayerus lib.*
2. cap 13. nari-
bus &c.
l *Cucurbitule*
seca, & fonta-
nelle crure fini-
stro-
m *Hildisheim*
spicel 2. Vapores
a cerebro tra-
bendi sunt fri-
ctionibus uni-
uersis cucurbitu-
lis siccis, lumeria
ac dorso affixis.
circa pedes &
crura.
n *Fontaneliam*
aperi iuxta occi-
pitiū, aut bra-
chium.
o *Baleni*, ligatu-

fontinus, so much magnifies. Sneefings, masticatories, and nasals are generally receiued, *Montaltus cap. 34. Hildesheim spicel. 2. fol. 136. and 138.* giue seuerall receipts of all three. *Hercules de Saxoniâ* relates of an Empiricke in *Venice* that had a strong wa-
ter to purge by the mouth and nostrils, which he still vsed in head melancholy, and would sell for no gold.

To open months & Hemrods is very good Physicke. If they haue beene formerly stopped. *Fauentinus* would haue them opened with horse-leaches, so would *Hercules de Sax. Iulius Alexandrinus consil. 185. Scotl. 2. g.* thinks aloes fitter, i most approue horse-leaches in this case, to bee applied to the fore-head, k nostrils, and other places.

Montaltus cap. 29. out of *Alexander* and others, prescribes l cupping-glasses, and issues in the left thigh, *Areteus lib. 7. cap. 5. m Paulus Regolinus, Sylvius*, will haue them without scarification, applied to the shoulders & backe, thighs and feet. n *Montaltus cap. 34.* bids open an issue in the arme, or hinder part of the head. o *Piso* inioynes ligatures, frictions, suppositories, and cupping-glasses, still without scarification, and the rest.

Cauteries and hot irons are to be vsed p in the suture of the Crowne, and the seared or ulcerated place, suffered to runne a good while. 'Tis not amisse to bore the skulle with an instrument, to let out the fuliginous vapors. *Salust. res. frictions, &c.* p Cauterium fiat sutura coronali, diu fluere permittantur loca ulcerosa. Trepano etiam cranii densitas imminui pote-
rit, ut vaporibus fuliginosis exitus pateat.

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q Quoniam dis-
ficulter cedit
his medicamen-
tis, ideo fac in
vertice cauteri-
um, aut crure si-
nistro infra ge-
nu.

r Fiant duo aut
tria cauteria,
cum ossis perfor-
atione.

¶ Vidi Romæ
melancholicum
qui adhibitis
multis remediis,
sanari non pote-
rat, sed cum
cranium gladio
fractum esset,
optime sanatus
est.

r Et alterum
vidi melanco-
licum, qui ex al-
to cadens, non
sine astantium
admiratione, li-
beratus est.

u Radatur capus
& fiat cauteri-
um in capite,
proculdubio ista faciunt ad fumorum exhalationem, vidi melancholicum à fortuna gladio vulneratum, & cranium fractum, quam diu vul-
nus apertum, curatus optime, ac cum vulnus sanatum, reuersa est mania. x Vsq; ad duram matrem trepanari feci, & per mensam aper-
se sciss.

Saluianus de re med. lib. 2. cap. 1. q Because this humor hardly yeelds to other Physicke, would haue the leg cauterised, or the left leg below the knee, and the head bored in two or three places, for that it much auailles to the exhalation of the vapours, I saw (saith he) a melancholy man at Rome, that by no remedies could be healed, but when by chance he was wounded in the head, and the scull broken he was excellently cured. Another to the admiration of the beholders, breaking his head with a fall from on high, was instantly recovered of his dotage. Gordonius cap. 13. part. 2. would haue these cauteries tried last, when no other Physicke will serue. The head to be shaued and bored to let out fumes, which without doubt will doe much good. I saw a melancholy man wounded in the head with a sword, his braine pan broken, so long as the wound was open he was well, but when his wound was healed, his dotage returned againe. But Alexander Messaria a professor in Padua lib. 1. Pratt. med. cap. 21. de melanc. will allow no cauteries at all, 'tis too stiffe an humor and to thinke as he holdes, to be so evaporated.

Guianerius cap. 8. Traët. 15. cured a noble man in Savoy, by boring alone, leaving the hole open a month together, by meanes of which after two yeares melancholy and madnesse, he was deliuered. All approue of this remedy in the fute of the crowne, but Arculanus would haue the Cauterie to be made with gold. In many other parts, these cauteries are prescribed for melancholy men, as in the thighe, (Mercurialis consil. 86.) armes, legges. Idem consil. 6, & 19. & 25. Montanus 86. Rodericus à Fonseca Tom. 2. consult. 84. pro hypocond. coxâ dextrâ, & c. but most in the head. If other Physicke will doe no good.

SVBREC. 5.

Alteratiues and Cordials, corroborating, resolving the
reliques, and mending the Temperament.



Because this humor is so maligne of it selfe, and soe hard to be re-
moued, the reliques are to be cleansed, by alteratiues, cordials
and such meanes, the temper is to be altered and amended, with
such things as fortify and strengthen the heart and braine, which
are commonly both affected in this malady, and doe mutually misaffect one ano-
ther: which are still to be giuen every other day, or some few dayes inserted
after a purge, or like Physicke, as occasion serues, and are of such force, that
many times they helpe alone, and as Arnoldus holdes in his Aphorismes, are
to be preferred before all other medicines, in what kinde soeuer.

a Cordia ratio
semper habenda
quod cerebro co-
pasitur & sese
inuicem officiis
b Apbor. 38.

Medicina The-
riacalis pra ca-
teris eligenda.
c Galen, de temp
lib. 3. cap. 3. mo-
derate sumptis,
acuit ingenium.

d Tardos aliter & crispes tburis in modum exhalare facit.

Amongst this number of Cordials and Alteratiues, I doe not finde a
more present remedy, then a cup of wine or strong drinke, if it be soberly &
opportunely vsed. It makes a man bold, hardy, couragious, c whetteth the
wit, if moderatly taken, (and as Plutarch saith, Symp. 7. quæst. 12.) it makes
those which are otherwise dull, to exhale and evaporate like frankinsense, or

quicken

quicken (*Xenophon* addes) † as oyle doth fire. * *A famous Cordiall Matthio-*
lus in Dioscoridem calls it, an excellent nutriment to refresh the body, it
makes a good colour, a flourishing age, helps concoction, fortifies the stomacke,
takes away obstructions, provokes urine, drives out excrements, procures sleepe,
cleares the blood, expels winde and cold poysons, attenuats, concocts, dissipates
all thicke vapors, and fuliginous humors. And that which is all in all to my
purpose, it takes away feare and sorrow,

† *Curas edaces dissipat Euius.*

It glads the heart of man, *Psal. 104. 15. hilaritatis dulce seminarium, Helenas*
*boule, the sole nectar of the Gods, or that true Nepenthes in * Homer, which*
puts away care and grieve, as Oribasius 5. Collect. cap. 7. and some others
will, was naught else but a cuppe of good wine, it makes the minde of the
King and of the fatherlesse both one, of the bond and freeman, poore and rich it
turneth all his thoughts to ioy and mirth, makes him remember no sorrow or
debt, but enricheth his heart, and makes him speake by talents, Esdras 3. 19.
20. 21. It giues life it selfe, spirits, wit, &c. For which cause, the Ancients
called Bacchus, Liber pater à liberando, and † sacrificed to Bacchus and Pal-
las still vpon an altar, ‡ Wine measurably drunke, and in time, brings glad-
nesse and chearfulnesse of mind, it cheareth God and men, Iudges 9. 12. letitia
Bacchus dator, it makes an old wife dance, and such as are in misery, to for-
get evil, and be h merry.

Bacchus & afflictis requiem mortalibus affert,

Crura licet duro compede vincta forent.

Wine makes a troubled Soule to rest,

Though feet with fetters be oppressed.

Demetrius in Plutarch, when he fell into Seleucus hands, and was prisoner in
Syria, † spent his time with dice and drinke that he might so ease his disconten-
ted minde, and avoid those continuall cogitations of his present condition,
where with he was tormented. Therefore Solomon Prov. 31. 6. bids wine be
giuen to him that is ready to † perish, and to him that hath grieve of heart, let
him drinke that he forget his poverty, and remember his misery no more. Soli-
citis animis onus eximit, it easeth a burdened soule, nothing speedier, no-
thing better: which the Prophet Zachary perceiued, when hee said, ‡ that in
the time of Meſſias, they of Ephraim should be glad, and their heart should re-
ioyce as through wine. All which makes me very well approue of that pret-
ty description of a feast in † Bartholomeus Anglicus, when grace was said,
their hands washed, and the Guests sufficiently exhilarated, with good dis-
course, sweet musicke, daintie fare, exhilarationis gratia, pocula iterum atq;
iterum offeruntur, as a Corollary to conclude the Feast, and continue their
mirth, a grace cup came in to cheere their hearts, and they dranke healths to
one another againe & againe. Which as I. Fredericus Matenensis Crit: Christ:
lib. 2. cap. 5. 6. & 7. was an old custome in all ages in every Commonwealth,
so as they be not enforced, bibere per violentiam, but as in that royall feast of
† Assuerus which lasted 180 daies, without compulsion they dranke by order in
golden vessells, when, and what they would themselves. This of drinke is a
most easie and parable remedy, a common, a cheap, still ready against feare,
sorrow, and such troublesome thoughts, that molest the minde, as brimstone
with fire, the spirits on a sudden are enlightned by it. No better Physicke
saith

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† *Hilaritatis, v-*
oleum flammam
excitat.

‡ *Viribus reci-*
ciendus cardiaci
eximium nutri-

endo corpori a
 limentum opti-

mum, etatem
 floridam facit,

calorem inma-

tum fouet, con-

coctionem inuat,

stomachum ro-

borat excremen-

tis viam parat,

vinam mouet,

somnum consulat,

venena fridige-

statu dissipat,

crassas humores

attenuat, coquat,

dissolvit, &c.

† *Hier. lib. 2.*
Od. 11.

* *Odyss. A.*
 † *Pausanias.*

‡ *Syracides 31.*
 28.

h *Legitur &*
prisci Caronis,
Sepe mero calu-

isse virtus,
 † *In pocula &*
aleam se praci-

pitavit & ijs
sepe tempus tra-

duxit, ut egram
crapula muni-

levaret, & con-
ditionis prelen-

tis cogitationes
quibus agitaba-

tur sobrius, mi-
tauit.

† *So did the*
Athenians of

old, as Suidas
relates, and so

doe the Ger-
mans at this

day.
 † *Lib. 6 cap. 23.*
 & 24 de rerum

proprietas.
 † *Heesr. 18*

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4 Tract. 1. cont.
lib.1. Non est
res laudabilior
eo, vel cura me-
lior, qui melan-
cholicus, utatur
societate hominū
& biberia, &
qui potest susti-
nere usum vini,
non indiget alia
medicina, quod
eo (unt omnia
ad usum necessa-
ria huius passio-
nis.
1 Tum quod se-
quatur inde su-
dor, vomitus, u-
rina, a quibus
superfluitates a
corpore remo-
ventur & rema-
net corpus mun-
dum.

(saith Rhasis) for a melancholy man; & he that can keepe company, and carouse,
needs no other medicines, 'tis enough. His countriman Avicenna 31. doct. 2.
cap. 8. proceeds farther yet, and will haue him that is troubled in minde, or
melancholy, not to drinke only, but now and then to be drunke: excellent
good Physicke it is for this & many other diseases. Magninus Reg. san. part.
3. cap. 31. will haue them to be so once a month at least, and giues his reasons
for it, ¹ because it scowers the body by vomit, urine, sweat, of all manner of su-
perfluities, and keepes it cleane. Of the same mind is Seneca the Philosopher
in his booke de tranquil. lib. 1. c. 15. nonnunquam ut in aliis morbis ad ebrie-
tatem usq; veniendum; Curas deprimit, tristitia medetur. It is good some-
times to be drunke, it helps sorrow, depresseth cares, and so concludes his
Tract with a cup of wine: Habes, Serene charissime, qua ad tranquillitatem
anima pertinent. But these are Epicureall tenents, tending to looseness of
life, Luxury and Atheisme, maintained alone by some Heathens, dissolute
Arabians, prophane Christians, and are exploded by Rabbi Moses Tract. 4.
Guiliel. Placentinus lib. 1. cap. 8. Valescus de Taranta, & most accurately ven-
tilated by Io. Sylvaticus, a late writer and Physitian of Millan, med. com.
cap. 14. where you shall finde this tenent copiously confuted.

Howsoever you say, if this be true, that wine and strong drinke haue such
vertue to expell feare and sorrow, and to exhilarate the mind, euer hereafter
lets drinke and bee merry.

in Hor.

^m Prome reconditum Lyde strenua cacubum,
Capaciores puer huc affer Scyphos,
Et Chia vina aut Lesbica.

Come lusty Lyda, fill's a cup of sack,
And sirrah Drawer, bigger pots we lack,
And Scio wines that haue so good a sinack.

I say with him in ⁿ Agellius, let vs maintaine the vigour of our soules with a
moderate cup of wine, ¹ Natis in usum latitie scyphis, and drinke to refresh
our minde, if there be any cold sorrow in it, or torpid bashfulness, let's wash it
all away. --- Nunc vino pellite curas: so saith [†] Horace, so saith Anacreon,

Μεδούλα γὰρ καὶ κείδες

Πολὺ κρείσσον ἢ δαρύτην.

n Lib. 15. 2. Noct
Att. Vigorem a-
nimi moderato
vini usu tuea-
mur, & caleia-
tio simul, reso-
logi animo, si
quid in eo vel
fridige tristitie,
vel torpentis ve
recundie fuerit,
diluamus.
† Hor. l. 1. Od. 37
† Od. 7. lib. 1.
* 26. Nam pre-
stat ebrium in-
quam mortuum
iacare.
† Enhei. 5. 18.
Er. 13 i. cap. 5.
o Lib. 14. 5. Ni-
hil perniciosius
viriibus si modus
absit. venenum
p Theocritus e-
dyl. 13. vino da-
ri latitiam &
dolorem.

Let's driue downe care with a cup of wine: and so say I too, (though I drink
none my selfe) for all this may be done, so that it be modestly, soberly, op-
portunely vsed. So that, they be not drunk with wine, wherein is excesse, which
our ¹ Apostle forewarnes, for as Chrysostome well comments on that place,
ad latitiam datum est vinum, non ad ebrietatem, 'tis for mirth wine, but not
for madnesse: And will you know where, when and how that is to be vn-
derstood? Vis discere ubi bonum sit vinum? Audi quid dicat Scriptura, heare
the Scriptures. Giue wine to them that are in sorrow, or as Paul bid Timothy
drinke wine for his stomach sake, for concoction, health, or some such ho-
nest occasion. Otherwise as ^o Pliny telleth vs: If singular moderation be not
had, nothing so pernicious, 'tis meere vinegar, blandus demon, poyson it selfe.
but heare a more fearfull doome, Habacucke 2. 15. & 16. Woe be ^{re} him that
makes his neighbour drunke, shamefull spewing shall be vpon his glory. Let not
good fellows triumph therefore (saith Matthiolus) that I haue so much
commended wine; if it be immoderately taken, instead of making glad, it con-
found.

found both body and soule, it makes a giddy head, a sorrowfull heart. And twas well said of the Poet of old, *Wine causeth mirth and grieve*, & nothing so good for some, so bad for others especially as one obserues, *qui a causa calida male habent*, that are hot or inflamed. And so of spices, they alone, as I haue shewed, cause head melancholy themselves, they must not vse wine as an ordinary drinke, or in their diet. But to determine with *Laurentius c. 8.* de melan. wine is bad for mad men, and such as are troubled with heat in their inner parts or braines, but to melancholy, which is cold (as most is) Wine soberly vsed, may be very good.

I may say the same of the decoction of *China* roots, *Sassafras*, *Sarsaparilla*, *Guaiacum*: *China*, saith *Manardus*, makes a good colour in the face, takes away melancholy, and all infirmities proceeding from cold, euen so *Salsaparilla* provokes sweat mightily, *Guaiacum* dries. *Claudianus consult. 89.* & *Montanus*, *Capivaccius consult. 188.* *Scoltzij.* make frequent and good vse of *Guaiacum*, and *China*, so that the liuer be not incensed, good for such as are cold, as most melancholy men are, but by no meanes to be mentioned in hot.

The Turkes haue a drinke called *Coffa* (for they vse no wine) so named of a berry as blacke as foot, and as bitter, (like that blacke drinke which was in vse amongst the *Lacedemonians* and perhaps the same) which they sip still of, and sup as warme as they can suffer; they spend much time in those *Coffa* houses, which are somewhat like our Alehouses and Tavernes, and there they sit chatting and drinking to driue away the time, and to bee merry together, because they finde by experience that kinde of drinke so vsed helpeth digestion, and procureth alacrity. Some of them take opium to this purpose.

Borage, *Bawme*, *Saffron*, *Gold*, I haue spoken of; *Montanus c. 23.* commends *Scorzonera* roots condite. *Garcinus ab Horto plant. hist. lib. 2. cap. 25.* makes mention of a hearbe called *Datura*, which if it be eaten, for 24 houres following, takes away all sense of grieve, makes them incline to laughter and mirth: and an other called *Bauge*, like in effect to *Opium*. which puts them for a time into a kinde of *Extasis*, and makes them gently to laugh. One of the Roman Emperours had a seed, which he did ordinarily eat to exhilarate himselfe. *Christophorus Ayrenus* preferres *Bezoars* stone, and the confection of *Alkermes*, before other cordials, and *Amber* in some cases. *Alkermes* comforts the inner parts, and *Bezoar* stone, hath an especiall vertue against all melancholy affections, it refresheth the heart, and corroborates the whole body. *Amber* provokes vrine, helps the body, breakes wine, &c. After a purge, 3 or 4 gr. of *Bezoar* stone, and 3 gr. of *Amber* Greece, drunke, or taken in *Borage* or *Buglosse* water, in which gold hot hath bene quenched, will doe much good, and the purge shall diminish lesse (the hart so refreshed) of the strength and substance of the body.

R. confect. *Alkermes* 3 R. *lap. Bezor* ʒj.

Succini albi subtili. pulverisat. ʒij cum

Syrup. de cort citri, fiat electuarium.

To *Bezoars* stone most subscribe, *Manardus*, and many others, it takes away sadnesse, and makes him merry that vseth it; I haue seene some that haue bene much diseased with faintnesse, swooning, and melancholy, that taking the

Renodius.
r *Mercuialis*
confil. 25 *Vinū*
frigida optimum
& *pestimum* *fer-*
rina melancholia.
f *Fernandus* *cons-*
fil. 44. & 45. *vin-*
um prohibet
affinitum, & a-
romacia.

r *Modo iecur*
non incendatur;
u *Per 24. horas*
sensum doloris
annem tollit, &
videre facit.
y *Hildeheim*
Spicel. 12.
z *Alkermes, om-*
nia vitalia vis-
cera a mire con-
fortat.
a *Contra omnes*
melancholicos
affectus confere,
ac certum est ip-
sius usu omnes
cordis & corpo-
ris vires, mirum
in modum refici
b *Succinum ve-*
ro albissimum
conferat, ven-
ericulum, statum
discutit, iuriam
mouet &c.
c *Gartia ab*
Horto aroma-
tum lib. 1. cap.
15. *aduersus om-*
nes morbos me-
lancholicos con-
ducit & vene-
num. Ego (in-
quit) vior in
morbis melan-
cholicis, &c. &
deploratos huius
usu, ad pristi-
nam sanitatem
restitui. See
more in *Ban-*
himus book de
lap. Bezor. c. 45

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the weight of three graines of this stone, in the water of Oxtongue, haue bene cured. *Garcias ab Horto* brags how many desperate cures he hath done vpon melancholy men, by this alone, when all Physitians had forsaken them. But *Alchermes* many except against, in some cases it may helpe, if it be good, and of the best, such as that of *Monspelier* in France, which *Iodocus Sincerus Itinerario Gallie*, so much magnifies, and would haue no traueiler omit to see it made. But it is not so generall a medicine as the other. *Fernelius* consil. 49. suspects *Alchermes*, by reason of its heat, & nothing (saith hee) sooner exasperates this disease, then the vse of hot working meats and medicines, and would haue them for that cause warily taken. I conclude therefore of this and all other medicines, as *Thucydides* of the plague at Athens; No remedy could be prescribed for it, *Nam quod uni profuit, hoc alijs erat exitio*: There is no Catholike medicine to be had, that which helps one, is pernicious to another.

Diamargaritum frigidum, Diambra, Diaboraginum, Electuarium letificans Galeni & Rhasis, De gemmis, Dianthos, Diamoscum dulce & amarum, Electuarium Conciliatoris, Syrup. Cidoniorum de pomis, conferues of Roses, Violets, Fumitory, Enula campana, Satyrion, Lemans, Orange Pills condite, &c. haue their good vse.

R. Diamoschi dulcis & amari ana 3 ss.

Diabuglossati, Diaboraginati, sacchari violacei ana 3 ss, misce cum syrupo de pomis.

Every Physitian is full of such receipts, one only I will adde for the rarenesse of it, which I finde recorded by many learned ^f Authors, as an approued medicine against dotage, head melancholy, and such diseases of the braine. Take a ^g Rammes head that neuer medled with an Ewe, cut off at a blowe, and the hornes onely taken away, boyle it well skinne and wooll together, after it is well sod, take out the braines, and put these spices to it, Cinamome, Ginger, Nutmeg, Mace, Cloues *ana 3 ss*, mingle the powder of these spices with it, and heat them in a platter vpon a chafing-dish of coales together, stirring them well, that they doe not burne, take heed it be not overmuch dried, or dryer then a calues braines ready to be eaten. Keepe it so prepared, and for three daies giue it the patient fasting, so that he fast two houres after it. It may be eaten with bread, in an egge or broath, or any way, so it be taken. For 14 daies let him vse this diet, drinke no wine, &c. *Gesner. hist. animal. lib. 1. pag. 917. Caricterius pract. cap. 13. in Nich. de metri pag. 129. Intro: Witenberg. edit. Tubing. pag. 62.* mention this medicine, though with some variation, he that list may try it, & and many such.

Odoraments to smell to, of Rose water, Violet Flowres, Bawme, Rose-cakes, Vineger, &c. doe much recreate the braines and spirits, and as some say nourish, 'tis a question commonly controverted in our schooles, *an odor res nutrant*, let *Ficinus lib. 2. cap. 18.* decide it, ^h many arguments hee brings to proue it, as of *Democritus*, that liued by the smell of bread alone, applyed to his nostrills, for some few dayes, when for old age he could eate no meat. *Ferrerijs lib. 2. meth.* speakes of an excellent confection of his making, of wine, saffron, &c. which he prescribed to dull, weake, feeble, and dying men, to smell to, and by it to haue done very much good, *equè ferè profuisse olfactu & potu*, as if he had giuen them drinke. Our noble and learned *Verulam*

d Edit. 1617.
Monspeli ele-
ctuarium sic
preciosissimum
Alchermes &c.
exhibi. morbum
hunc aque exa-
spberat, ac alimen-
torum vel soli-
dorum vsus.
Alchermes ideo
suspectus, &
quod semel mo-
neam, caute ad-
hibenda & calida
medicamenta.
f Schenkij lib.
g Obseruat de
Mania, ad men-
tis alienationem
& deffipientiam
vitijs cerebri ob-
ortam, in manu-
scripto codice
Germanico, itale
medicamentum
reperi.
h Caput arietis
nondum experti
venerem. vno
actu amputati
cornibus tantum
demotis, integri
cum lana &
pelle bene elixa-
bis, tum aperto
cerebrum exi-
mes, & addens
aromata &c.
g Cinis restudi-
nis vsus, & vi-
no potus melan-
choliā curat,
& rāsura cornu
Rhinoceratis,
&c. Schenkij.

h Instat in ma-
trice. quod iuris
& deorsum ad
odoris sensum
precipitatur.

Verulam, in his booke *de vitâ & morte*, commends therefore all such cold smells as any way serue to refrigerate the spirits. *Montanus consil.* 31. prescribes a forme, which he would haue his melancholy Patient neuer to haue out of his hands. If you will haue them spagirically prepared, looke in *Oswaldus Crollius basil. Chymica.*

Irrigations of the head shauen, ⁱ of the flowres of water lillies, Lettuce, *Violets*, *Camomile*, *wild Mallowes*, *wethers head*, &c. must bee vsed many mornings together. *Montanus consil.* 31. would haue the head so washed once a weeke. *Lalins à fonte Eugubinus consult.* 44. for an Italian Count, troubled with head melancholy, repeats many medicines which he tried, ^k but two alone which did the cure, use of whay made of Goats milke, with the extract of *Hellebor*, and Irrigations of the head with water lillies, lettuce, violets, *camomile*, &c. upon the suture of the crowne. *Piso* commends a Rammes lungs applied hot to the forepart of the head, ^l or a young lamb diuided in the back, exenterated, &c. all acknowledge the chiefe cure to consist in moistning throughout. Some, saith *Laurentius*, vse powders, and caps to the braine: but forasmuch as such aromaticall things are hot and dry, they must be sparingly administred.

Vnto the Heart we may doe well to apply bags, Epithemes, Oyntments, of which *Laurentius c. 9. de melan.* giues examples. *Bruel.* prescribes an Epitheme for the Heart, of Buglosse, Borrage, water-lilly, Violet waters, sweet wine, Bawme leaues, Nutmegs, Cloues, &c.

For the Belly, make a Fomentation of oyle, ^m in which the seeds of *Cumin*, *Rue*, *Carrets*, *Dill*, haue beene boyled.

Baths are of wonderfull great force in this maladie, much admired by *Galen*, ^o *Ætius*, *Rhasis*, &c. of sweet water, in which is boyled the leaues of *Mallowes*, *Roses*, *Violets*, *Water-lillies*, *Wethers heads*, flowers of *Buglosse*, *Camomile*, *Melilot*, &c. *Guianer. cap. 8. tract. 15.* would haue them vsed twice aday, and when they come forth of the Bathes, their back bones to be anointed with oyle of Almonds, *Violets*, *Nymphaea*, fresh capon grease, &c.

Amulets and things to be borne about, I finde prescribed, taxed by some, approued by *Renodeus*, *Platerus*, (*amuleta inquit non negligenda*) and others, looke for them in *Mizaldus*, *Porta*, *Albertus*, &c. *Bessardus Visontinus ant. philos.* commends *Hypericon*, or *St Johns wort* gathered on a + friday in the houre of *Iupiter*, when it comes to his effectuall operation (that is about the full Moone in *Iuly*) so gathered and borne, or hung about the necke, it mightily helpe this affection, and driues away all phantasticall spirits. * *Philes a Greeke* author that flourished in the time of *Michael Paleologus*, writes that a Sheep or Kiddles skin, whom a Woulfe werried,

+ *Hadus inhumani raptus ab ore Lupi*, ought not at all to be worne about a man, because it causeth palpitation of the heart, not for any feare, but a secret vertue which Amulets haue. A ring made of the hooft of an Asses right forefoot carried about, &c. I say with *Renodeus*, they are not altogether to be reiected, *Piony* doth cure Epilepsie, preious stones most diseases, *Wolues dung* borne with one helpe the Cholick, ^r a Spider an Ague, &c. Being in the country in the vacation time, not many yeares since, at *Lindly* in *Lecestershire* my fathers house, I first obserued this Amulet of a

† Vicount St. Albans.

is ex decocto florum nymphae,

lactuce violarum, camomile,

alibee, capitis veruicum, &c.

h later auxilia multa adhibita,

duo visa sunt remedium ad-

ferre, vsus feri caprini, cum ex-

tracto Hellebori & irrigatio ex

lacte Nymphae violarum, &c.

suture coronali adhibitis, bis re-

medus sanitate pristina adeptus est.

l confert & pulmo arietis,

calidus agnus per dorsum di-

visus, exenteratus adnotus sin-

cipiti.

m Semina Cumin, rute, duci,

ci, anethi cocta.

n Lib. 3. de locis affect.

o Tetrab. 2. ser. 1. cap. 10.

† Cap. de melan, collectum die

ueneris hora 14. vis cum ad 1.

uerigiam venit.

c. 1. ad plenilunium Iulii inde

gesta & collo appensa hunc affe-

ctum apprine iuvat & fan-

aticos spiritus expellit.

* Lib. de proprietat. animal. o-

vis à lupo correpte pellem non

esse pro indumēto corporis usur-

pandam, cordis enim palpitationem excitat, &c.

† Mart. p Phar lib. 1. cap. 12.

q Ætius cap. 31.

Tet. 3. ser. 4. & Dio. Scirides, Pyllyses Alderovandus de ananea.

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* Mistresse Do-
rothy Burton.
Died 1629.

Spider, in a nut-shell lapped in filke, &c. so applied for an Ague by * my mother. Whom although I knew to haue excellent skill in Surgery, fore eyes, aches, &c. and such experimentall medicines, as all the country where shee dwells can witnesse, to haue done many famous and good cures vpon diuerse poore folkes, that were otherwise destitute of helpe: Yet among all other experiments, this me thought was most absurd and ridiculous, I could see no warrant for it. *Quid Aranea cum febre?* for what Antipathy? till at length rambling amongst authors (as often I doe) I found this very medicine in *Dioscorides* approued by *Matthiolus*, repeated by *Aldervandus cap. de Aranea lib. de insectis*, I beganne to haue a better opinion of it, and to giue more credit to Amulets, when I saw it in some parties answere to experience. Such medicines are to be exploded, that consist of words, characters, spells, and charmes, which can doe no good at all, but out of a strong conceit, as *Pomponatus* proues; or the Diuels pollicy, who is the first founder and teacher of them.

SVB SEC. 6.

Correctors of accidents to procure sleepe. Against fearefull dreames, rednesse, &c.



Hen you haue vsed all good meanes and helps of alteratiues, ¹verters, diminutiues, yet there will be still certaine accidents to be corrected and amended, as waking, fearefull dreames, flushing in the face, to some, ruddinesse, &c.

1 Solo somno curata est citra medici auxilium fol. 154.

Waking, by reason of their continuall cares, feares, sorrowes, dry braines, is a symptome that much crucifies melancholy men, and must therefore bee speedily helped, and sleepe by all meanes procured, which sometimes is a sufficient remedy of it selfe without any other Physicke. *Skenkius* in his observations hath an example of a woman that was so cured. The meanes to procure it, are inward or outward. Inwardly taken, are simples, or compounds, simples, as Poppy, Nymphæa, Violets, Roses, Lettice, Mandrake, Henbane, Nightshade, or Solanum, Saffron, Hempseed, Nutmegs, Willows: with their seeds, iuyce, decoctions, distilled waters, &c. Compounds are syrups, or opiats, syrup of Poppy, Violets, Verbasco, which are commonly taken with distilled waters.

R. diacodij ʒ i dioscordij ʒ B aqua lectuca ʒ iij B
mista fiat potio ad horam somni sumenda.

Requies Nicholai, Philonium Romanum, Triphera magna, pilula de Cynoglossa Dioscordium, Laudanum Paracelsi, Opium, are in use, &c. Country folkes commonly make apofset of hempe-seed, which *Fuchsius* in his herball so much discommends, yet I haue seene the good effect, and it may be vsed where better medicines are not to be had.

2 Bellonius obs. serv. ed. 3. c. 15. lassitudinem & labores animi tollunt inde Garcias ab hor- to lib 1. cap. 4. simp. med.

Laudanum Paracelsi is prescribed in two or three graines, with a dramme of *Dioscordium*, which *Oswald. Crollius* commends. *Opium* it selfe is most part vsed outwardly, to smell to in a ball, though commonly so taken by the Turkes to the same quantity for a cordiall, and at Goa in the Indies, the dose 40 or 50 graines.

Rulandus calls *requiem Nicholai, vltimum refugium*, the last refuge; but of this

this and the rest looke for peculiar receipts in *Victorius Faentinus cap. de phrenesi*, *Heurnius cap. de Mania Hildesheim spicel. 4. de somno & vigil. &c.* Outwardly vsed, as oyle of Nutmegs by extraction, or expression with Rose water to annoint the temples, oiles of Poppy, Nenuphar, Mandrake, Purslan, Violets, all to the same purpose.

Montanus consil. 24. & 25. much commends odoraments of Opium, Vneger, and Rosewater, *Laurentius cap. 9.* prescribes Pomanders and nodules, see the receipts in him; *Codronchus* ^u wormewood to smell to.

Vnguentum Alabastrium, populeum, are vsed to annoint the temples, nostrills, or if they be too weake they mix Saffron and Opium. Take a graine or two of Opium, and dissolue it with three or foure drops of Rose-water in a spoone, and after mingle with it as much *Vnguentum populeum* as a nut, vse it as before: or else take halfe a dramme of Opium, *Vnguentum populeum*, oyle of Nenuphar, Rosewater, Rosevineger, of each halfe an ounce, with as much virgin wax as a nut, annoint your temples, with some of it, *ad horā somni*.

Sacks of Wormewood, *Mandrake, y Henbane, Roses made like pillows and laid vnder the patients head, are mentioned by ^z *Cardan* and *Mizaldus*, to annoint the soles of the feet with the fat of a dormouse, the teeth with eare-wax of a dogge, swines gall, hares eares: charmes, &c.

Frontlets are well knowne to every good wife, Rosewater and Vineger, with a little womans milke, and Nutmegs grated vpon a Rose-cake applied to both temples.

For an emplaster, take of Castorium a dramme and halfe, of Opium halfe a scruple, mixt both together with a little water of life, make two small plaisters thereof, and apply them to the temples.

Rulandus cent. 1. cur. 17. cent. 3. cur. 94. prescribes Epithemes and lotions of the head, with the decoction of flowres of Nymphæa, Violet leaues, Mandrake roots, Henbane, white Poppy. *Herc. de Saxonia, stillicidia*, or droppings, &c. Lotions of the feet doe much auaille of the said hearbs: by these meanes, saith *Laurentius*, I thinke you may procure sleep to the most melancholy man in the world. Some vse horseleeches behinde the eares, and apply Opium to the place.

[†] *Bayerus lib. 2. c. 13.* sets downe some remedies against fearefull dreames, and such as walke and talke in their sleepe. *Baptista Porta Mag. nat. lib. 2. c. 6.* to procure pleasant dreames and quiet rest, would haue you take Hippoglossa, or the hearbe horsetongue, Bawme, to vse them or their distilled waters after supper, &c. Such men must not eat Beanes, Pease, Garlick, Onyons, Cabbage, Venison, Hare, vse Black wines, or any meat hard of digestion at supper, or lye on their backes, &c.

Rusticus Pudor, bashfulness, flushing in the face, high colour, ruddines are common grieuances which much torture many melancholy men, when they meet a man or come in a company of their betters, strangers, after a meale; or if they drinke a cup of wine or strong drink, they are as red & fleet & sweat, as if they had beene at a Maiors feast, *praesertim si metus accesserit*, it exceeds what they thinke euery man obserues, takes notice of it: and feare alone will effect it, suspicion without any other cause. *Skenkius observat. med. lib. 1* speaks of a waiting Gentlewoman in the Duke of Savoyes Court, that was so much offended with it, that she kneeled downe to him and offered *Blarius* a Physi-

^u *Abstinium*
somnos allicit
olfactu.

^x Read Lemai-
us lib. her. bib.
cap. 2. of Man-
drake.
^y *Hyoxyamus*
sub cervicali vi-
ridis.

^z *Plantam pe-
dis inungere*
pinguedine gliris
*dicunt efficacis-
simum, & quod*
vix cre li potest,
dentes inunctos
ex sorditie aurium
canis somnum
profundum con-
ciliare &c.
Cardan de re-
rum variet.

[†] *veni maccum*
lib.

^a *Aut si quid*
incautus exci-
derit aut, &c.
^b *Nam qua*
parte pauid si-
mul est pudor
additus illi.
Statiis.

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tian, all that she had to be cured of it. And 'tis most true, that *c Antony Lodovicus*, saith in his booke *de Pudore*, *Basilfulnesse* either hurts or helps, such men I am sure it hurts. If it proceede from suspition or feare, *d Felix Plater* prescribes no other remedy but to reiect and contemne it: *Id populus curat scilicet*, as a *†* worthy Physitian in our towne said to a friend of mine in like case, complaining without a cause, suppose one looke red, what matter is it, make light of it, who obserues it?

If it trouble at, or after meales, (as *c Iobertus* obserues *med. pract. l. 1. c. 7.*) after a little exercise or stirring, for many are then hot and red in the face, or if they doe nothing at all, especially women, he would haue them let blood in both armes, first one, then another, two or three daies betweene if blood abound, to vse frictions of the other parts, feet especially, and washing of them, because of that consent which is betwixt the head and the feet. *f* And withall to refrigerat the face, by washing it often with rose, Violet, *Nenuphar*, Lettice, Lovage waters and the like: but the best of all is that *lac virginale*, or strained liquor of Litargy: It is diversly prepared, by *Iobertus* thus *R. lithar. argentij vñt: cerussa candidissima. 3 iij capbura. 3 iij. dissoluantur aquarū solani, lactuca, & nenupharis ana vñt: ii aceti vini albi. vñt: ij aliquot horas resideat, deinde transmittatur per philt. aqua servetur in vase vitrio, ac ea bis terue facies quotidie irroretur. 3 Quercetan spagir. phar. cap. 6.* commends the water of frogges spawne for ruddinesse in the face. *h Crato consil. 283. Scoltzij* would faine haue them vse all summer, the condite flowers of Succory, Strawbury water, Roses (cupping glasses are good for the time) *consil. 286. & 285.* and to defecate impure blood with the infusion of Sene, Savory, Bawme water. *i Hollerius* knew one cured alone with the vse of Succory boyled, and drunke for fivie monthes, every morning in the summer.

k It is good over night to annoint the face with Hares blood, and in the morning to wash it with Strawbury and cowslip water, the iuyce of distillemmons, iuyce of cowcumpers, or to vse the seeds of Mellons, or kernells of Peaches beaten small, or the roots of Aron, and mixt with wheat branne, to bake it in an oven, and to crumble it in strawbury water, *l* or to put fresh cheese curdes to a red face.

If it trouble them at meale times that flushing, as oft it doth, with sweating or the like, they must avoide all violent passions & actions as laughing, &c. strong drinke, and drinke very little, *m* one draught saith *Crato*, and that about the midst of their meale, avoid at all times indurate salt, and especially spice and windie meat.

n Crato prescribes the condite fruit of wild rose, to a nobleman his patient to be taken before dinner or supper, to the quantity of a chestnut. It is made of sugar, as that of Quinces. The decoction of the roots of sowthistle before meat by the same author is much approued. To eat of a baked apple some advise, or of a preserved Quince, Comminseed prepared, with meat instead of salt, to keepe downe fumes: not to study or to bee intentiue after meales. *R. nucleorum persic seminis melonum ana vñt: 3*

aquae fragrorum ll. y. misce vtatur mane.

o To apply cupping glasses to the shoulders is very good. For the other

a Olyssipponensis medicus, pudor aut inuoluit aut ledit.

d De mentis alienat.

e Facies nonnullis maxime calet rubetq, si se paululum excuerint nonnullis quiescentibus idem accidit, seminis praesertim causa quicquid servidum aut haliuosum sanguinem facit.

† M^r Doctor Ashworth.

f Interim faciei prospiciendum ut ipsa refrigeretur; vitrumq, praestabit frequens potio ex aqua rosarum, violarum nenupharis &c.

g Ad faciei ruborem aqua spermatis ranarum.

h Recte utantur in state effloribus Cichorii saccharo conditis, vel sacchoro rosaceo, &c.

i Solo vlu decocti Cichorii.

k Vitile imprimis noctu faciem illinire sanguine leporino, & mane aqua fragrorum vel aqua floribus verbasci cum succo limonum distillato abluere Vitile rubentis faciei caelum recentem imponere.

m Consil. 21. lib. unico vini baw-

sin sit contentus.

n Idem consil. 283. Scoltzij laudatur condit rose canine fructus ante prandium & cenam ad magnitudinem castane.

Decoctum radium Sonchi, si ante cibum sumatur, valet plurimum. *o* Cucurbit. ad scapulas appositae.

n Idem consil. 283. Scoltzij laudatur condit rose canine fructus ante prandium & cenam ad magnitudinem castane.

Decoctum radium Sonchi, si ante cibum sumatur, valet plurimum. *o* Cucurbit. ad scapulas appositae.

kinde

kinde of ruddinesse which is setled in the ace with pimples, &c. because it pertaines not to my subiect, I will not meddle with it. I referre you to *Craeto's Counsell*, *Arnoldus lib. 1. breviar. cap. 39. 1. Rulande, Peter Forestus de Fuco, lib. 3. 1. obser. 2. To Platerus, Mercurialis, Vlmus, Randoletius, Heurnius, Menadous*, and other that haue written largely of it.

Those other grievances and symptomes of headach, palpitation of heart, *Vertigo, deliquium, &c.* which trouble many melancholy men, because they are copiously handled apart in euery Physitian, I doe voluntarily omit.

MEMB. 2.

Cure of Melancholy over all the body.



Here the melancholy blood possesseth the whole Body with the Braine, & it is best to beginne with blood letting. q The Greekes prescribe the *Medean* or middle veine to be opened, & so much blood to be taken away, as the patient may well spare, and the cut that is made must bee wide enough. The *Arabians*

hold it fittest to be taken from that arme, on which side there is more paine and heauinesse in the head, If blacke blood issue forth, bleed on, if it bee cleare and good, let it be instantly suppressed, & because the malice of melancholy is much corrected by the goodnesse of the blood. If the parties strength will not admit much evacuation in this kinde at once, it must be assayed againe and againe, if it may not be conveniently taken from the arme, it must be taken from the knees and anckles, especially to such men or women whose hæmrods or months haue beene stopped. If the maladie continue, it is not amisse to evacuate in a part in the fore-head, and to virgins in the anckles, which are melancholy for loue matters, so to widdowes that are much grieued and troubled with sorrow and cares: for bad blood flowes in the heart, and so crucifies the minde. The hemrods are to be opened with an instrument or horseleeches, &c. see more in *Montaltus cap. 29. Sckenkius* hath an example of one that was cured by an accidentall wound in his thigh, much bleeding freed him from melancholy. Diet, Diminutiues, Alteratiues, Cordials, correctors as before, intermixt as occasion serues, u all their study must be to make a melancholy man fat, and then the cure is ended. Diuretica or medicines to procure vrine are prescribed by some in this kinde, hot and cold: hot where the heat of the liuer doth not forbid, cold where the heat of the liuer is very great, * amongst hot are Parselly roots, Lovage, Fennell, &c. cold, Mellon seeds, &c. with whay of Goats milke which is the common conveigher.

To purge and z purifie the blood, vſe ſowthistle, Succory, Sena, Endiue, Carduus Benedictus, Dandelion, Hoppe, Maidenhaire, Fumitory, Buglosse, Borage &c. with their iuyce, decoctions, distilled waters, Syrupes, &c. *Oswaldus, Crollius basil. Chym.* much admires salt of Corals in this case & *Etius tetrabib. ser. 2. cap. 114. Hieram Archigenis*, which is an excellent medicine to purifie the blood, for all melancholy affections, falling sicknesse, none to be compared to it.

p Pifo.
q Mediana præ
ceteris.
r Succo melan-
cholicæ multâ
sanguinis boni-
tate corrigitur.
ſ Perſeuerante
malo ex quacūq;
parte ſanguinis
deſtrahi debet.
t Obſeruat ſol.
154. cruentæ
vulnere in crure
ab cruore a-
miſſum.
u Studium ſit
omne ut melan-
cholicus impin-
guetur: ex quo
enim pingues &
caruoſi, illico ſa-
ni ſunt.
x Hildeſheim
ſpical. 2. Inter
calida radix pe-
troſelinæ apii ſe-
miculi Inter ſi-
gida emulſio ſe-
minis melonum
cum ſero caprino
quod eſt com-
mune vehiculū.
z Hoc vnum
premonet domi-
ne ut ſis diligens
circa viſum, ſi
ne quo cætera
remedia fruſtra
adhibentur.

Cure of Hypochondriacall melancholy.

IN this cure as in the rest, is especially required the rectification of those six non-naturall things about all, as good diet, which *Montanus consil. 27.* enioynes a French Nobleman, *To haue an especiall care of it, without which all other remedies are in vaine.* Blood-letting is not to be vsed, except the patients body be very full of blood, and that it be deriued from the liuer and spleene to the stomacke and his vessels, then ^b to draw it backe, to cut the inner veine of either arme, some say the *salvatella*, and if the maladie bee continuat, ^c to open a veine in the forehead.

q Laurentius
cap. 15. euulsi-
onis gratia ve-
nam internam
alterius Brachii
secamus.

c Si pertinax
morbus venam
fronte secabis.
Bruel

i Ego maximā
curam stomacho
delegabo. Olla.
Horatians lib.

2. cap. 5.

d Citius & effi-
catus suas vires
exerceat quam
solent decocta ac
diluta in quan-
titate multa, &
magna cum as-
sumentium mo-
lestia desumpta.

Flatus hic sal ef-
ficaciter dissipat,
urinam mouet,
humores crassos
absterge, stoma-
chum egregie
confortat, crudi-
tatem, nauseam,
appetentiam mi-
rum in modum
renouat &c.

e Pifo, Altoma-
rus. Laurentius
cap. 15.

f His utendum
sepius iteratis a
vehementioribus
semper abstin-
dum ne ventrē
exasperent.

g l. b. 2. cap. 1.
Quoniam cali-
ditate coniuncta
est siccitas que
malum auget.

Preparatiues & Alteratiues may be vsed as before, sauing that there must be respect had as well to the liuer, spleene, stomacke, hypocondries, as to the heart and braine. To comfort the stomacke and inner parts against winde and obstructions, by *Areteus, Galen, Aetius, Aurelianus, &c.* and many latter writers, are still prescribed the decoctions of Wormewood, Centaury, Peneriall, Berony, sod in whay and dayly drunke: many haue beene cured by this medicine alone.

Prosper Altinus and some others, as much magnifie the water of *Nilus* against this malady, an especiall good remedy for windy melancholy. For which reason belike *Ptolomeus Philadelphus*, when hee married his daughter *Berenice* to the King of *Asyria* (as *Celsus lib. 2.* records) *magnis impensis Nilum aquam afferi iussit*, to his great charge caused the water of *Nilus* to be carried with her, and gaue command, that during her life she should vse no other drinke. I finde those that commend vse of Apples, in Spleneticke and this kinde of melancholy (lambswool some call it) which howsoeuer approued must certainly be corrected of cold, rawnesse and winde.

Codronchus in his booke *de sale absin.* magnifies the oyle and salt of Wormewood about all other remedies, *which workes better and speedier then any simple whatsoever, and much to be preferred before all those fulsome decoctions, and infusions, which must offend by reason of their quantity, this alone in a small measure taken, expells winde, & that most forcibly, mones urine, cleanseth the stomacke of all grosse humours, crudities, helps appetite, &c.* *Arnoldus* hath a Wormewood wine which he would haue vsed, which every *Pharmacopoea* speaks of.

Diminutiues and purgers may ^e be taken as before, of *hiera, manna, cassia*, which *Montanus consil. 230.* for an Italian Abbot, in this kind preferres before all other simples. ^f And these must be often vsed, still abstaining from those which are more violent, lest they doe exasperate the stomacke, &c. and the mischief by that meanes be increased. Though in some Physitians I finde very strong purgers, *Hellebor* it selfe prescribed in this affection. If it long continue, vomits may be taken after meat, or otherwise gently procured with warme water, oximell, &c. now and then. *Fuchsius cap. 33.* prescribes *Hellebor*, but still take heed in this malady, which I haue often warned of hot medicines, because (as *Saluianus* addes) drought followes heat, which increaseth the

the disease: and yet *Baptista Silvaticus* *controv.* 32. forbids cold medicines, because they increase obstructions, and other bad symptoms. But this varies as the parties doe, and 'tis not easie to determine which to vse. ⁱ The stomach most part in this infirmity is cold, the liver hot, scarce therefore (which *Montanus* insinuates *consil.* 229. for the Earle of *Manfort*) can you helpe the one, and not hurt the other: much discretion must be vsed, take no physicke at all he concludes without great need. *Lelius Egubinus* *consil.* 77. for an Hypochondriacall German Prince, vsed many medicines, but it was after signified to him in ^k letters, that the decoction of China and Sassafras, and salt of Sassafras, wrought him an incredible good. In his 108 consult. hee vsed as happily the same remedies, this to a third might haue beene poyson, by ouerheating his liuer and blood.

For the other parts looke for remedies in *Sauanarola*, *Gordonius*, *Massaria*, *Mercatus*, *Johnson*, &c. one for the spleene, amongst many other, I will not omit, cited by *Hilidesheim* *spicel.* 2. prescribed by *Mat. Flaccus*, and out of the authority of *Beneuenius*. *Antony Beneuenius* in an Hypochondriacall passion, Cured an exceeding great swelling of the spleen with Capers alone, a meat besitting that infirmity, and frequent vse of the water of a Smiths forge, by this physicke he helped a sicke man, whom all other Physitians had forsaken, that for seauen yeares had beene Splenetick. And of such force is this water, ^m that those creatures as drinke of it, haue commonly little or no spleene. See more excellent medicines for the Spleene in him, and ^l *Lod: Mercatus*, who is a great magnifier of this medicine. This *Chalybs preparatus*, or Steele drinke is much likewise commended to this disease by *Daniel Sennertus* *lib.* 1. *part.* 2. *c.* 12. and admired by *I. Caesar Clandinus* *Respons.* 29. hee calls Steele the proper ^{*} *Alexipharmacum* of this malady, and much magnifies it, looke for receipts in them. Averters must be vsed to the liuer and spleene, and to scowre the Meseriacke veines, and they are either to open or prouoke vrine. You can open no place better then the Hæmrods, which if by horse-leeches they be made to flow, ⁿ there may not be againe such an excellent remedy, as *Plater holds*. *Salust. Saluian* will admit no other phlebotomy but this, and by his experience in an hospitall which he kept, he found all mad and melancholy men worse for other blood-letting. *Laurentius* *cap.* 15. calls this of horse-leeches, a sure remedy to empty the spleene and Meseriacke membrane. Only *Montanus* *consil.* 241. is against it, ^o to other men (saith he) this opening of the hemrods seemes to be a profitable remedy, for my part I doe not approue of it, because it drawes away the thinnest blood, and leaues the thickest behind.

Ætius, *Vidus Vidius*, *Mercurialis*, *Fuchsius*, recommend *Diureticks*, or such things as prouoke vrine, as *Aniseeds*, *Dill*, *Fennel*, *Germander*, *ground Pine*, sod in water, or drunke in powder, and yet *P. P. Bayerus* is against them. And so is *Hollerius*; All melancholy men (saith he) must avoid such things as prouoke vrine, because by them the subtile or thinnest is euacuated, the thicker matter remains.

Clysters are in good request, *Trincavelius* *lib.* 3. *cap.* 38. for a young Nobleman, esteemes of them in the first place, and *Hercules de Saxonia* *Panth.* *lib.* 1. *cap.* 16. is a great approouer of them. ^q I haue found (saith he) by experi-

sum velinquit.
crassum.

^p *Lib.* 2. *cap.* 13. omnes melancholici debent amittere urinam provocantia, quoniam per ea educitur subtile, & remanet

^h *Quisquis* frigida auxilii hoc morbo usus fuerit, is obstructionem, et aggrauationem augebit. ⁱ *Ventriculus* plerumq; frigidus, et par calidus, quomodo ergo ventriculus calefaciet, vel refrigerabit, hepar sine al erit maximo deiectione.

^k Significatur in *lib.* 1. *cap.* 17. *Continuus* eius usus semper felicem in egris finem est assequutus. ⁿ Si hæmorrhoides fluant, nullum præstantius esset remedium, quo sanguisugis admodum prouocari poterunt. ^o Aliis apertio hæc in hac morbo videtur vtilissima, mihi non admodum probatur, quia angustum tenuem attrahit & cras-

^m *Animalia* que apud hos fabros educantur, exiguis habent lienes.

^l *Lib.* 1. *cap.* 17. *Continuus* eius usus semper felicem in egris finem est assequutus.

ⁿ Si hæmorrhoides fluant, nullum præstantius esset remedium, quo sanguisugis admodum prouocari poterunt. ^o Aliis apertio hæc in hac morbo videtur vtilissima, mihi non admodum probatur, quia angustum tenuem attrahit & cras-

^q *Ego* experientia probavi, multos Hypochondriacos, solo usu Clysterum fuisse sanatos.

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r In crudicate
op limum, den-
riculum arctium
a ligari.

f 31 Theriaca
Vere presertim
e astate.

r Consil. 12. lib. 1
u Cap. 33.

x Trincavellius
consil. 15. cero-
tum pro fene
melancholico ad
iecur optimum.
y Emplastrum pro
splene. Fernelius
consil. 45.

z Dropax e pice
navali, & oleo
rutaceo affiga-
tur ventriculo,
& totimeta-
phreni.

a Cauteria cru-
ribus inusta.

b Fontanille
sine in utroq;
crure.

c Lib. 1. cap. 17.

† De mentis a-
lienat. c. 3. status
egregie discuti-
unt materiamq;
evocant.

ence, that many hypocondriacall melancholy men, have beene cured by the sole use of Clysters, receipts are to be had in him.

Besides those fomentations, irrigations, inunctions, odoraments, prescribed for the head, there must be the like used for the Liuer, Spleene, Stomacke, Hypochondries, &c. In crudity (saith Piso) tis good to binde the stomacke hard, to hinder winde and to helpe concoction.

Of inward medicines I need not speake, vse the same Cordials as before. In this kinde of melancholy, some prescribe Treacle in winter, especially before or after purges, or in the Spring as Avicenna, Trincavellius Michridate, Montaltus Piony seeds, Vnicornes hornes, os de corde cervi, &c.

Amongst Topicks or outward medicines, none are more pretious then Bathes, but of them I haue spoken. Fomentations to the Hypochondries are very good, of wine and water, in which are sod southernwood, Melilot, Epithyme, Mugwort, Sena, Polypody, as also Cerots, Playsters, Liniments, Oyntments, for the spleene, Liuer, and Hypochondries, of which looke for examples in Laurentius, Iobertus lib. 3. cap. 1. pract. med. Montanus consil. 231. Montaltus cap. 33. Hercules de Saxonia, Faventinus. And so of Epithemes, digestiue powders, bagges, oyles, Octavius Horatius lib. 2. cap. 5. prescribes calasticke Cataplasmes, or dry purging medicines: Piso 2 Dropaces of pitch and oyle of Rue, applied at certaine times to the stomach, to the metaphrene or part of the backe, which is ouer against the heart, Aetius synapismes; Montaltus cap. 35. would haue the thighes to bee cauterised, Mercurialis prescribes beneath the knees; Lelius Egubinus consil. 77. for an Hypocondriacall Dutchman, will haue the cautery made in the right thigh, & so Montanus consil. 55. The same Montanus consil. 34. approues of issues in the armes, or hinder part of the head. Bernardus Paternus in Hildesheim spicel. 2 would haue issues made in both the thighes: *Lod: Mercatus prescribes them neere the spleene, aut prope ventriculi regimen, or in either of the thighes. Ligatures, Frictions, and Cupping-glasses aboue or about the belly, without scarification, which Felix Platerus so much approues, may bee vsed as before.

SUBSECT. 3.

Correctors to expell winde. Against costiuenesse, &c.



N this kind of melancholy one of the most offensive symptomes, is winde, which as in the other species, so in this, hath great need to be corrected and expelled.

The medicine to expell it are either inwardly taken or outwardly. Inwardly to expell winde, are simples or compounds. Simples are hearbs, roots, &c. as Galanga, Gentian, Angelica, Enula. Calamus Aromaticus, Valerean, Zeodoti, Iris, condite Ginger, Aristolochy, Cicliminus, Chiana, Dittander, Pennyriall, Rue, Calamint, Bay-berries, and Bay-leaues, Agnary, Rosemary, Hysope, Sabine, Centaury, Mint, Camomile, Stachas, Agnus Castus, Broome-flowres, Origan, Orange pills, &c. Spices, as Saffron, Cinamome, Bezoar stone, Myrrhe, Mace, Nutmegs, Pepper, Cloues, Ginger, seeds of annise, Fennel, Ammi, Cary, Nettle, Rue, &c. Iuniper berries, grana

grana Paradisi, Compounds, *Dianisum*, *Diagalanga*, *Diaciminum*, *Diacalaminth*, *Electuarium de baccis lauri*, *Benidicta laxativa*, *Pulvis ad flatum Antid.* Florent. *pulvis Carminativus*, *Aromaticum Rosatum*, *Treacle*, *Mithridate*, &c. This one caution of *Gualter Bruel* is to be obserued in the administering of these hot medicines and dry, that whilst they covet to expell wind, they doe not inflame the blood, and increase the disease, sometimes (as hee saith) medicines must more decline to heat, sometimes more to cold as the circumstances require, and as the parties are inclined to heat or cold.

Outwardly taken to expell windes, are oyles, as of Camomile, Rue, Bayes &c. fomentations of the hypocondries, with the decoctions of Dill, Penniriall, Rue, Bay leaues, Cummin, &c. bags of Camomile Flowres, Anniseed, Cummin, Bayes, Rue, Wormewood, oyntments of the oyle of Spikenard, Wormewood, Rue, &c. *Aretius* prescribes Cataplasmes, of Camomile flowres, Fennell, Anniseeds, Cummin, Rosemary, Wormewood leaues, &c.

Cupping glasses applied to the Hypocondries, without scarification, doe wonderfully resolue wind. *Fernelius consil.* 43. much approoves of them at the lower end of the belly, *Lod: Mercatus* calls them a powerfull remedy and testifies moreouer out of his owne knowledge, how many hee hath seene suddenly eased by them. *Iulius Caesar Claudinus respons. med. resp.* 33. admires these Cupping-glasses, which he calls out of *Galen*, & a kinde of enchantment, they cause such present helpe.

Empyricks haue a myriade of medicines, which I voluntarily omit. *Amarus Lusitanus cent.* 4. *curat.* 54. for an hypocondriacall person, that was extremely tormented with winde, prescribes a strange remedy. Put a paire of bellowes end into a Clyster pipe, and applying it into the fundament, open the bowels, so draw forth the wind, *Natura non admittit vacuum*. He vaunts he was the first invented this remedy, and by meanes of it, speedily ealed a melancholy man. Of the cure of this flatuous melancholy, read more in *Ficinus de Flatibus cap.* 26. & *passim alias*.

Against Headach, Vertigo, vapors which ascend forth of the stomacke to molest the head, read *Hercules de Saxonia*, and others.

If Costiuenesse offend in this, or in any other of the three species, it is to be corrected with suppositories, clysters, or lenitiues, powder of Sene, condire Prunes, &c. *R. Elect. lenit. è succo rosar. ana* ʒj. *misce*.

Take as much as a nutmeg at a time, halfe an houre before dinner or supper, or *pil. mastichin.* ʒj. in six pills, a pill or two at a time. See more in *Montanus consil.* 229. *Hildesheim spicel.* 2. *P. Cnemander*, and *Montanus*, commend *Cyprian Turpentine*, which they would haue familiarly taken, to the quantity of a small nut, two or three houres before dinner and supper, twice or thrice a weeke if need be, for besides that, it keepe the belly soluble, it cleares the stomacke, opens obstructions, cleanseth the liuer, provokes urine.

These in briebe are the ordinary medicines which belong to the cure of melancholy which if they be vsed a right, no doubt may doe much good, *Si non levando saltem leniendo valent*, *peculiaria bene selecta*, saith *Bessaridus*, a good choice of particular receipts, must needs ease, if not quite cure: not one but all or most, as occasion serues.

Et quæ non prosunt singula, multa iuvant.

FINIS.

Ecc

Ana-

ccavend. m
hic diligenter à
multum calefa-
cientibus, atq;
exsiccantibus, si-
ue alimenta su-
erint hæc, siue
medicamenta,
nonnulli enim
ut ventositates
& rugitus com-
pescant, huius-
modi utentes
medicamentis,
plurimum pec-
cant, morbum
sic augentes: de-
bent enim me-
dicamenta de-
climare ad cali-
dum vel frigidū
secundum exi-
gentiam circum-
stantiarum, vel
ut patiens incli-
nat ad cal. &
frigidum.
d Cap. 5. lib. 7.
e Piso Bruel.
mire status re-
soluit.
¶ Velut incanta-
mentum quod-
dam ex flatuoso
spiritu, dolorem
oriturum levans,
† Lib. 1. cap. 17.
nonnullos præ-
tensione ventris
deploratos, illico
restitutos huius-
modi.
g Teresinthina
cypriam habe-
ant familiarem.
ad quantitatem
deglutiant nucis
parvæ, tribus
horis ante pran-
dium vel cenā,
ter singulis sep-
timaniis prout
expedire vide-
bitur, nam præ-
terquam quod
aliuum mollem
efficit obstruc-
tiones aperit, ven-
triculum pur-
gat, urinam pro-
vocat, hepar
mundificat.



ANALYSIS OF THE THIRD PARTITION.

Loue and Loue Melancholy, Memb. 1. Sect. 1.		Praeface or Introduction. <i>Subsect. 1.</i>	
		Loues definition, Pedegree, Obiect, Faire, Amiable, Gracious and pleasant, from which comes beauty, grace, which all desire and loue, parts affected,	
Division or kinds. <i>Subs. 2.</i>		Naturall, in things without life; as loue and hatred of elements, and with life, as vegetall, vine and elme, sympathy, antipathy, &c.	
		Sensible, as of Beasts, for pleasure, preservation of kinde, mutuall agreement, custome, bringing vp together, &c.	
		or	Profitable, <i>Sub. 1.</i>
		Simple which hath 3 obiects as <i>M. 1.</i>	Health, welth, honor, we loue our benefactors: nothing so amiable as profit, or that which hath a shew of comodity. Things without life, made by art, pictures, sports, games, sensible obiects, as hawkes, hounds, horses. Or men themselves for similitude of manners, naturall affection as to friends, childre, kindness, &c. for glory, such as commend vs. Of wo-
		Rational. or	Before marriage, as <i>Heroicall Mel. Sect. 2. vide 7.</i> Or after marriage, as <i>Lealousie Sect. 3. vide 8.</i> Fucate in shew by some error or hypocrisie, some seeme & are not, or truly for vertue, honesty, good parts, learning, eloquence, &c.
Mixt of all three which extēds to <i>Mem. 3.</i>		or	Common good, our neighbour, country, friends, which is charity the defect of which, is cause of much discontent & Melancholy.
		God	<i>In excessse, vide 11</i> <i>In Defect, vide 5.</i>

Heroicall

Analysis of the third Partition.

Memb. 1.	His pedigree, power, extent to vegetals and sensible creatures, as well as men, to spirits, diuels, &c.	
	His name, definition, object, part affected, tyranny.	
Causes	Memb. 2.	Starres, temperature, full diet, place, country, climate, condition, Idleness. <i>S. 1.</i>
		Naturall allurements, & causes of loue, as Beaurty, its praise, how it allureth. Comlines, grace, resulting from the whole, or some parts, as face, eyes, haire, hands, &c. <i>Sub. 2.</i>
Symptomes or signes, Memb. 3.	Memb. 2.	Artificiall allurements, and provocations of lust and loue, gestures, apparel, dowry, mony, &c.
		<i>Quæst.</i> Whether beauty owe more to Art or Nature. <i>Sub. 3.</i> Opportunity of time & place, conference, discourse, musicke, singing, dancing, amorous tales, lasciuious objects, familiarity, gifts, promises, &c. <i>Sub. 4.</i> Bawdes and philters. <i>Sub. 5.</i>
Symptomes or signes, Memb. 3.	Memb. 3.	Drynesse, palenesse, leannesse, waking, sighing, &c. <i>Quæst.</i> An detur pulsus amatorum? Bad as or or Dotage slavery, neglect of businesse. Sprucenesse, neatnesse, courage, aptnesse to learne Good as musicke, singing, dancing, poetry, &c.
		Prognosticks; Despaire, Madnesse, Phrensie, Death. <i>Memb. 4.</i> By labour, diet, physicke, abstinence. <i>Sub. 1.</i> To withstand the beginnings, avoid occasions, faire and foule meanes; change of place, contrary passion, witty inventions, discommend the former, bring in another. <i>Sub. 2.</i> By good counsell, perswasion, from future miseries, inconveniences, &c. <i>S. 3.</i> By Philters, magicall, & poetickall cures, <i>S. 4.</i> to let them haue their desire disputed <i>pro</i> and <i>con.</i> Impediments remoued, reasons for it. <i>Sub. 5.</i>
Cures Memb. 5.		

s Jealousie, Sect. 3.	His name, definition, extent, power, tyranny. <i>Memb. 1.</i>	{	Improper	{ To many beasts; as swannes, cockes, Bulles.
	or		{ To Kings and princes of their subiects, successors.	
	Division, Equivocations, kinds <i>Subs. 1.</i>	{	Proper	{ To friends, parents, tutors ouer their children, or otherwise.
			{ Before marriage, corriuals, &c.	
	Causes <i>Sub. 3.</i>	{	In the parties themselves	{ After, as in this place our present subiect.
			{ Idlennesse, impotencie in one party, melancholy, long absence.	
	or	{ They haue beene naught themselves. Hard vsage, vnkindnes, wantonnesse, Inequality of yeares, persons, fortunes, &c.		
		{	From others	{ Outward entisements and provocations of others.
	Symptomes <i>Memb. 2.</i>	{	Feare, sorrow, suspition, anguish of minde, strange actions, gestures, looks,	
		{	speeches, locking vp, outrages, seuere lawes, prodigious trials, &c.	
Prognosticks <i>Memb. 3.</i>	{	Despaire, Madnesse, to make away themselves and others.		
	Cures <i>Mem. 4.</i>	{	By avoiding occasions, alwaies busie, neuer to be idle.	
{		By good counsell, advise of friends, To contemne or dissemble it. <i>Subs. 1.</i>		
{		By prevention before marriage, Platons communion.		
{		To marry such as are equall in yeares, birth, fortunes, beauty, of like conditions, &c.		
{	Of a good family, good education. To vse them well.			

Analysis of the third Partition.

A prooffe that there is fuch a fpecies of Melancholy, Name, Object God, what his beauty is, how it allureth, Part and parties affected, fuperftitious, Idolaters, Prophets, Hereticks, &c. *Sub. 1.*

Caufes. *Sub. 2.* { From others { The diuels allurements, false miracles, Priests for their gain.
Or { Polititians to keep men in obedience, Bad instructors, Blind
From them- { Guides.
felues { Simplicity, feare, ignorance, folitarineffe, Melancholy, curio-
fity, pride, vaine glory, decayed Image of God.

Symptomes *Subs. 3.* { Gene- { Zeal without knowledg, obftinacy, fuperftition, ftrange devo-
Or { tion, ftupidity, confidence, ftiffe defence of their tenents, mutual
Parti- { loue & hate of other fects, belief of incredibilities, impossibilities
cular. { Of Hereticks, pride, contumacy, contempt of others, wilful-
neffe, vainglory, fingularity, prodigious paradoxes.
In fuperftitious blinde zeale, obedience, ftrange workes, fa-
fting, facrifices, oblations, prayers, vows, pseudomartyrdome,
mad and ridiculous cuftomes, ceremonies, obfervations.

Prognosticks *Sub. 4.* { In Pseudoprophets, visions, revelations, dreames, prophe-
cies, new doctrines, &c. of Iewes, Gentiles, Mahometans, &c.
New doctrines, paradoxes, blafphemies, madneffe, ftupi-
dity, defpaire, damnation.

Cures. *Sub. 5.* { By Phyficke if need be, conference, good counsell, perfwafion, compulfion, correction, punifhment, *queritur an cogide-
bent? Affir.*

Secure, void { Epicures, Atheifts, Magitians, Hypocrites, fuch as haue cauterifed
of grace & { confciences, or elfe are in a reprobate fenfe, worldly fecure, fome Philo-
feares. { fophers, impenitent finners. *Sub. 1.*

Or { The diuell & his allurements. Rigid Preachers, that wound
Distrustful, { their confciences, Melancholy, contemplation, folitarines.
or too timo- { *Sub. 2.* How melancholy & defpaire differ. Distrust, weakneffe of faith.
rous, as de- { Guilty cōfciences for offence cōmitted, mifvnderftanding Scr.

Symptomes { Feare, sorrow, anguifh of mind, extreame tortures & hor-
Sub. 3. { ror of confciences, fearfull dreames, conceipts, visions, &c.
Prognosticks; Blafphemy, violent death. *Sub. 4.*

Cures. *S. 5.* { Phyfick, as occasiō ferues, cōference, not to be idle or alone.
Good counsell, good cōpany, all comforts & contents, &c.

ii Religious melancholy. *Self. 4.*

In ex-
ceffe
of fuch
as doe
that
which
is not
requi-
red.

Me. 1.

In de-
fect, as
Me. 2.

perat, in de-
fpaire confi-
der.



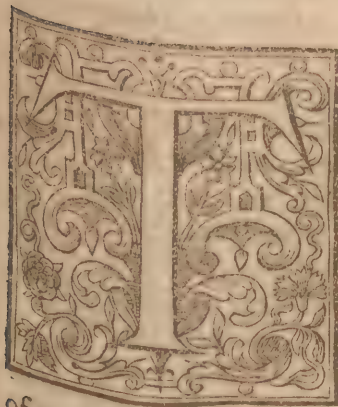
THE



THE THE THIRD PARTITION LOVE MELANCHOLY.

SECTION.
THE FIRST MEMBER.
SUBSECTION.

The Preface.



HERE will not bee wanting, I presume, one or other that will much discommend some part of this Treatise of Loue Melancholy, and obiect (which ^a *Erasmus* in his Preface to *Sr Thomas Moore* suspects of his) that it is too light for a Divine, too Comickall a subiect to speake of Loue Symptomes, too phantastickall, & fit alone for a wanton Poet, a feeling young loue-sicke gallant, an effeminate Courtier, or some such idle person.

^a *Encom. N. A. v. 12*
leniores esse nu-
gas quam ut
Theologum de-
ceant.

[†] *Lib. 8. Ele-
quent. cap. 14.*
de affectibus:

mortalium vitis
fit qui præclara
quæq; in parvos
usus vertunt,

^b *Quot. es de a-
maioris mentis
facta est tam*

vehementer ex-
candui, tam se-
vera tristitia vi-

olari aures meæ
obsceno sermone
nolui, ut me tan-

quam unum ex
Philosophis in-
tuerentur.

^{*} *Lib. 4. of civil
conversation.*

And 'tis true they say, for by the naughtines of men 'tis so come to passe, as [†] *Caussin* obserues, *ut castis auribus vox amoris suspecta sit, & invisæ*, the very name of loue is odious to Chaster eares; And therefore some againe out of an affected grauity, will dislike all for the name sake before they read a word; dissembling with him in ^b *Petronius*, and seeme to be angry that their eares are violated with such obscene speeches, that so they may be admired for graue Philosophers, and staid carriage. They cannot abide to heare talke of Loue toyes, or amorous discourses, *vultu, gestu, oculis* in their outward actions averse, and yet in their cogitations they are all out as bad, if not worse then o-thers. But let these cauillers and counterfeit *Cato's* knowe that as the Lord *Iohn* answered the Queene in that Italian *Guaazzo*, an old, a graue discreet man is fittest to discourse of loue matters, because he hath like-

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ly more experience, obserued more, hath a more staide iudgement, can better descerne, resolue, discusse, advise, giue better cautions, and more solid precepts, better informe his auditors in such a subiect, and by reason of his riper yeares sooner divert. Besides, *nihil in hac amoris voce subtimendum*, there is nothing here to be excepted at; Loue is a species of melancholy, and a necessary part of this my Treatise, which I may not omit, *operi suscepto inseruiendum fuit*, so *Iacobus Mycillus* pleadeth for himselfe in his translation of *Lucians* Dialogues, and so doe I; I must & will performe my taske. And that short Excuse of *Mercerus*, for his edition of *Aristanetus* shall be mine, * *If I haue spent my time ill to write, let not them be so idle as to read*. But I am perswaded it is not so ill spent, I ought not to excuse or repent my selfe of this subiect, on which many graue and worthy men haue written whole volumes, *Plato*, *Plutarch*, *Plotinus*, *Maximus Tyrius*, *Alcinous*, *Avicenna*, *Leon Hebreus* in three large Dialogues, *Xenophon sympos*. *Theophrastus*, if wee may belecue *Athenaus lib. 13. cap. 9*. *Picus Mirandula*, *Marius Equicola*, both in Italian, *Kornmannus de linea Amoris, lib. 3*. *Petrus Godefridus* hath handled in three bookes, *P. Hædus*, and which almost every Physitian, as *Arnoldus*, *Villanovanus*, *Valleriola* obseruat. *med. lib. 2. obseru. 7*. *Asilian Montaltus*, and *Laurentius* in their Treatises of Melancholy, *Iason Prætenensis de morb. cap. Valescus de Taranta*, *Gordonius*, *Hercules de Saxonia*, *Sauanarola*, *Langius*, &c. haue treated of a part, and in their workes. I excuse my selfe therefore with *Peter Godefridus*, *Valleriola*, *Ficinus*, and in *Langius* words. *Cadmus Milesius* writ foueteene bookes of Loue, and why should I be ashamed to write an Epistle in fauour of young men, of this subiect? A company of sterne Readers dislike the second of the *Æneads*, and taxe *Virgills* grauity, for inserting such amorous passions in a heroicall subiect; but † *Servius* his Commentator iustly vindicates the Poets worth, wisdome, and discretion in doing as he did. *Castalio* would not haue young men read the * *Canticles*, because to his thinking it was too light and amorous a tract, a *Ballade of Ballads*, as our old English translation hath it. He might as well forbid the reading of *Genesis*, because of the loues of *Iacob* and *Rachel*, the stories of *Sichem* and *Dina*, *Iuda* and *Thamar*; reiect the booke of *Numbers*, for the fornications of the people of *Israel*, with the *Moabites*; that of *Iudges* for *Sampson* and *Dalilahes* embracings, that of the *Kings*, for *David* and *Bershebas* adulteries, the incest of *Ammon* and *Thamar*, *Solomons* Concubines, &c. The stories of *Ester*, *Iudith*, *Susanna*, and many such. *Dicæarchus*, & some other carpe at *Plato's* maiesty, that hee would vouchsafe to indite such loue loyes, amongst the rest, for that dalliance with *Agarho*,

Suavia dans Agathon, animam ipse in labra tenebam,

Ægra etenim properans tanquam abitura fuit.

For my part saith † *Maximus Tyrius*, a great *Platonist* himselfe, *me non tantum admiratio habet; sed etiam stupor*, I doe not onely admire, but stand amased to reade, that *Plato* and *Socrates* both should expell *Homer* from their City, because hee writte of such light and wanton subiects, *Quod Iunonem cum Ioue in Idæ concumbentes inducit, ab immortalī nube contextos, Vulcanus net, Mars and Venus* topperies

* Si male locata est opera scribendo, ne ipsi lo-cent in legendo.

c Med. epist. l. x. ep. 14. Cadmus Milesius teste Euidæ de hoc Erotico Amore. 14 libros scripsit nec me pigebit in gratiam adolescentum hanc scribere epistolā. † Comment. in 2. Æned. * Meros amores meram impudicitiam sonare videtur, nisi, &c.

† Ser. 8.

fopperies, before all the Gods, because *Apollo* fled, when he was persecuted by *Achilles*, the † Gods were wounded and ranne whining away, &c. with such ridiculous passages; when as both *Socrates* and *Plato*, by his testimony writ lighter themselves: *quid enim tam distat* (as hee folowes it) *quam amans à temperante, formarum admirator à demente*, what can be more absurde then for graue Philosophers to treat of such fooleries, to admire *Antiloquus*, *Alcibiades*, for their beauties as they did, to runne after, to gaze, to dote on faire *Phedrus*, delicate *Agatha*, young *Lysis*, fine *Charmides*, hæcine philosophum decent? Doth this become graue Philosophers? Thus peradventure *Callias*, *Thrasimachus*, *Polus*, *Aristophanes*, or some of his adversaries and æmulators might object, but nether they nor * *Anytus* and *Melinus* his bitter enemies, that condemned him for teaching *Critias* to tyrannize, his impiety, for swearing by dogs and plane trees, for his iugling sophistry, &c. neuer so much as vpbraided him with impure loue, writing or speaking of that subiect, and therefore without question, as hee concludes, both *Socrates* and *Plato* in this are iustly to be excused. But suppose they had beene a little over-seene, should diuine *Plato* be diffamed? no, rather as he said of *Cato's* drunkenesse, if *Cato* were drunke, it should be no vice at all to be drunk. They reprove *Plato* then, but without cause (as *Ficinus* pleades) for all loue is honest and good, and they are worthy to be loued that speak well of loue. Being to speake of this admirable affection of loue (saith *Valleriola*) there lies open a vast and philosophical field to my discourse, by which many louers become madde: let me leaue my more serious meditations, wander in these Philosophicall fields, and looke into those pleasant Groues of the Muses, wherewith vnspeakable variety of flowers, wee may make Garlands to our selues, not to adorne vs only, but with their pleasant smell and iuice to nourish our soules, and fill our minds desirous of knowledge, &c. After an harsh and vnpleasing discourse of Melancholy, which hath hitherto molested your patience, and tired the author, giue him leaue with *F. Godefridus* the Lawyer, and *Laurentius* (cap. 5.) to recreate himselfe in this kind after his laborious studies, since so many graue Divines and worthy men haue without offence to manners, to helpe themselves and others voluntarily written of it. *Heliodorus* a Bishop, penned a loue story of *Theagenes* and *Chariclea*, and when some *Cato's* of his time reprehended him for it, choose rather, saith *Nicephorus*, to leaue his Bishopricke then his booke. *Aneas Silvius* an ancient Divine and past 40. yeares of age, as he confesseth himselfe, (after *Pope Pius Secundus*) endited that wanton history of *Euryalus* and *Lucretia*. And how many superintendents of learning, could I reckon vp that haue written of light phantasticall subiects, *Beroaldus*, *Erasmus*, *Alpheratius*, twenty foure times printed in Spainish, &c. Giue me leaue then to refresh my muse a little, and my weary Readers, to expatiate in this delightful field, *hoc delitiarum Caro po*, as *Fonsæcæ* termes it, to k season a surly discourse, with a more pleasing aspersiõ of loue matters: *Edulecare vitam* conuenit, as the Poet invites vs, *curas nugis* &c. 'tis good to sweeten our life with some pleasing toys

† Quod risum
& corumpit
& amores com-
memore.

* Quasi multa
aiob essent
quod etiam
tyrannidem do-
cuisse, quod pla-
tarum inuaret,
loquacem (opin-
iam &c. accu-
sationem amoris
nullum fecerunt
Ideoq. honestus
amor, &c.

d Carunt alii
Plato icam ma-
iestatem quod a-
mori nimium
indulserit. Dye-
archus & alii
sed male. Omnis
amix beneh-
& bonus & a-
more digni qui
bene dicant de
Amore.

e Med. chf. lib.
2. cap. 7. de ad-
mirando amoris
affectu dicturus
ingens patet cã-
pus & Philoso-
phicus, qui sepe
lamine accun-
tur ad insaniam
libeat modo va-
gari, &c.

Que non inueni-
modo sed fra-
grantia & suc-
culentia Jucun-
da plenus alant
&c.

f Lib. 1. prefat.
de amoribus a-
geus relaxandi
animi causa la-
boriosissimis stu-
diis fangui
quando & The-
ologi se his iu-
uari & inuare
illeis moribus
vultu.

g Hist. lib. 12.
cap. 34
i Prefat. Quid
quadragesimo
conuenit cum

amore. Ego vero agnosco amatorium scriptum mihi non conuenire: Aneas Silvius prefat quia in modum prætergressus in ve-
perum sevor. h &c. severiora studia is humanitatibus lector condire possit. Accius.

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† Discum quam
philosophum
Audire maluit.
1 In Som. Scip.
e sacratio suo
tum ad eum
nutricum sapi-
entes elimina-
rent, solas auri-
um delicias pro-
ficientes.
m Babilonius
e Ephesus, qui
de Amore scri-
pserunt utriq. a-
more: Myrrha,
Cyrenes & A-
donidis. Suidas.

† Per. Aratine
dial. Ital.
* Hor

† Legendi cupi-
diores, quam ego
scribendi, saith
Lucian.
* Plus capio vo-
luptatis inde,
quam spectandis
in theatro ludis
o Proemia in
Isaiam. Multo
maior pars Mi-
lesia fabulas re-
voluentium
quam Platonis
libros.

† In vita philo-
sophus, in Epi-
gram: amator in
Epistolis petu-
lans, in preceptis
severus.

to relish it, and as *Pliny* tell's vs, *magna pars studiosorum, amenitates querimus*, most of our students loue such pleasant & subiects. Though *Macrobius* teach vs otherwise, ¹ that those old Sages banished all such light Tracts from their studies, to Nurses cradles, to please only the eares; yet out of *Apuleius* I will oppose as honourable Patrons, *Solon*, *Plato*, ^m *Xenophon*, *Adrian*, &c. that as highly approue of these Treatises. On the other side me thinks they are not to be disliked, they are not so vnfit. I will not peremptorily say as one did, ** tam suavia dicā facinora, ut male fit ei qui talibus non delectetur*, I will tell you such pretty stories, that fowle befall him that is not pleased with them; *Neg. dicam ea, quæ vobis vsui sit audivisse, & voluptati meminisse*, with that confidence, as *Beroaldus* doth his enarrations on *Propertius*. I will not expect or hope for that approbation, which *Lipsius* giues to his *Epietetus*: *pluris facio quum relego, semper ut novum, & quum repetui, repetendum*, the more I reade, the more shall I couet to reade. I will not presse you with my Pamphlets, or begge attention, but if you like them you may. *Pliny* holds it expedient, and most fit, *seueritatem incunditate etiam in scriptis condire*, to season our workes with some pleasant discourse, *Synesius* approues it *licet in ludicris ludere*, the * Poet admires it,

Omne tulit punctum qui miscuit utile dulci, And there be those without question, that are more willing to read such toyes, then

† I am to write: Let me not liue, saith *Aratines Antonia*, *If I had not rather heare thy discourse, * then see a play*. No doubt but there be more of her minde, ever haue beene, ever will be, as *Hierome* beares me witnesse. *A farre greater part had rather read Apuleius then Plato*: *Tully* himselfe confesseth he could not vnderstand *Plato's Timæus*, and therefore cared lesse for it, but every schoole-boy hath that famous testament of *Gracchus Corocotta Porcellus* at his fingers ends. The Comickall Poet,

---- *Id sibi negoti credidit solum dari,*

Populo ut placerent, quas fecisset fabulas.

onely Care and sole studdy to please the people, tickle the eare, and to delight; But mine earnest intent is as much to profit as to please, *non tam ut populo placerem, quam ut populum iuvarem*, and these my writings I hope, shall take like gilded pillles, which are so composed as well to tempt the appetite, and deceaue the pallat, as to helpe and medicinally worke vpon the whole body, my lines shall not onely recreate, but rectifie the minde. I thinke I haue said enough, If not: let him that is otherwaies minded, remember that of † *Maudarensis*, he was in his life a Philosopher, (as *Ausonius* apologizeth for him) in his Epigrams, a Lower; in his precepts most severe; in his Epistle to *Carellia*, a wanton. *Annianus*, *Sulpitius*, *Euemus*, *Menander*, and many old Poets besides, did in scriptis prurire, write *Fescennines*, *Attellanes*, and lasciuious songs; *latam matriam*, yet they had in moribus censuram, & seueritatem, they were chaste, severe, and vpright livers.

Castum esse decet pium poetam

Ipsum, versiculos nihil necesse est,

Qui tum deniq. habent salem & leporem;

tullus opinion, and make the same Apology in mine owne behalfe: *Hoc etiam*

I am of Ca-

etiam quod scribo, pender plerumq; ex aliorum sententiâ & autoritate, nec ipse forsan infanio sed infanientes sequor. Atqui detur hoc infanire me, *Semel insanivimus omnes*, & tute ipse opinor infanis aliquando, & is, & ille, & ego, scilicet

Homo sum, humani à me nihil alienum puto:

And which hee vrgeth for himselfe, accused of the like fault, I as iustly plead,

Lasctua est nobis pagina, vita proba est,

Howsoeuer my lines erre, my life is honest,

Vita verecunda est, musa iocosa mihi.

But I presume I need no such Apologies, I need not as *Socrates* in *Plato*, couer his face when he spake of loue, or blush and hide mine eyes, as

* *Pallas* did in her hood, when shee was consulted by *Iupiter* about *Mercurius* marriage, *quod super nuptijs virgo consulitur*, it is no such lascivious, obseane or wanton discourse, I haue not offended your chaster

ears with any thing that is here written, as many *French* and *Italian* Authors in their moderne language of late haue done, *qui tam atrocitèr*

(* one notes) *hoc genere peccarunt vt multa ingeniosissimè scripta obscæ-*

nitatum gratiâ casta mentes abhorreant. Tis not scurrile this, but chaff, honest, most part serious and euen of religion it selfe. *Incensed* (as hee

said) *with the loue of finding loue, we haue sought it, and found it.* More yet, I haue augmented and added something to this light Treatise (if light)

which was not in the former Editions, I am not ashamed to confesse it, with a good † author, *quod extendi & locupletari hoc subiectum*

pleriq; postulabant, & eorum importunitate victus, *animum vtcunq; renitentem eò adégi, vt iam quarta vice calamum in manum suimerem,*

scriptioniq; longè & à studijs & professione meâ alienæ me acc ngerem, horas aliquas à serijs meis occupationibus interim suffuratus, easq; veluti ludo cuidam ac recreationi destinaus;

† *Cogor* ——— *retrosum*

Vela dare, atq; iterare rursus

Olim relictos ———

et si non ignorarem novos fortasse detractores, novis hisce interpolationibus meis minimè defuturos.

And thus much I haue thought good to say by way of preface, least any man (which *Godfridus* feared in his booke) should blame in mee

lightnesse, wantonnesse, rashnesse, in speaking of loues causes, entisements, symptomies, remedies, lawfull and vnlawfull loues, and lust it selfe, & I speake it only to taxe and deterre others from it, not to teach, but

to shew the vanities and fopperies of this heroicall or Herculean loue, and to apply remedies vnto it. I will treat of this with like liberty as of the rest.

† *Sed dicam vobis, vos porro dicite multis*

Millibus, & facitè hac charta loquatur anus.

Condemne me not good reader then, or censure me hardly, if some part of this Treatise to thy thinking as yet be too light, but consider better of it, *Omnia munda mundis*, ° a naked man to a modest woman is no other

wisethen a picture, as *Augusta Livia* truly said, and * *mala mens malus*

° *curam amoris si quis nescit hinc poterit scire.* * *Martianus Capella lib. 1. de nupt. philol. virginis suffusse rubore oculos populo obnubans, &c.* † *Catullus.* ° *Vros nudos casta femina nihil a natura distare.* * *Hony soit qui maly pense.*

n *Mart.*
† *Ouid.*

* *Barthius* notis
in *caelestinam*,
Iudum *Hist.*
° *Ficimus* com-
ment cap 17.
Amore incensi
inveniendi amo-
ris, amorem
quesuimus &
inuenimus.
† *Author* *Caë-*
stine *Barthio* *in-*
terprete.
† *Hov. lib. 1*
ode. 34.
p *Hæc* *perdixi*
ne quis temere
nos putaret scri-
psisse de amorum
lenocinijs de pra-
xi, fornicationi-
buss, adulterijs
&c.

q *Taxando &*
ab his deterren-
do humanam
lasciviam & in-
saniam, sed &
remedia docendo,
non igitur can-
didus lector no-
bis succenseat,
&c. *Commonitio*
erit iuuenibus
hæc, hisce vt ab-
stineant magis
& omissa lasci-
via quæ homi-
nes reddit infan-
nos, virtutis in-
cumbant studiis
(Æneas Sylv.)

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animus, 'tis as 'tis taken. If in thy censure it be too light, I aduile thee as *Lipſius* did his reader for ſome places of *Plautus*, *Iſtos quaſi Sirenum ſcopulos prætervehare*, If they like thee not let them paſſe, or oppoſe that which is good to that which is bad, and reiect not therefore all. For to invert that verſe of *Martial*, and with *Hierom Wolfius* to apply it to my preſent purpoſe,

* Prefat. Suid.

Sunt mala, ſunt quedam mediocria, ſunt bona plura, ſome is good, ſome bad, ſome is indifferent. I ſay farther with him yet, I haue inſerted (* *leuicula quedam & ridicula aſcribere non ſum gravatus, circumforanea quedam è theatris, è plateis, etiàm è popinis*) ſome things more homely, light, or comicall, *litans Gratijs*, &c. which I would requeſt every man to interpret to the beſt, and as *Iulius Caſar Scaliger* beſought *Cardan* (*Si quid urbaniuſculè luſum à nobis, per deos immortales te oro Hieronyme Cardane ne me malè capias.*) I beſeech thee good Reader, not to miſtake me, or miſconſter what is here written; *Per Muſas & Charites, & omnia Poetarum numina, benigne lector, oro te, ne me malè capias.* 'Tis a Comickall ſubieſt, in ſober ſadneſſe I craue pardon of what is amiſſe, and deſire thee to ſuſpend thy iudgment, winke at ſmall faults, or to bee ſilent at leaſt; but if thou likeſt, ſpeake well of it, and wiſh me good ſucceſſe. *Extremum hunc Arethufa mihi concede laborem.*

I am reſolued howſoeuer, *velis, nolis, audacter ſtadium intrare*, in the *Olympicks*, with thoſe *Ælienſiam* Wraſtlers in *Philoſtratus*, boldly to ſhew my ſelfe in this common Stage, and in this Trage-comedy of Loue, to Act ſeverall parts, ſome Satyrically, ſome Comically, ſome in a mixt Tone, as the ſubieſt I haue in hand giues occaſion, and preſent Sceane ſhall require or offer it ſelfe.

SUBSECT. 2.

Loues beginning, Obiect, Definition, Diuiſion.

1 Exercit. 301.
Campus amoris
maximus & ſpi-
ritus obſcurus, nec
leuiſſimo pede
transvolandus.
(Grad. 1. cap. 29
Ex Platone, pri-
me & Commu-
niſſime percur-
rationes ex qui-
bus cetera ori-
untur & earum
ſunt pediffeque



*Loues limits are ample and great, and a ſpacious walke it hath be-
ſet with thornes, and for that cauſe, which Scaliger reprehends
in Cardan, not lightly to be paſſed ouer. Leat I incur the
ſame censure, I will examine all the kinds of loue, his nature,
beginning, difference, obiects, how it is honeſt or diſhoneſt, a vertue or
vice, a naturall paſſion or a diſeaſe, his power and effects, how farre it
extends: of which, although ſomething hath beene ſaid in the firſt Par-
tition, in thoſe Sections of Perturbations (*for loue and hatred are the
firſt and moſt common paſſions, from which all the reſt ariſe, and are atten-
dant, as Picolomineus holds, or as Nich: Cauſinus, the primum mobile of
all other affections, which carry them all about with them*) I will now
more copiouſly dilate, through all his parts and ſeverall branches, that
ſo it may better appeare what Loue is, and how it varies with the ob-
iects, how in defect, or (which is moſt ordinary and common) immode-
rate, and in exceſſe, cauſeth melancholy.*

Loue vniuerſally taken, is defined to be a *Deſire*, as a word of more
ample ſignification: and though *Leon: Hebreus* the moſt copious writer
of

of this subiect, in his third Dialogue make no difference, yet in his first he distinguisheth them againe, and defines loue by desire. *Loue is a voluntary affection, and desire to inioy that which is good.* *Desire wissheth, Loue enioyes, the end of the one is the beginning of the other: that which we loue is present, that which we desire is absent.* * It is worth the labour, saith Plotinus, to consider well of Loue, whether it be a God or a Diuell, or passion of the minde, or partly God, partly Diuell, partly passion. He concludes loue to participate of all three, to arise from Desire of that which is beautifull and faire, and defines it to be an action of the minde, desiring that which is good. † Plato calls it the great diuell, for his vehemency, and soueraignty ouer all other passions, and defines it an appetite, ‡ by which we desire some good to be present. Ficinus in his Comment addes the word Faire to this definition, Loue is a desire of enioying that which is good and faire. Austin dilates this common definition, and will haue loue to be a delectation of the heart, § for something which we seeke to winne, or ioy to haue, coveting by desire, resting in ioy. ¶ Scaliger exer. 301. taxeth these former Definitions, and will not haue loue to be defined by Desire or Appetite, for when we inioy the things we desire there remaines no more appetite: as he defines it, *Loue is an affection by which we are either united to the thing we loue, or perpetuate our union,* which agrees in part with Leon: Hebreus.

† Amor est voluntarius affectus & desiderium re bonam fruendi.
‡ Desiderium optantis, amore eorum quibus fruimur amoris principium, desiderii finis, amatum adeſt.
* Principio lib. de amore. Opere pretium est de amore considerare, utrum Deus, an Demom, an passio quædam anime, an partim deus, partim Demom, passio partim, &c. Amor est actus animi bonum desiderans.
‡ Magis de mon: cor uisio.
‡ Boni pulchritudinis desiderium.

Now this loue varies as his obiect varies, which is alwaies Good, Amiable, Faire, Gracious and Pleasant. *All things desire that which is good*, as we are taught in the Ethicks, or at least that which to them seemes to be good, *quid enim vis mali* (as Austin well inferres) *dic mihi: puto nihil in omnibus actionibus*; thou wilt with no harme I suppose, no ill in all thine actions, thoughts or desires, *nihil mali vis*, † thou wilt not haue bad corne, bad soile, a naughty tree, but all good; a good servant, a good horse, a good sonne, a good friend, a good neighbour, a good wife. From this goodnesse, comes beauty; from beauty, grace, & comelineſſe, which result as so many rayes from their good parts, make vs to loue, and so to couet it: for were it not pleasing and gracious in our eyes, we should not seeke. ‡ No man loues (saith Aristotle 9. mor. cap. 5.) but he that was first delighted with comelineſſe and beauty. As this faire obiect varies, so doth our loue, for as Proclus holdes, *Omne pulchrum amabile*, euery faire thing is amiable, and what we loue is faire and gracious in our eyes, or at least we doe so apprehend, & still esteeme of it. § Amiablemes is the obiect of loue, the scope and end is to obtaine it, for whose sake we loue, & which our minde couets to enioy. And it seemes to vs especially faire and good, for good, faire, and vnity, cannot be separated. Beauty shines, Plato saith, & by reason of its splendor & shining causeth admiration, and the fairer the obiect is, the more eagerly it is sought. For as the same Plato defines it, *Beauty is a lively shining or glittering brightnesse, resulting from effused good*, By Ideas, seeds, reasons,

† Godefridus, lib. 1. cap. 2. Amor est delectatio cordis, aliquid ad aliquid, propter aliquod desiderium in appetendo & gaudio perfruendo per desiderium curris requiescentem per gaudio.
‡ Non est amor desiderium aut appetitus ut ab omnibus habetur traditum. Nam cum potius, amata re non manet appetitus. Est igitur affectus quo cum re amata aut unimur, aut unionem perpetuamus.

§ Omnia appetunt bonum. † Terram non vis malam, malam segetem, sed bonam arbores equum bonum, &c. d Nemo amore capitur nisi qui fuerit ante forma speciei delectatus. c Amabile obiectum amoris & scopus, cuius adeptio est finis, cuius gratia amamus. Animus enim aspirat ut eo fruatur & formam boni habet & precipue videtur & placet, Piccolomineus, grad. 7. cap. 2. & grad. 8. cap. 35 f Forma est vitalis fulgor ex ipso bono manans per ideas semina, rationes, umbras effusus, animos excitans ut per bonum in unum redigantur.

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g Pulchritudo
est perfectio cō
positi ex congru
entia ordine, mē
sura & ratione
partium consur
gens, & venu
stas inde prodit
ens gratia dici
tur & res omnes
pulchre gratia se
h Gratia &
pulchritudo ita
suauiter animos
demulcent, ita
vehementer al
licunt, & adeo
mirabiliter con
nolescent, ut in
vnum confun
dant & distin
gui non possant,
& sum: tanquā
vaci & splen
dore diuini solis
in rebus variis
vario modo ful
gentes.
† Species pulchri
tudinis hauriun
tur oculis, auri
bus aut concipi
untur interna
mente.
h Nihil hinc ma
gis animos con
ciliat quam mu
sica, pulchre pi
cturę, edes, &c.
† Ita reliquis con
suetis voluptas, in
his pulchritudo
& gratia.
† Lib. 4. de di
uinis.
Concilio Phi
lonis.
m Due venere
duo amores, qua
rum una anti
quior & sine
matre, celo nata
quam celestem
venerem num
cupimus, altera
vero Iunior à
Ioue & Dione
prognata, quam
vularem vene
rem vocamus.

shadomes, stirring up our mindes, that by this good they may bee vnit ed and made one. Others will haue beauty to bee the perfection of the whole composition, & caused out of the congruous symmetry, measure, order and manner of parts, and that comelinesse which proceeds from this beauty is called grace, and from thence all faire things are gracious. For Grace and beauty are so wonderfully annexed, h so sweetly and gently winne our soules, and strongly allure, that they confound our iudgement and cannot be distinguished. Beauty and Grace are like those beames and shinings that come from the glorious and diuine Sunne, which are diuerse, as they proceed from the diuerse obiects, to please and affect our seuerall senses; i As the species of beauty are taken at our eyes, eares, or concealed in our inner soule, as Plato disputes at large in his Dialogue de pulchro, Phædro, Hyppias, and after many sophisticall errors confuted, concludes that Beauty is a grace in all things, delighting the eyes, eares, & soule it selfe; so that as *Valesius* inferres hence, whatsoeuer pleaseth our eares, eyes, and soule, must needs be beautifull, faire, and delightfome. to vs. k And nothing can more please our eares then musicke, or pacifie our minds. Faire houses, pictures, orchards, gardens, fields, a faire Hawke, a faire horse is most acceptable vnto vs; whatsoeuer pleaseth our eyes and eares, wee call beautifull and faire; l Pleasure belongeth to the rest of the senses, but grace and Beauty to these two alone. As the obiects vary and are diuerse, so they diuersly affect our eyes, eares, and soule it selfe. Which giues occasion to some, to make so many seuerall kinds of loue as there bee obiects: One Beauty ariseth from God, of which and diuine loue *S. Dionysius* with many Fathers and Neoterickes, haue written iust volumes, *De amore Dei*, as they tearme it, many paraneti call discourses; another from his creatures, there is a beauty of the body, a beauty of the soule, a beautie from vertue, *forma mar tyrum*, *Austin* calls it, *quam videmus oculis animi*, which wee see with the eyes of our minde, which beauty, as *Tully* saith, if we could dis cerne with these corporal eyes, *admirabiles sui amores excitaret*, would cause admirable affections, and rauish our soules. This other beauty which ariseth from those extreame parts, and graces which proceed from gestures, speeches, seuerall motions, and proportions of creatures, men and women (especially from women, which made those old Po ets put the three *Graces* still in *Venus* company, as attending on her, and holding vp her traine) are infinite almost, & vary their names with their obiects, as loue of mony, couetousnesse, loue of Beauty, Lust, immode rate desire of any pleasure, concupiscence, friendship, loue, good will, &c and is either vertue or vice, honest, dishonest, in excesse, defect, as shall be shewed in his place: Heroicall Loue, Religious Loue, &c. which may be reduced to a twofold diuision, according to the principall parts which are affected, the Braine and Liver: *Amor & amicitia*, which *Scaliger* ex ercit. 301. *Valesius* and *Melancthon* warrant out of *Plato* *phædr* & *phædr* from that speech of *Pausanias* belike, that makes two *Veneres* and two loues. m One *Venus* is ancient without a mother, and descended from heauen, whom we call celestiall, The younger, begotten of *Iupiter* and *Dione*, whom commonly we call *Venus*. *Ficinus* in his comment vpon this place cap. 8. following

following Plato, calls these two loues, two Diuells, " or good, and bad 419
 Angels according to vs, which are still houerling about our soules. ° The
 one reares to heauen, the other depreſſeth vs to hell; the one good, which
 ſtirres vs up to the contemplation of that diuine beauty, for whose ſake wee
 performe Iuſtice, and all godly offices, ſtudy phyloſophy, &c. the other baſe,
 and though bad, yet to be reſpected; for indeed both are good in their owne
 natures: procreation of children is as neceſſary as that finding out of truth,
 but therefore called bad becauſe it is abuſed, and which drawes our ſoule
 from the ſpeculation of that other, to viler obiects; So farre Ficinus. S. Au-
 ſtin lib. 15. de civ. Dei & ſup. Pſal. 64. hath deliuered as much in effect.
 ¶ Every creature is good, and may be loued well or ill: And q Two citties
 make two loues, Ieruſalem and Babylon, the loue of God the one, the loue of
 the world the other, of theſe two citties we are all Cittizens, as by ex. ami-
 nation of our ſelues we may ſoone finde, and of which: The one loue is the
 root of all miſchiefe, the other of all good. So in his 15. cap. lib. de mor.
 Eccleſia, he will haue thoſe foure cardinall vertues to be naught elſe but
 loue rightly compoſed, in his 15. booke de civ. Dei, cap. 22. he calls ver-
 tue the order of Loue, whom Thomas following 1. part. 2. quaſt. 55. art.
 1. and quaſt. 56. 3. quaſt. 62. art. 2. confirms as much, and amplifies in
 many words. ¶ Lucian to the ſame purpoſe hath a diuiſion of his owne,
 One loue was borne in the ſea, which is as various and raging in young
 mens breſts as the ſea it ſelfe, and cauſeth burning luſt: the other is that
 golden chaine which was let downe from heauen, and with a diuine Fury ra-
 viſheth our ſoules, made to the image of God, and ſtirres vs up to compre-
 hend the innate and incorruptible beauty, to which wee were once created.
 Beroaldus hath expreſſed all this in an Epigram of his;

Dogmata diuini memorant ſi vera Platonis,

Sunt gemina veneres, & geminatus amor;

Caeleſtus Venus eſt nullo generata parente,

Quæ caſto ſanctos neſcit amore viros.

Altera ſed Venus eſt totum vulgata per orbem,

Quæ diuûm mentes alligat, atq; hominum;

Improba, ſeducitrix, petulans, &c.

If diuine Plato's Tenents they be true,

Two Veneres, two Loues there be,

The one from heauen, vnbegotten ſtill,

Which knits our ſoules in vnitie,

The other famous ouer all the world,

Binding the hearts of God and men,

Dishoneſt, wanton, and ſeducing ſhe,

Rules whom ſhe will, both where and when.

This twofold diuiſion of Loue, Origen likewise followes in his Com-
 ment on the Canticles, one from God, the other from the Diuell, as hee
 holds, (vnderſtanding it in the worſer ſenſe), which many others repeat
 and imitate. Both which (to omit all ſubdiuiſions) in exceſſe or defect,
 as they are abuſed, or degenerate, cauſe melancholy in a particular kind,
 as ſhall be ſhewed in his place. Auſtin in another Tract, makes a three-
 fold diuiſion of this Loue, which we may vſe wel or ill: ¶ God, our neigh-

n Altera ad ſu-
 perna erigit, al-
 tera deprimit ad
 inferna,

o Il or excitat
 hominem ad di-
 uinam pulchri-
 tudinem luſtân-
 dam. cuius cau-
 ſa philoſophie
 ſtudia & iuſti-
 tie, &c.

p Omnis creatu-
 ra cum bona ſit,
 & bene amari

potelt & male

q Dux totius
 ter duo faciunt

amores, Ieruſa-
 lem facit amor

Di, Babylon: m-
 amor ſecundus, v-

nuſquiliſe quid
 amet interroget

& inueniet in-
 de ſi ciuis.

r Alter mari or-
 tus ſerox, vari-
 us, fluctuans, i-

nans Iuuenum
 mare roſerens,

&c. Alter aurea
 catena calo de-

miſſa bonum ſu-
 rorem meritis

mittens, &c.

¶ Tria ſunt, quæ
 amari à nobis
 bene vel male
 poſſunt, Deus,
 proximus, mun-
 dus, Deus ſupra
 nos, iuxta nos,
 proximus, inſi-
 nus mundus.
 Tria Deus, duo
 proximus, vñ
 mundus habet,
 &c.

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bour, and the world: God aboue vs, our neighbour next vs, the world beneath vs. In the course of our desires, God hath three things, the world one, our neighbour two. Our desire to God, is either from God, with God or to God, & ordinarily so runnes. From God, when it receaues from him, whence, and for which it should loue him: with God, when it contradicts his will in nothing: to God, when it seekes to repose and rest it selfe in him. Our Loue to our neighbour, may proceed from him, and run with him, not to him: From him, as when we reioyce of his good safety, and well doing: with him, when wee desire to haue him a fellow and companion of our iourney in the way of the Lord: not in him, because there is no ayd, hope, or confidence in man. From the world our loue comes, when wee beginne to admire the Creator in his workes: and glorifie God in his Creatures. With the world it should runne, if according to the immutability of all temporalities, it should be dejected in aduersity, or over elevated in prosperity: To the world, if it would settle it selfe in his vaine delights and studies. Many such partitions of Loue I

2 Ne confundam
vesanos & se-
dos amores bea-
tis, sceleratum
cum puro, diui-
no, & vero, &c.
† Pontica, cap. 1
Amor ex Augu-
stinis forsan lib.
11. de Civit. Dei
Amore incon-
cussus stat mu-
dus, &c.
u Alcias.
x Porta. Vitis
laurum non a-
mat, nec eius o-
dorem, si prope
crescat, enecat.
Lappus lenti ad-
veratur.
y Sympathia
olei & myrti-
morum & radi-
sum se comple-
tendum. Mi-
xaldus secret.
cent. 1. 47.

could repeat, and subdivisions, but lest (which Scaliger objects to Car-
dan, Exercitat. 501.) I confound filthy burning lust, with pure and divine
Loue, I will follow that accurate Division of Leon Hebraeus dial. 2. be-
twixt Sophia and Philo, where he speakes of Naturall, Sensible, and Rati-
onall Loue, and handleth each a-part. Naturall loue or hatred, is that
Sympathy or Antipathy, which is to be seene in animate, and inanimate
creatures, in the Four Elements, Mettals, Stones, *gravia tendunt deor-
sum*, as a Stone to his Center, Fire vpward, and Riuer to the Sea. The
Sunne, Moone, and Starres goe still round, † *Amantes natura debita exer-
cere*, for loue of perfection. This loue is manifest, I say, in inanimate cre-
tures, how comes a load-stone to draw iron to it, jet, chaffe; the ground
to couet showres, but for loue? No creature S. Hierom concludes, is to
be found, *quod non aliquid amat*, no stock, no stone, that hath not some
feeling of loue. Tis more eminent in Plants, Hearbes, and is especially
obserued in vegetals; as betwixt the Vine and Elme a great Sympathy,
betwixt the Vine and the Cabbage, betwixt the Vine and Oliue, † *Virgo
fugit Bromium*, betwixt the Vine and Bayes, a great antipathy, the Vine
loues not the Bay, * *nor his smell, and will kill him, if hee grow neere him;*
the Burre and the Lintle cannot endure one another; the Oliue and the
Mirtle embrace each other, in roots and branches if they growe neere.
Read more of this in Picolomineus grad. 7. cap. 1. *Crescentius lib. 5. de a-
gric. Baptista Porta de mag. lib. 1. cap. de plant. odio & Element. sym. Fra-
castorius de sym. & antip.* of the loue and hatred of Planets, consult with
every Astrologer: Leon. Hebraeus giues many fabulous reasons, and mo-
rallizeth them withall.

Sensible loue, is that of brute beasts, of which, the same Leo Hebraeus
dial. 2. assigns these causes. First, for the pleasure they take in the Act
of Generation, male and female loue one another. Secondly, for the
preservation of the species, and desire of young brood. Thirdly, for the
mutuall agreement, as being of the same kinde: *Sus sui, Canis Cani, Bos
Bovi, & Asinus Asino pulcherrimas videtur*, as Epicharmus held, and ac-
cording to that Adagy of Diogenianus,

Adsidet usq, graculus apud graculum.

they

they much delight in one anothers company,

* *Formica grata est formica, Cicada Cicade,* and Birds of a feather will gather together. Fourthly, for custome, vse, and familiarity, as if a dog bee trained vp with a Lion and a Beare, contrary to their natures, they will loue each other. Hawkes, dogs, horses, loue their masters and keepers: many stories I could relate in this kinde, but see *Gillius de hist. anim. lib. 3. cap. 14.* those two Epistles of *Lipsius*, of dogges and horses, *Agellius*, &c. Fifthly, for bringing vp, as if a Bitch bring vp a Kid, a hen ducklings, an hedge-sparrow a Cuckow, &c.

The third kinde is *Amor cognitionis*, as *Leon* calls it, Rationall Loue, *Intellectivus amor*, and is proper to men, on which I must insist. This appears in *God*, *Angells*, *Men*. God is loue it selfe, the fountaine of Loue, the Disciple of loue, as *Plato* styles him; the seruant of peace, the God of loue and Peace; haue peace with all men, and God is with you.

2 ——— *Quisquis veneratur Olympum,*

Ipse sibi mundum subijcit atq; Deum:

^a By this Loue (saith *Gerson*) we purchase heauen, & buy the kingdome of God. This ^b Loue is either in the Trinity it selfe, for the Holy Ghost is the Loue of the Father and the Sonne, &c. *Ioh. 3. 55.* and *5. 20.* and *14. 31.* or towards vs his creatures, as in making the world. *Amor mundum fecit*, Loue built Citties, *mundi anima*, invented Arts, Sciences, and all good things, incites vs to vertue & humanity, combines and quickens; keepe peace on earth, quietnesse by sea, mirth in the windes & elements, expells all feare, anger, and rusticity: *Circulus à bono in bonum*, a round circle still from good to good; for loue is the beginner and end of all our actions, the efficient and instrumentall cause, as our Poets in their Symbols, Imprefes, † Emblemes, of rings, squares, &c. shadow vnto vs,

Si rerum quaris fuerit quis finis & ortus,

Desine, nam causa est vnica solus amor.

If first and last of any thing you wit,

Cease, loue's the sole and only cause of it.

Loue, saith *c Leo*, made the world, and afterwards in redeeming of it, *c Dial. 3.* God so loued the world, that he gaue his only begotten sonne for it, *Iohn 3. 16.* Behold what Loue the Father hath shewed on vs, that we should bee called the sonnes of God. *1. Iohn 3. 1.* Or by his sweet providence, in protecting of it; either all in generall, or his Saints elect and Church in particular: whom he keepes as the apple of his eye, whom hee loues freely, as *Hosea 14. 5.* speakes, and dearly respects, *d Charior est ipsis homo, quam d Iuen.* Not that we are faire, nor for any merit or grace of ours, for we are most vile and base; but out of his incomparable loue and goodnesse, out of his diuine Nature. And this is that *Homers* golden chaine, which reacheth downe from Heauen to Earth, by which every creature is annexed, and depends on his Creator. Hee made all, saith *c Moses*, and it was *c Gen. 1.* good, and he loues it as good.

The loue of Angells and liuing foules, is mutuall amongst themselves, towards vs militant in the Church, and all such as loue God; as the Sonne beames irradiate the earth from those celestiaall thrones, they by their well wishes reflect on vs, † *in salute hominum promovenda ala-* *† cau. Signe.*
eres

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• Theocritus.
edit. 9.

z Mantuan.
a Charitas munifica, qua meretur de Deo regnum Dei.
b Polanus parit. Zanchius de natura Dei, c. 3.
copiose de hoc amore Dei agit.
* Nich. Bellus discurs. 28. de amatoribus, virtutem provocat, conservat pacem in terra, tranquillitatem in aere, ventum letitiam, &c.
† Camerarius
Emb. 100. cen. 2

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Theodoret &
Plotino.

cres, & constantes administri, there is ioy in heauen for every sinner that repenteth, they pray for vs, are sollicitous for our good, f Casti genij

Vbi regnat charitas, suauē desiderium,

Latitiāq; & amor Deo coniunctus.

Loue proper to mortall men, is the third Member of this subdivision, & the subiect of my following discourse.

MEMB. 2. SVBSEC. I.

Loue of men, which varies as his obiects, profitable.
pleasant, honest.

g affectus nunc
appetitiua po-
sentie, nunc ra-
tionalis, alter ce-
rebro resides al-
ter epate, cor &c

h Cor varie in-
clinatur, nunc
gaudent, nunc
muerent, statim
ex timore nasci-
tur Zelotypia,
furor, spes, despe-
ratio.

i Ad utile sani-
tas refertur, uti-
lium est ambitio,
cupido, desiderii
potius quam a-
mor, excessus
avaritia.

k Picolom. grad.
7. cap. 1.

l Lib. de amicis.
utile nunciant,
carnale iucun-
dum, spirituale,
honestum.

m Ex singulis
tribus fit chari-
tas & amicitia,
que respicit de-
um & proximū.

Valesius lib. 3. contr. 13. defines this loue which is in men, To be
an affection of both powers, Appetite and Reason. The rationall
resides in the Braine, the other in the Liuer (as before hath
beene said out of Plato and others) the heart is diversly affe-
cted of both, and carried a thousand waies by consent. The sensitiue fa-
culty most part ouer-rules reason, the Soule is carried hood-winked, &
the vnderstanding captiue like a beast. ^h The heart is variously inclined,
Sometimes they are merry, sometimes sad, and from loue arise Hope and
Feare, Jealousie, Fury, Desperation. Now this loue of men is diuers, and
varies as the obiect varies, by which they are entised, as vertue, wisdom,
eloquence, profit, wealth, mony, fame, honour, or comeliness of person,
&c. Leon Hebraus in his first Dialogue, reduceth them all to these three,
Vtile, Iucundum, Honestum, Profitable, Pleasant, Honest; (out of Aristot-
le belike 8 moral.) of which he discourseth at large, and whatsoever is
beautifull and faire, is referred to them, or any way to bee desired. ⁱ To
profitable, is ascribed health, wealth, honour, &c. which is rather ambition,
Desire, Covetousnesse, then Loue, Friends, Children, loue of women, all
delightfull and pleasant obiects, are referred to the second. The loue of
honest things, consists in vertue and wisdom, and is preferred before
that which is profitable and pleasant: Intellectuall, about that which is
honest. ^l Saint Austin calls profitable, worldly; pleasant, carnall, Honest,
spirituall. ^m Of and from all three, result Charity, Friendship, and true
loue, which respects God and our neighbour. Of each of these I will briefly
dilate, and shew in what sort they cause melancholy.

Amongst all these faire enticing obiects, which procure Loue, and
bewitch the Soule of man, there is none so mouing, so forcible as profite
and that which carrieth with it a shew of commodity. Health indeed is
a pretious thing, to recouer and preserue which, we will vndergoe any
misery, drinke bitter potions, freely giue our goods: restore a man to
his health, his purse lies open to thee, bountifull he is, thankfull and be-
holding to thee: but giue him wealth and honour, giue him gold, or
what shall be for his advantage and preferment, and thou shalt com-
mand his affections, oblige him eternally to thee, heart, hand, life and all
is at thy seruice, thou art his deare and louing friend, good and gracious
Lord and Master, his *Mecenas*, he is thy slaue, thy vassall, most devote-
affectioned, and bounden in all duty: tell him good tydings in this kind,
there

there spoke an Angell, a blessed houre that brings in gaine, he is thy creature, and thou his creator, he hugges and admires thee: hee is thine for ever. No Loadstone so attractiue, as that of profit, none so faire an obiect as this of gold, ⁿ nothing winnes a man sooner then a good turne; bounty and liberality cominand body and soule,

Munera (crede mihi) placant hominesq; deosq;

Placatur donis Iupiter ipse datis.

Good turnes doe pacifie both God and men,

And Iupiter himselfe is won by them.

Gold of all other is a most delicious obiect, a sweet light, a goodly luster it hath, *gratius aurum quam solem intuemur*, saith *Austin*, and wee had rather see it then the Sunne. Sweet and pleasant in getting, in keeping, it seasons all our labours, intollerable paines we take for it, base employments, endure bitter flouts and taunts, long journeyes, heavy burdens, all are made light and easie by this hope of gaine, *At mihi plaudo ipse domi, simul ac nummos contemplor in arca*. The sight of gold refresheth our spirits, and ravieth our hearts, as that *Babylonian* garment, and ^o golden wedge did *Achan* in the campe, the very sight and hearing, sets on fire his soule with desire of it. It will make a man runne to the *Antipodes*, or tarry at home and turne parasite, lye, flatter, prostitute himselfe, sweare and beare false witness; hee will venture his body, kill a King, murther his father, and damne his soule to come at it. *Formosior auri massa*, as ^p he well obserued, the masse of gold is fairer then all your *Gracian* pictures, that *Apelles*, *Phydias*, or any doting painter could ever make: we are inamoured with it,

q Prima ferè vota, & cunctis notissima templis,

Divitiae ut crescant. —

All our labours, studies, endeavours, vovves, prayers and wishes, are to get, how to compasse it.

† Hæc est illa cui famulatur maximus orbis,

Divapotens rerum, domitrixq; pecunia fati.

This is the great Goddesse we adore and worship, this the sole obiect of our desire. If we haue it, as we thinke, we are made for euer, thrice happy, Princes, Lords, &c. If wee lose it, wee are dull, heavy, dejected, discontent, miserable, desperate and madde. Our estate and *benè esse*, ebbes and flowes with our commodity, and as wee are endowed or enriched, so are we beloued and esteemed: it lasts no longer then our wealth, when that is gone, and the obiect remoued, farewell friendship: as long as bounty, good cheere, and rewards were to bee hoped, friends enough; they were tied to thee by the teeth, and would follow thee as Crowes doe a carcasse: but when thy goods are gone and spent, the lampe of their loue is out, and thou shalt bee contemned, scorned, hated, iniured. ^r *Lucians Timon*, when he liued in prosperity, was the sole spectacle of Greece, onely admired, who but *Timon*, every body loued, honoured, applauded him, each man offered him his seruice, and sought to bee kinne to him; but when his gold was spent, his faire possessions gone, farewell *Timon*, none so vgly, none so deformed, so odious an abiect as *Timon*, no man so ridiculous on a sudden, they gaue him a penny to buy a rope,

*n Benefactores
precipue ama-
mus Vires. 3. de
anima.*

o Ios. 7.

*p Petronius
Arbiter.
q Iuuenalis.*

*† Ioh. Secundus
lib. sylvarum.*

*r Lucianus Ti-
mon.*

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no man would knowe him.

[Perf.]

'Tis the generall humour of the world, commodity steeres our affections throughout, wee loue those that are fortunate & rich, that thrive, or by whom we may receaue mutuall kindnesse, hope for like curtesies, get any good, gaine, or profit, hate those, and abhorre on the other side, which are poore and miserable, or by whom wee may sustaine losse or inconvenience. And even those that were now familiar and deare vnto vs, our louing and long friends, neighbours, kinsmen, allies, with whom we haue conuersed and liued as so many *Geryons* for some yeares past, striuing still to giue one another all good content and entertainment, with mutuall invitations, feastings, disports, offices, for whom we would ride, runne, spend our selues, and of whom wee haue so freely and honourably spoken, to whom wee haue giuen all those turgent titles, and magnificent elogiums, most excellent and most noble, worthy, wise, graue, learned, valiant, &c. and magnified beyond measure. If any controversie arise betwixt vs, some trespasse, iniury, abuse, some part of our goods be detained, a peece of Land come to be litigious, if they crosse vs in our suit, or touch the string of our commodity, we detest and depresse them vpon a sudden, neither affinity, consanguinity, or old acquaintance can containe vs, but *rupto iecore exierit Caprificus*. A golden apple sets all together by the eares, as if a marrow bone, or honycombe were flung amongst Beares: Father and sonne, brother and sister, kinsmen are at oddes, and looke what malice, deadly hatred can invent, that shall be done, *Terribile, dirum, pestilens, atrox, ferum*, mutuall iniuries, desire of revenge, and how to hurt them, him and his, are all our studies. If our pleasures be interrupt, we can tollerate it, our bodies hurt, we can put it vp and be reconciled, but touch our commodities, wee are most impatient, faire becomes foule, the Graces are turned to Harpyes, friendly salutations, to bitter imprecations, mutuall feastings, to plotting villanies, minings and counterminings, good words to Satyres and inuestiues, we revile *à contra*, nought but his imperfections are in our eies, he is a base knaue, a Diuell, a Monster, a Caterpillar, a viper, an hoggerubber, &c. *Desinit in piscem mulier formosa superne*, the sceane is altered on a sudden, loue is turned to hate, mirth to melancholy: so furiously are we most part bent, our affections fixed vpon this obiect of commodity and vpon money. The desire of which in excess is couetousnesse, ambition tyrannizeth ouer our soules, as I haue shewed, and in defect crucifies as much, as if a man by negligence, ill husbandry, improvidence, prodigality, waste and consume his goods and fortunes, beggery followes, and melancholy, he becomes an abject, *odious and worse then an Infidell, in not providing for his family.*

† Part. 1. Sect. 2
memb. Sub. 12.

u 1. Tim. 5. 8.

SVB-

SUBSECT. 2.

Pleasant obiects of Loue.

Pleasant obiects are infinite, whether they be such as haue life, or be without life, Inanimate are Countries, Provinces, Towres, Townes, Citties, as he said, * *Pulcherimam insulam videmus, etiam cum non videmus*, we see a faire Island by description, when we see it not. The y Sunne neuer say a fairer City, *Thes-sala Tempe*, Orchards, Gardens, ipleasant walkes, Groues, Fountaines, &c. The heauen it selfe is said to be z faire or foule, faire buildings, faire pictures, all artificiall, elaborate and curious workes, clothes, giue an admirable lustre, we admire, and gaze vpon them, *ut pueri Iunonis artem*, as children doe on a Peacocke. A faire dogge, a faire horse and hawke, &c. † *Thessalus amat equum pullinum, buculum Egyptius, Lacedemonius Catulum*, &c. such things we loue, are most gracious in our sight, acceptable vnto vs, and whatsoeuer els may cause this passion, if it be superfluous or immoderately loued, as *Guianerius* obserues. These things in themselves are pleasing and good, singular ornaments, necessary, comely, and fit to be had, but when we fixe an immoderate eye, and dote on them ouer much, this pleasure may turne to paine, bring much sorrow and discontent vnto vs, worke our finall overthrow, and cause melancholy in the end. Many are carried away with those bewitching sports of gaming, hawking, hunting, and such vaine pleasures, as b I haue said, some with immoderate desire of fame, to be crowned in the *Olim-picks*, knighted in the field, &c. and by these meanes ruinate themselves. The lasciuious dotes on his faire mistresse, the Glutton on his dishes, which are infinitely varied to please the palate, the Epicure on his severall pleasures, the superstitious on his Idoll, and fatter himselfe with future ioyes as *Turkes* feed themselves with an imaginary perswasion of a sensuall paradise, to severall pleasant obiects, diversly affect diuers men. But the fairest obiects and enticings, proceed from men themselves, which most frequently captiuate, allure, and make them dote beyond all measure vpon one another, and that for many respects. First, as some suppose, by that secret force of starres, (*quod metibi temperat astrum?*) They doe singularly dote on such a man, hate such againe, and can giue no reason for it. d *Non amote Sabidi*, &c. *Alexander* admired *Ephesion*, d *Mar-* *Adrian Antonius*, *Nero Sporus*, &c. The Physitians referre this to their temperament, Astrologers to trine and sextile Aspects, or opposite of their severall Ascendents, Lords of their genitures, loue and hatred of Planets; † *Cicogna*, to concord and discord of spirits; but most to outward graces. A merry companion is welcome and acceptable to all men, and therefore saith e *Gomesius*, Princes and great men entertaine iesters, and players commonly in their Courts. But † *pares cum paribus facillime congregantur*, ‡ is that similitude of manners, which ties most men in an inseparable linke, as if they be addicted to the same studies or disports, they delight in one anothers companies, *birds of a feather will gather to-*

x *Lipsius* epist. *Camideno*.
y *Land of S. Edmondsbury*.
z *Caelum seuerum cælum visum si dum. Polidarus lib. 1. de Anglia*.
a *Credo equidem viuos ducent e marmore vultus*.
† *Max. Tyrius* ser. 9.

b *Part. 1. sect. 2. membr. 3.*

d *Mar-*

† *Omnis. mag. lib. 2. cap. 3.*

e *De sale geniali lib. 3. cap. 17.*

† *Similitudo morum parit amicitiam*.

g *Vires 3. de Anima*.

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g *Vires 3 de Anima.*
 † *Theod. Prodrus amor lib 3.*
 h *Qui simul cecere naufragi- sum, aut una per- uulere vincula vel co- fusi, con- iurationisue societate iun- guntur, inuicem amant. Brutum & Cassium inuicem inferjos Cesarianus do- minatus concitauit. Amilius Lepidus & Lu- lius Flaccus, quum essent inimicissimi, censores remun- tiati similitates illico deposuere. Sculcerius cap. 4. de c. n. a. Amor. † *Papianus.*
 i *Socrates De monico precipit ut quum alieni- us m. ciu. m. uellet, illum lau- det, quod laus initium amoris sit, uinueratio similitatum.*
 k *Suspect. lect. lib. 1. cap. 2.*
 † *May 49.*
 l *Rara est con- cordia fratrum. m. Grad. 1. cap. 22.**

gether: if they be of diuerse inclinations, or opposite in māners, they can seldome agree. Secondly, s affability, custome, and familiarity, may con- vert nature many times, though they be different in manners, as if they be Country-men, fellow-students, colleagues, or haue beene fellow- souldiers, h brethren in affliction, (*acerba calamitatum societas, diversi- etiam ingenij homines coniungit*) affinity, or some such accidentall occa- sion, though they cannot agree amongst themselves, they will sticke to- gether like burres, and hold against a third, so after some discontinu- ance, or death, enmity ceaseth;

Pascitur in vivis livor, post fata quiescit:

or in a forraine place, *Et cecidere odia, & tristes mors obruit iras.*
 A third cause of loue and hate, may be mutuall offices, *acceptum bene- ficium*, i commend him, vse him kindly, take his part in a quarrell, re- lieue him in his misery, thou winnest him for euer; doe the opposite, and be sure of a perpetuall enimie. Praise and dispraise of each other, doe as much, though vnknowne, as k *Schopins* by *Scaliger* and *Casaubonus*: *mulus mulum scabit*, who but *Scaliger* with him, what *Encomions*, *Epi- thetes*, *Elogiums*? *Antistes sapientia, perpetuus dictator literarum, orna- mentum, Europa miraculum, noble Scaliger, incredibilis ingenij prestan- tia, &c. dñs potius quam hominibus per omnia comparandus, scripta eius aurea ancylia de caelo delapsa poplitibus veneramur flexis, &c.* but when they began to vary, none so absurd as *Scaliger*, so vile and base, as his bookes *de Burdonum familia*, and other Satyricall inuestiues may wit- nesse, *Ovid in Ibin*, *Archilochus* himselfe was not so bitter. Another great tye or cause of loue, is consanguinity, Parents are deare to their children, children to their parents, brothers and sisters, cosens of all sorts, as an hen and chickens, all of a knot: euery Crow thinks her owne bird fairest. Many memorable examples are in this kinde, and 'tis *portenti simile*, if they doe not: † *a mother cannot forget her childe*, *Solo- mon* so found out the true owner: loue of parents may not be concealed, 'tis naturall, descends, and they that are inhumane in this kinde, are vn- worthy of that aire they breathe, and of the foure elements, yet many vnnaturall examples we haue in this ranke, of hard-hearted parents, dis- obedient children, of l disagreeing brothers, nothing so common. The loue of kinsmen is growne cold, many kinsmen (as the saying is) few friends, if thine estate be good, and thou able, *par pari referre*, to requite their kindnesse, there will be mutuall correspondence, otherwise thou art a burden, most odious to them aboue all others. The last object that tyes man and man, is comelineffe of person, and beauty alone, as men loue women with a wanton eye: which *αἰσχρολογία* is tearmed, *Heroicall*, or Loue Melancholy. Other loues (saith *Piccolomineus*) are so called with some contraction, as the loue of wine, gold, &c. but this of women is predominant in an higher straine, whose part affected is the liuer, and this loue deserues a longer explication, and shall be dilated a-part in the next Section.

SUBSECT. 3.

Honest objects of Loue.

Beauty is the common obiect of all loue, ^{n as Iet drawes a} *straw, so doth beauty loue*, vertue and honesty are great mo- ^{n Vives 3. de Anima. ut pale- am succinum sic formam amor.} *times*, and giue as faire a luster as the rest, especially if they bee sincere and right, not fucate, but proceeding from true forme, and an incorrupt iudgement; Those two *Venus* twins, *Eros* and *Anteros*, are then most firme and fast. For many times otherwise men are deceiued by their flattering *Gnathoes*, dissembling *Camelions*, out siders, hypocrites that make a shew of great loue, learning, pretend honesty, vertue, zeale, modesty, with affected lookes and counterfeit gestures: fained protestations often steale away the hearts and favours of men, and deceaue them, *specie virtutis & umbra*, when as *revera* and indeed, there is no worth or honesty at all in them, no truth, but meere hypocrisie, subtilty, knauery, and the like. As true friends they are, as he that *Calius Secundus* met by the high way side; and hard it is, in this temporising age to distinguish such companions, or to finde them out. Such *Gnathoes* as these for the most part belong to great men, and by this glozing flattery, affabilitie, and such like philters, so diue and insinuate into their favours, that they are taken for men of excellent worth, wisdom, learning, demy-gods, and so screw themselves iuto dignities, honours, offices: but these men cause harsh confusion often, and as many stirres, as *Rhehoboams* Councillors in a Common-wealth, ouerthrow themselves and others. *Tandlerus*, and some authors make a doubt, whether Loue and hatred may be compelled by philters or characters, *Cardan*, and *Marbodius* by pretious stones and amulets, Astrologers by election of times, &c. as o I shall elsewhere discusse. The true object of this honest loue is vertue, wisdom, honesty, p reall worth, ^{o Sest. sequent p Nihil diuinius homine proba.} *Interna forma*, & this loue cannot deceaue or be compelled, *ut ameris amabilis esto*, loue it selfe is the most potent *philtrum*, vertue and wisdom, *gratia gratum faciens*, the sole and only grace, not counterfeit but open, honest, simple, naked, q *descending from heauen*, as our Apostle hath it, an infused habit from God which hath giuen seuerall gifts, as wit, learning, tongues, for which they shall be amiable and gracious, *Eph. 4. 11.* as to *Saul* stature and a goodly presence, *1 Sam. 9. 1.* *Ioseph* found fa- your in *Pharao's* court, *Gen. 39.* for his person; And *Daniel* with the Prince of the Eunuches, *Dan. 19. 19.* *Christ* was gracious with God and men, *Luk. 2. 52.* There is still some peculiar grace as of good discourse, eloquence, wit, honesty, which is the *primum mobile*, first mouer, and a most forcible loadstone to drawe the favours and good wills of mens eyes, eares, and affections vnto them. When *Iesus* spake they were all astonished at his answers, (*Luk 2. 47.*) and wondred at his gracious wordes which proceeded from his mouth. An Orator steales away the hearts of men, and as another *Orpheus*; *quo vult, unde vult*, he pulles them to him by speech alone: a sweet voice causeth admiration, and hee that can vtter himselfe

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himselfe in good wordes, in our ordinary phraſe, is called a proper man, a diuine ſpirit. For which cauſe belike, our old poets, *Senatus populusq; poetarum*, made *Mercurie* the Gentleman-vſher to the *Graces*, Captaine of eloquence, and thoſe *Charites* to be *Iupiters* and *Eurymones* daughters, deſcended from aboue. Though they be otherwiſe deformed, crooked, vgly to behold, theſe good parts of the minde denominate them faire. *Plato* commendeth the beauty of *Socrates*, yet who was more grimme of countenance, ſterne and glaſſy to looke vpon, ſo are and haue beene many great Philoſophers, as *Gregory Nazianzen* obſerues, *deformed moſt part in that which is to be ſeene with the eyes, but moſt elegant in that which is not to be ſeene. Sape ſub attrita latitat ſapientia veſte.* *Aſop*, *Democritus*, *Ariſtotle*, *Politianus*, *Melancthon*, *Gefner* &c. withered old men, *Silexi Alcibiadis*, very harſh and impolite to the eye, but who were ſo terſe, polite, eloquent, generally learned, temperate and modeſt? No man then liuing was ſo faire as *Alcibiades*, ſo louely *quoad ſuperficiem*, to the eye, as *Boethius* obſerues, but hee had *Corpus turpiſſimum internè*, a moſt deformed Soule; *Honeſty*, *vertue*, *faire conditions*, are great enticers to ſuch as are well giuen, and much auaile to get the fauour and good will of men. *Abdolominus* in *Curtius*, a poore man (but which mine author notes, *the cauſe of this poverty was his honeſty*) for his modeſty and continency from a private perſon (for they found him digging in his garden) was ſaluted king, and preferred before all the magnificoes of his time, *inſecta ei veſtis purpurâ auroq; diſtincta*, a purple embrodered garment was put vpon him, and they bad him waſh himſelfe, and as he was worthy, take vpon him the ſtile and ſpirit of a King, continue his continency and the reſt of his good parts. *Titus Pomponius Atticus* that noble cittizen of *Rome*, was ſo faire conditioned, ſo ſweet a carriage, that he was generally beloued of all good men, of *Cæſar*, *Pompey*, *Anthony*, *Tully*, of diuerſe ſects, &c. *multas hereditates* (* *Cornelius Nepos* writes) *ſolâ bonitate conſequutus. Opera pretium audire, &c.* It is worthy of your attention, *Livy* cries, *you that ſcorne all but riches, and giue no eſteeme to vertue, except they be wealthy withall, Q. Cincinnatus had but foure acres, and by the conſent of the Senate was choſen Dictator of Rome.* Of ſuch account were *Cato*, *Fabritius*, *Ariſtichomen*, *Antoninus*, *Probus*, for their eminent worth: ſo *Cæſar*, *Traian*, *Alexander*, admired for valour, *Epheſtion* loued *Alexander*, but *Parmenio* the king: *Titus delitie humani generis*, and which *Aurelius Victor* hath of *Vespasian* the dilling of his time, as *Edgar Etheling* was in England, for his excellent vertues, their memory is yet freſh, ſweet, and wee loue them many ages after, though they be dead. *Suauem memoriam ſui reliquit*, ſaith *Lipſius* of his friend, liuing and dead they are all one. *I haue ever loued as thou knoweſt* (ſo *Tully* wrote to *Dolabella*) *Marcus Brutus*, for his great witte, ſingular honeſty, conſtancy, ſweet conditions, and helcene it there is nothing ſo amiable and faire as vertue. I doe mightily loue *Calviſinus*, (ſo *Pliny* writes to *Soſius*) a moſt induſtrious, eloquent vpright man, which is all in all with me. This affection came from his good parts. And as, *St. Auſtin* comments on the 84 *Pſalme*,

ſ Orat. 28. de
formes plerumq;
philophi ad id
quod in affectu
cadit, ea parte e-
legantes que o-
culos fugiunt.

† 43 de conſol.
Cauſa ei pau-
philopho.
portatis, ſicut
plerumq; probitas
fuit.

u Abſque corpore
& cape regis a-
nimum & in cā
fortunam qua
dignus es conti-
nentiam iſtam
profer.

* Vita eius.
x Qui pre diui-
tis humana
ſperant, nec
virtutis locum
putant niſi opes
efficiant. Q Cinc-
innatus conſen-
ſu patrum in di-
ctatorem Ro-
manum electus
† Curtius.

y Edgar Ethe-
ling Englands
darling.

z Mulum ſua-
uitas, obvia co-
mitas, prompta
officia mortali-
um animos de-
merentur.

a Epiſt. lib. 8.
Semper ambibi-
vit tu ſcis, M.
Brutum propter
eius ſummum
ingenium, ſua-
riſſimos mores,
ſingularem pro-
bitatem & con-
ſtantiam, nihil
eſt, mihi crede
virtute formo-
ſius nihil ama-
bilius.

b Ardentes amo-
res excitaret,
ſi ſimulachrum
eius ad oculos pe-
netraret, *Plato* *Phadone*.

* Epiſt. lib. 4. *Valerij* ſine diu-
guum, rectum, alterum quod apud me potentiſſimum eſt.

c There

There is a peculiar beauty of iustice, an inward beauty, which wee see with the eyes of our hearts, loue, and are enamored with, as in Martyrs though their bodies be torne in peeces with wild beasts, yet this beauty shines, and we loue their vertues. The Stoicks are of opinion, that a wise man is only Faire, and Cato in Tully 3. de Finibus, commends the same, that the lineaments of the minde are farre fairer then those of the body, incomparably beyond them, wisdom and valour according to Xenophon, especially deserue the name of beauty, & denominate one faire, & incomparabiliter pulchrior est (as Austin holds) veritas Christianorum quam Helena Græcorum. Wine is strong, the King is strong, women are strong, but truth ouercometh all things, Esd. 1. 3. 10. 11. 12. Blessed is the man that findeth wisdom and getteth vnderstanding, for the merchandise thereof is better then siluer, and the gaine thereof better then gold, It is more precious then pearles and all the things thou canst desire, are not to be compared to her, Prov. 2. 13. 14. 15. a wife, true, iust, vpright, and good man, I say it againe, is only faire, It is reported of Magdalen Queene of France, and wife to Lewes the 11th, a Scottish woman by birth, that walking forth in an euening with her Ladies, she spied M. Alanus one of the Kings Chaplins, a silly, olde, hard favoured man, fast a sleepe in a bowre, and kissed him sweetly; when the young ladies laughed at her for it, she replied that it was not his person that she did embrace and reuerence, but the diuine beauty of his Soule. Thus in all ages vertue hath bene adored, admired, a singular lustre hath proceeded from it, and the more vertuous he is, the more gracious, the more admired. No man so much followed vpon earth as Christ himselfe; & as the Psalmist saith 53. 3. he was fairer then the sonnes of men. Chrysostome. hom. 8. in Mat. Bernard ser. 1. de omnibus sanctis, Austin, Cassiodore, Hier. in 9. Mat. interpret it of the beauty of his person, there was a diuine Maistie in his lookes, it shined like lightning, and drew all men to it, but Basil. Cyril. lib. 6. super. 55. Esay. Theodoret, Arnobius, &c. of the beauty of his diuinity, Iustice, grace, eloquence, &c. Thomas in Psal. 44. of both, and so doth Baradius, and Peter Morales. lib. de pulchritud. Iesu & Mariæ, adding as much of Ioseph, and the Virgin Mary,

— hac alios formâ præcesserit omnes,

according to that prædiction of Sybilla Cumea. Be they present or absent, nere vs, or a farre off, this beauty shines, and will attract men many miles to come and visit it. Plato and Pythagoras left their country, to see those wise Egyptian Priests: Apollonius travelled into Ethiopia, Persia, to consult with the Magi, Brachmanni, Gymnosophists. The Queene of Sheba came to visit Solomon, and many, saith Hierome, went out of Spaine & remote places 1000 miles, to behold that eloquent Liuy. Multi Romam non vt urbem pulcherrimam, aut vrbis & orbis dominum Octavianum, sed vt hunc unum inviserent audirent, à Gadibus profecti sunt. No beauty leaues such an impression, strikes so deepe, or links the soules of men closer, then vertue.

* Non per deos aut pictor posset,

Aut statuarius ullus fingere,

Talem pulchritudinem qualem virtus habet,

c Est quidam pulchritudo naturalis quam videmus oculis cordis emamus, & exa desimus, ut in martiribus, quum eorum membra bestie lacerarent, & alias deso mes, &c. d Lippus marci. d. d. d. Phys. Senec. lib. 3. diff. 17. iulus sapiens patcher.

† Fortunio & prudencia pulchritudinis lisdem præcipue merentur.

c Franc. Belfo. rest. in hist. An. 1430.

† Erat autem fidei & formis & est forma, qua citius pueri terrentur, possent, quæ inuitari ad oculum puellæ.

g D formis ille est videatur senex, diuinum animum habet.

i Fulgebat vultu suo, fulgor & diuina manifestas homines ad se trahens.

k Præfat. bib. vulgar.

† Pars in corp. Tit. Livii.

statue patavii. I A true loue knot.

* Stobæus & græco

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no painter, no grauer, no Carver can expresse vertues lustre, or those admirable rayes that come from it, those enchanting rayes, that enamor posterity, those euerlasting rayes that continueto the worlds end. Many saith *Phauorinus* that loued and admired *Alcibiades* in his youth, knew not, cared not for *Alcibiades* a man, *nunc intuentes querebant Alcibiadem*, but the beauty of *Socrates* is still the same, vertues lustre neuer fades, is euer fresh and greene, *semper viua* to all succeeding ages, and a most attractiue loadstone, to draw and combine such as are present. For that reason belike, *Homer* faines the three *Graeces* to be linked and tyed hand in hand, because the hearts of men are so firmly vnited with such graces. *O sweete bands* (*Seneca* exclaimes) *which so happily combine, that those which are bound by them, loue their binders, desiring withall, much more harder to be bound,* and as so many *Geryons* to be vnited into one. For the nature of true friendship is to combine, to be like affected, of one minde,

¶ Velle & nolle ambobus idem, satiatq; toto

Mens auo

as the Poet saith, still to continue one and the same. And where this loue takes place, there is peace and quietnes, a true correspondence, perfect amity, a *Diapason* of vowes and wishes, the same opinions, as betwixt *o David* and *Ionathan*, *Damon* and *Pythias*, *Pylades* and *Orestes*, *Nysus* and *Euryalus*, *Theseus* and *Perithous*, & they will liue and dye together, and prosecute one another with good turnes. *Nam vinci in amore turpissimum putant*, not only liuing, but when their friends are dead, with Tombs and monuments, *Nenia's*, Epitaphs, Elegies, Inscriptions, Pyramides, Obeliskes, Statues, Images, Pictures, Histories, Poems, Annals, Feasts, Anniversaries, many ages after (as *Platoes* Schollers did) they will parentare still, omit no good office that may tend to the preservation of their names, honours, and eternall memory. * *Illum coloribus, illum cera, illum ere &c.* He did expresse his friend in colours, in waxe, in brasse, in iuory, marble, gold and siluer (as *Pliny* reports of a citizen in Rome) and in a great Auditory not long since, recited a iust volume of his Life. In onother place, * speaking of an Epigram which *Martial* had composed in praise of him, *He gaue me as much as he might, and would haue done more if he could: though what can a man giue more then honour, glory and eternitie? But that which he wrote peradventure, will not continue, yet hee wrote it to continue.* 'Tis all the recompence a poore scholler can make his well-deserving Patron, *Mecenas*, friend, to mention him in his workes, to dedicate a booke to his name, to write his life &c. as all our Poets, Orators, Historiographers haue ever done, and the greatest reuenge such men take of their aduersaries, to persecute them with Satyres, Inuectiues, &c. and tis both waies of great moment, as *Plato* giues vs to vnderstand. *Paulus Iovius* in the fourth booke of the life and deeds of Pope *Leo Decimus*, his noble Patron, concludes in these words; * *Be-*

cause I cannot honour him as other rich men doe, with like endeavour, affe-

*¶ Solinus pulchri-
tudo est facies,
in O dulcissimi
laquei, qui tam
seleciter devia-
ciant, ut etiam a
vinculis diligan-
ter, qui a gratia
vinculis sunt, capi-
unt vultus de-
ligari & in v-
num redigi.
n Statius.*

*o Hee loued
him as he lou-
ed his owne
soule. i. Sam.
15. 1. beyond
the loue of
women.*

*p Virg 9. An.
Quis super exa-
nimem sese con-
iocit amicum
Confessus.*

*q amicus ani-
ma dimidium
Aulian. confes 4
cap. 6.*

*Quod de Virgi-
lio Horatius,
& se vocan me
dimidium mee.
i. Propertius.*

** Illum argenteo
Et auro, illum
ebore, marmore
effingit, & nu-
per ingenti ad-
hibito auditorio
ingentem de vi-
taceis librum
recitavit. epist.
lib 4. epist. 68.*

** Lib. 4. epist. 61
Prisca suo Dedit
mihi quantum
posui maxime,
datus amicus
est totusset. Tam-
en quid homini
deus iure? ma-
gis quam gloria
laus & eterni-
tas.*

*At non erum fortasse que scripsi. Ille tamen scripsi tanquam & est futura. Lib 13. de Legibus. Magnam enim vim habent,
&c. i. Part. 1. men studio & pietate, inscribenda vita et monumenta sunt. & postquam sumptuosa condere pro fortuna non licuit,
exiguos eo forte liberales ingenti monumento in his auctoritate non solentur.*

Et non

tion, and piety, I haue undertaken to write his life, since my fortunes will not giue me leaue to make a more sumptuous monumēt, I will performe those rites to his sacred ashes, which a small perhaps, but a liberall wit can afford. But I roue. Where this true loue is wanting, there can be no firme peace, friendship from teeth outward, counterfeit, or for some by respects, so long dissembled, till they haue satisfied their owne ends, which vpon every small occasion, breaks out into enmity, open warre, defiance, heart-burnings, whispering, calumnies, contentions, and all manner of bitter melancholy discontents. And those men which haue no other obiect of their loue, then greatnesse, wealth, authority, &c. are rather feared then beloued; *nec amant quemquam, nec amantur ab ullo*: and howsoeuer borne with for a time, yet for their tyranny and oppression, griping, covetousnesse, curriish hardnesse, folly, intemperance, impudence, and such like vices, they are generally odious, abhorred of all, both God and men.

Non uxor saluum te vult non filius, omnes

Vicini oderunt, ———

wife and children,

friends, neighbours, all the world forsakes them, would faine bee rid of them, and are compelled many times to lay violent hands on them, or else Gods iudgments ouertake them: instead of Graces, come Furies. So when faire *Abigail*, a woman of singular wisdom, was acceptable to *Dauid*, *Nabal*, was churlish and euill conditioned, & therefore *Mar-dochy* was receaued, when *Haman* was executed, *Haman* the favorite, that had his seat aboue the other Princes, to whom all the kings seruants flourish many times, such hypocrites, such temporizing Foxes, and beare the worlds eyes by flattery, bribery, dissembling their natures, or other mens weaknesse, that cannot so soone apprehend their tricks, yet in the end they will be discerned, and precipitated in a moment: surely, saith *Dauid*, thou hast set them in slippery places, Ps. 37. 5. as so many *Se-iani*, they will come downe to the *Gemonian scales*; and as *Eusebius* in *Am- mianus*, that was in such authority, *ad iubendum Imperatorem*, bee cast downe headlong on a sudden. Or put case they escape and rest vnmasked to their liues end, yet after their death, their memory stinkes as a snuffe of a candle put out, and those that durst not so much as mut- ter against them in their liues, will prosecute their name with Satyrs, Libels, and bitter imprecations, they shall *malè audire* in all succeeding ages, and be odious to the worlds end.

1. Sam. 25. 3.
2. Esdr. 3. 2.

u Amm. Mar.
cellinus, lib. 14.

M E M B. 3.

*Charity, composed of all three kindes, Pleasant,
Profitable, Honest.*



Besides this loue that comes from Profit, Pleasant, Honest, (for one good turne asks another in enquiry) that which proceeds from the law of nature, or from discipline and Philo-phy; there is yet another loue compound of all these three,
H h h
which

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which is *Charity*, and includes piety, dilection, benevolence, friendship, even all those vertuous habits, for loue is the circle æquant of all other affections, of which *Aristotle* dilates at large in his *Ethicks*, and is commanded by God, which no man can well performe, but he that is a Christian, and a true regenerate man; This is, * *To loue God aboue all, and our neighbour as our selfe*, for this loue is *lychnus accendens & accensus*, a Communicating light, apt to illuminate it selfe as well as others. All other Objects are faire, and very beautifull, I confesse, kindred, alliance, friendship, the loue that we owe to our countrey, nature, wealth, pleasure, honour, and such morall respects, &c. of which reade I copious *Aristotle* in his *Moralls*. A man is beloued of a man, in that he is a man, but all these are farre more eminent and great, when they shall proceed from a sanctified spirit, that hath a true touch of Religion, and a reference to God. Nature bindes all creatures to loue their young ones; an hennet to preserue her brood will runne vpon a Lion, an hinde will fight with a Bull, a Sowe with a Beare, a silly sheep with a Fox. So the same nature vrgeth a man to loue his Parents, (* *dij me pater omnes o. lerint, ni te magis quam oculos amem meos*) and this loue cannot be disolued, as Tully holds, *y without detestable offence*: but much more Gods Commandement, which inioynes a filiall loue and an obedience in this kind. *z The loue of brethren is great, and like an arch of stones, where if one be displaced, all comes downe, no loue so forcible and strong, honest, to the combination of which, nature, fortune, vertue happily concurre, yet this loue comes short of it.* ---- *Dulce & decorum pro patriâ mori,* ^{ait can-} not be expressed, what a deale of Charity that one name of Countrey containes. The *Decij* did se deuovere, *Horatij*, *Curtij*, *Scævola*, *Regulus*, *Co-drus*, sacrifice themselues for their Countries peace and good.

*b Vna dies Fabios ad bellum miserat omnes,
Ad bellum missos perdidit vna dies.*

One day the *Fabij* stoutly warred,
One day the *Fabij* were destroyed.

Fifty thousand Englishmen lost their liues willingly neere *Battell Abby*, in defence of their Countrey. *c P. Æmilius l. 6.* speaks of six Senators of *Callice*, that came with halters in their hands to the king of England, to die for the rest. This loue makes so many writers take such paines, so many Historiographers, Physitians, &c. or at least as they pretend for common safety, and their Countries benefit. *d Sanctum nomen amicitie, sociorum communio sacra*, Friendship is an holy name, and a sacred communion of friends. *e As the Sunne is in the Firmament, so is friendship in the world*, a most diuine and heauenly band. As nuptiall loue makes, this perfects mankind, and is to be preferred (if you will stand to the iudgement of *Cornelius Nepos*) before affinity or consanguinity, *plus in amicitia valet similitudo morum, quam affinitas, &c.* the cords of loue binde faster then any other wreath whatsoever. Take this away, and take all pleasure, ioy, comfort, happinesse, and true content out of the world, tis the greatest tye, the surest Indenture, strongest band, and as our moderne *Maro* decides it, is much to be preferred before the rest.

f Hard

x *Vt mundus
duobus polis su-
stentatur, ita lex
Dei, amore Dei
& proximi; du-
obus his suada,
mentis vincitur.
machina mundi
corrui, si vna de
polis turbatur,
lex perit diuina
si vna ex his.
† 8. & 9 libro
c. Ter. Adolph.*

45.

y *De amicit.*
z *Charitas paren-
tum dilui nisi
detestabili (cele-
re non potest, la-
pidum fornicu-
bus similitima,
causa, nisi se in-
vicem sustenta-
ret, Seneca.*

a *Dij immota-
les, dici non po-
tessant quantum
charitatis nome-
n illud habet.*

b *Ouid. Fast.*

c *Anno 1347.*

*Iacob Mayer.
Annal. Fland.*

lib. 12.

d *Tully.*

e *Lucianus To-
xari. Amitia
ut sol in mundo
&c.*
† *Vs. Pompon
Attici.*

^f Hard is the doubt, and difficult to deeme,
 When all three kinds of loue together meet;
 And doe dispart the heart with power extreame,
 Whether shall waigh the ballance downe, to wit,
 The deare affection vnto kindred sweet,
 Or raging fire of loue to woman kind,
 Or Zeale of friends, combinde by vertues meet.
 But of them all, the band of vertuous minde,
 Me thinkes the gentle heart should most assured bind.

For naturall affection soone doth cease,
 And quenched is with Cupids greater flame,
 But faithfull friendship doth them both suppress,
 And them with mastering discipline doth tame,
 Through thoughts aspiring to eternall fame.
 For as the Soule doth rule the earthly masse,
 And all the seruice of the body frame,
 So loue of Soule doth loue of Body passe,
 No lesse then perfect gold surmounts the meaneest brasse.

^g A faithfull friend is better then ^h gold, a medicine of misery, ⁱ an onely possession, yet this loue of friends, nuptiall, heroicall, profitable, pleatant, honest, all three loues put together, are little worth, if they proceed not from a true Christian illuminated soule, it it be not done *in ordine ad Deum*, for Gods sake. Though I had the gift of Prophecie, spake with tongue of men and Angels, though I feed the poore with all my goods, giue my body to be burned, and haue not this loue, it profiteth me nothing, 1. Cor. 13. 1. 2. 3. This is an all apprehending loue, a deifying loue, a refined, pure, diuine loue, the quintessence of all loue, the true philosophers stone, *Non potest enim*, as [†] Austin inferres, *veraciter amicus esse hominis, nisi fuerit ipsius primitus veritatis*, He is no true friend that loues not Gods truth. And therefore this is true loue indeed, the cause of all good to mortall men, that reconciles all creatures, and glewes them together in perpetuall amity and firme league, and can no more abide bitterness, hate, malice, then faire and foule weather, light and darknesse, sterility and plenty may be together; as the Sunne in the Firmament, (I say) so is loue in the world; and for this cause 'tis loue with an addition, loue *καὶ ἐξ ὅρα*, loue of God, and loue of men. ^k The loue of God begets the loue of man, and by this loue of our neighbour, the loue of God is nourished and increased. By this happy vnion of loue, ^l all well gouerned families and citties are combined, the heauens annexed, and diuine soules complicated, the world it selfe composed, and all that is in it conioyned in God, and reduced to one. ^m This loue causeth true and absolute vertues, the life, spirit, and root of every vertuous action, it finisheth prosperity, easeth aduersity, corrects all naturall incumbrances, in-
 conveniences, sustained by Faith and Hope, which with this our loue, make an indissoluble twist; a Gordonian knot, an Aequaliter Triangle, And yet the greatest of them is loue. 1 Cor. 13. 13. ⁿ which inflames our soules with a diuine heat, and being so inflamed purgeth, and so purgeth, ele-
 vates

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f Spenser Faery
 Queene lib. 5.
 can. 9. l. 1. 2

g Syracides.
 h Plutarch, præ-
 cium numisma
 i Xenophon, ve-
 rus amicus præ-
 stantissima pos-
 sessio.

† Epist. 52.
 k Greg. Per. a.
 morem Dei, pro-
 ximi gignitur,
 & per hunc a-
 morem proximi,
 Dei nutritur.
 l Piccolominius
 grad. 7. cap. 27.
 hoc felici amoris
 nodo ligantur
 familie, civita-
 tes, &c.
 m Veras abso-
 lutas hec parit
 virtutes, radix
 omnium vitium
 tum. mens &
 spiritus.
 n Dico in calore
 animi incendit,
 incensos purgat,
 purgatos elevat
 ad Deum Deum
 placat, hominem
 Deo conciliat.
 Bernard.

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o Ille inficit, hic
perficit, ille de-
primis, hic ele-
uat, hic trou-
quillitatem, ille
curas parit, hic
vitam recte in-
format, ille de-
format, &c.

vates to God, makes an attonement, and reconciles vs vnto him. o That other lone infects the soule of man, this cleanseth; that depresses, this e-reares; that causeth cares and troubles, this quietnesse of minde; this in-formes, that deforms our life; that leads to repentance, this to heauen. For if once we be truley link't and touched with this charity, we shall loue God aboute all, our neighbour as our selfe, as we are inioyned, Mark. 12. 31. Mat. 19. 19. performe those duties and exercises, all the opera-tions of a good Christian.

This loue suffereth long, it is bountifull, envieth not, boasteth not it selfe, is not puffed vp, it deceaueth not, it seeketh not his owne things, is not pro- voked to anger, it thinketh not evill, it reioyceth not in iniquity, but in truth. It suffereth all things, beleeueth all things, hopeth all things, 1 Cor. 13. 4. 5. 6. 7. it covereth all trespasses, Pron. 10. 12, a multitude of sinnes, 1. Pet. 4. as our Saviour told the woman in the Gospell, that washed his feet, many sinnes were forgiuen her, for she loued much, Luke 7. 47. it will defend the fatherlesse and widdow, Isay, 1. 17. will seeke no revenge, or bee mindfull of wrong, Levit. 19. 18. will bring home his brothers oxen if hee goe astray, as it is commanded, Deut. 22. 1. will resist evill. giue to him that asketh, and not turne from him that boroweth, blesse them that curse him, loue his enemy, Mat. 5. beare his brothers burden, Galat. 6. 2. He that so loues, will be Hospitall, and distribute to the necessities of the Saints, he will, if it be possible, haue peace with all men, feed his e- nemy if he be hungry, if he be a thirst, giue him drinke, hee will performe those seuen workes of mercy, he will make himselfe equall to them of the lower sort, reioyce with them that reioyce, weepe with them that weepe. Rom. 12. he will speake truth to his neighbour, be courteous and tender hearted, Forgiuing others for Christs sake, as God forgaue him, Eph. 4. 32. hee will be like minded, Phil. 2. 2. of one iudgement. Be humble, meeke, long suffering, Colos. 3. forbear, forget and forgiue, 12. 13. 23. and what he doth, shall be hartily done to God, and not to men: Be pitifull and curteous, 1. Pet. 3. seeke peace and follow it. He will loue his brother, not in word and tongue, but in deed and truth, Ioh. 3. 18. and hee that loues God, Christ will loue him that is begotten of him, Ioh. 5. 1. &c. Thus should we willingly doe, if we had a true touch of this charity, of this diuine loue, if we would performe this which we are inioyned, forget and forgiue, and compose our selues to those Christian Lawes of Loue.

p Boethius lib. 2.
met. 8.

P O fœlix hominum genus,
Si vestros animos amor
Quo cælum regitur regat.

Angelicall soules, how blessed, how happy should wee be, so louing, how might wee triumph ouer the diuell, and haue another heauen vp- on earth!

q Deliquium pa-
citur Charitas,
odium eius loco
succedit. Basil. 1.
ser. de institut.
mon.
r Nodum in
scripo querentes

But this we cannot doe, and which is the cause of all our woes, mi- series, discontent, melancholy, a want of this Charity. We doe inui- cem angariare, contend, consult, vex, torture, molest and hold one a- nothers nose to the grinstone hard, provoke, raile, scoffe, calumniate, challenge, hate, abuse (hard-hearted, implacable, malicious, peeuish, inex- orable as we are) to satisfie our lust or private spleene, for toys, trifles, and

and impertinent occasions, spend our selues, goods, friends, fortunes, to be revenged on our adversary, to ruine him and his. 'Tis all our study, practise and businesse, how to plot mischief, mine, counter mine, defend and offend, warde our selues, iniury others, hurt all; as if we were borne to doe mischief, and that with such eagernes and bitternesse, with such rancor, malice, rage and fury, wee prosecute our intended designes, that neither affinity or consanguinity, loue or feare of God or men can containe vs, no satisfaction, no composition will be accepted, no offices will serue, no submission; though he shall vpon his knees, as *Sarpedon* did to *Glaucus* in *Homer*, acknowledging his error, yeeld himselfe with teares in his eyes, beg his pardon, we will not relent, forgiue, or forget, till we haue confounded him and his, *made dice of his bones*, as they say, see him rot in prison, banished his friends, followers, & *omne inuisum genus*, rooted him out and all his posterity. Monsters of men as wee are, Dogges, Wolues, Tygers, Fiends, incarnate Diuels, wee doe not onely contend, oppresse, and tyrannize our selues, but as so many fire-brands, we set on, and animate others, our whole life is a perpetuall combate, a conflict, a set battle, a snarling fit, *Eris dea*, is settled in our tents, *Omnia de lite*, opposing wit to wit, wealth to wealth, strength to strength, fortunes to fortunes, friends to friends, as at a sea-fight, we turne our broad sides, or two milstones with continuall attrition, wee fire our selues, or breake anothers backs, and both are ruined and consumed in the end. Miserable wretches, to fat and enrich our selues, wee care not how wee get it, *Quocunq; modo rem*, how many thousands we vndoe, whom wee oppresse, by whose ruine and downefall we arise, whom wee iniury, fatherlesse children, widdowes, common societies, to satisfie our owne private lust. Though we haue myriades, abundance of wealth and treasure, (pittilesse, mercilesse, remorselesse, and vncharitable in the highest degree) and our poore brother in need, sicknesse, in great extremity, & now ready to be starued for want of food, we had rather, as the Fox told the Ape, his taile should sweepe the ground still, then couer his buttocks, rather spend it idely, consume it with dogges, hawkes, hounds, vnnecessary buildings, in riotous apparell, ingurgitate, or let it bee lost, then hee should haue part of it, rather take from him that little which hee hath, then relieue him.

*Hircaneg. ad-
morunt vbera
tigres.*

Heraclitus.

*u Si in gehennā
abit, pauperē qui
non alas, quid de
eo fiet qui pau-
perem denudat.
Austin.*

Likethe dogge in the manger, we neither vse it our selues, let others make vse of, or enioy it, part with nothing while wee liue, for want of disposing our houshold, and setting things in order, set all the world together by the eares after our death. Poore *Lazarus* lies howling at his gates for a few crummes, he only seekes chippings, offals, let him roare and howle, famish, and eate his owne flesh, he respects him not. A poore decayed kinsman of his, sets vpon him by the way in all his iollity, and runnes begging bareheaded by him, coniuring by those former bandes of friendship, alliance, consanguinity, &c. vnkle, cosen, brother, father.

--- *Per ego has lachrymas, dextramq; tuam te,
Si quidquam de te merui, fuit aut tibi quidquam
Dulce meum, miserere mei.*

Shew some pittie for Christs sake, pittie a sicke man, an old man, &c. hee

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cares not, ride on: pretend sicknesse, ineuitable losse of limbs, goods, plead suretiship, or shipwracke, fires, common calamities, shew thy wants and imperfections. *Et si per sanctum iuratus dicat O syrim,*

Credite non ludo crudeles tollite claudum.

Sweare, protest, take God and all his Angells to witnesse, *quare peregrinum*, thou art a counterfeit Cranke, a cheater, he is not touched with it, *pauper ubiq. iacet*, ride on, he takes no notice of it. Put vp a supplication to him in the name of a thousand Orphans, an Hospitall, a Spittle, a prison as he goes by, they cry out to him for aid, ride on, *surdo narras*, hee cares not, let them eat stones, deuour themselves with vermine, rotte in their owne dung, hee cares not. Shew him a decayed haue, a bridge, a schoole, a fortification, &c. or some publique worke, ride on, good your worship, your honor, for gods sake, your coutries sake, ride on. But shew him a role, wherein his name shall be registred in golden letters, & commended to all posterity, his armes set vp, with his devices to bee seene, then peradventure he will stay and contribute; or if thou canst thunder vpon him, as Papists doe, with satisfactory and meritorious workes, or perswade him by this meanes, he shall saue his soule out of hell, and free it from Purgatory (if he bee of any religion) then in all likelihood hee will listen and stay; or that he haue no children, no neere kinsman, heire he cares for at least, or cannot well tell otherwise how or where to bestow his possessions (for carry them with him he cannot) it may bee then he will build some Schoole or Hospitall in his life, or bee induced to giue liberally to pious vses after his death. For I dare boldly say, vaine glory, that opinion of merit, and this enforced necessity, when they knowe not otherwise how to leaue, or what better to doe with them, is the maine cause of most of our good workes. I will not vrge this, to derogate from any mans charitable devotion, or bounty in this kinde, to censure any good worke, no doubt there be many sanctified, heroically, and worthy minded men, that in true zeale, and for vertues sake (divine spirits) that out of commiseration and pittie, extend their liberality, and as much as in them lies, doe good to all men, cloath the naked, feed the hungry, comfort the sicke and needy, relieue all, forget and forgiue injuries, as true charity requires; yet most part there is *simulatum quid*, a deale of hypocrisie in this kinde, much default and defect. * *Cosmus Medices* that rich citizen of Florence ingeniously confessed to a neere friend of his, that would knowe of him why hee built so many publique and magnificent palaces, and bestowed so liberally on Schollers, nor that he loued learning more then others, but to eternize his owne name, to bee immortal by the benefit of Schollers; for when his friends were dead, walls decayed, and all Inscriptions gone, bookes would remaine to the worlds end. The lanthorne in † *Athens* was built by *Xenocles*, the Theater by *Pericles*, the famous port *Pyraum* by *Musicles*, *Pallas Palladium* by *Phidias*, the *Pantheon* by *Callicratidas*, but these braue monuments are decayed all, and ruined long since, their builders names alone flourish by mediation of writers. And as * he said of that *Marian Oke*; now cut downe and dead, *nullius Agricola manu culta stirps tam diuturna, quam qua poet. e. versu seminari potest*, no plant can growe so long as that, which is inge-

x *Iovius vita eius.*

y *Immortalitatem beneficio liberavum, immortali gloria quadam cupiditate concupivit.*

Quod cives quibus bene fecisset perituri, mania ruitura, et si regio sumpta edificata, non libri.

† *Plutarch. pericle.*

* *Tullius lib. 1. de legibus.*

nio fata, set and manured by those ever living wits. † *Allon Backnith* that weeping Oke, vnder which *Deborah Rebecchaes* nurse died, and was buried, may not suruiue the memory of such everlasting monuments. Vaine glory and emulation (as to most men) was the cause efficient, and to be a trumpetter of his owne fame, *Cosmus* sole intent, so to doe good, that all the world might take notice of it. Such for the most part is the charity of our times, such our Benefactors, *Macenates* and Patrons. Shew me amongst so many myriades, a truly devout, a right, honest, vpright, meeke, humble, a patient, innocuous, innocent, a mercifull, a loving, a charitable man? † *Probus quis nobiscum vivit?* Shew me a *Caleb* or a *Iosua*? *Dic mihi Musa virum---* shew a vertuous woman, a constant wife, a good neighbour, a trusty servant, an obedient child, a true friend, &c, Crowes in *Africke* are not so scant. He that shall examine this ^a iron age wherein we live, where loue is cold, & *iam terras Astraea reliquit*, Iustice fled with her assistance, vertue expelled,

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† Gen 35.8.

z Hor.

a *Durum genus sumus.*

——— *Iustitie soror.*

Incorrupta fides, nudaq, veritas, ——— all goodnesse gone, where vice abounds, the Divell is loose, and see one man vilifie and insult over his brother, as if he were an innocent, or a blocke, oppresse, tyrannise, prey vpon, torture him, vex, gaule, torment and crucifie him, starue him, where is charity? He that shall see men ^b sweare and forswear, lye and beare false witness, to advantage themselves, preiudice others, hazard goods, liues, fortunes, credit, all, to bee revenged on their enimies, *mē* so vnspcakable in their lusts, vnnatural in malice, such bloody designments, *Italian* blaspheming, *Spanish* renouncing, &c. may well aske where is charity? He that shall obserue so many law suits, such endlesse contentions, such plotting, vndermining, so much money spent with such eagernesle and fury, every man for himselfe his owne ends, the Divell for all, so many distressed soules, such lamentable complaints, so many factions, conspiracies, seditions, oppressions, abuses, iniuries, such grudging, repining, discontent, so much emulation, envie, so many brawls, quarrels, monomachies, &c. may well require what is become of charity? when we see and read of such cruell warres, tumults, vproares, bloudy battles, so many ^c men slaine, so many citties ruinated, &c. (for what else is the subiect of all our stories almost, but Bills, Bowes and Gunnes) so many murders and massacres, &c. where is Charity? Or see men wholly devote to God, Churchmen, professed Divines, holy men, ^d to make the trumpet of the Gospell the trumpet of warre, a company of Hellborne Iesuits, and fiery spirited Friers, *facem præferre* to all seditions, as so many firebrands set all the world by the eares (I say nothing of their contentious and rayling bookes, whole ages spent in writing one against another, and that with such virulency and bitternesse *Bionis sermonibus & sale nigro*) and by their bloody Inquisitions that in 30 yeares *Bale* faith, consumed 39 Princes, 148 Earles, 235 Barons, 14755 Commons; worse then those ten persecutions, may iustly doubt where is Charity? *Obsecro vos quales hi demum Christiani?* Are these Christians, I beseech you tell me? Hee that shall obserue and see these things may say to them as *Cato* to *Cæsar*, *credo quæ de inferis dicuntur falsa existimas,*

sure

b *Tu! pro R. s. meauri vis causa mea, ego vercupide & liberter mentiar causa, & si quado me vis peiorare, ut paululū tu compendii facias paratum fore scito.*

c *Gallienus in Treb. Pollio lacerat, occide, mea mente irascere. Rabie iecur incendente feruntur Præcipies.*

d *Popiscus of Aurelian. Tantum fudit sanguinis quantum quis vini potovit.*

d Evangelii tubam belli tubam facium: in pulpitis pacem, in colloquiis bellum suadent.

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sure I thinke thou art of opinion there is neither Heauen, nor Hell. Let them pretend religion, zeale, make what shewes they will, giue almes, peace makers, frequent sermons, if we may guesse at the tree by the fruit they are no better then Hypocrites, Epicures, Atheists, with the *foole in their hearts, they say there is no God.* 'Tis no marvell then if being so vncharitable, hard hearted as we are, wee haue so frequent and so many discontents, such melancholy fits, so many bitter pangs, mutual discords, all in a combustion, often complaints, so common grievances, generall mischiefes, *si tanta in terris tragædia, quibus labefactatur, & misere laceratur humanum genus*, so many pestilences, warres, vproares, losses, deluges, fires, inundations, Gods vengeance and all the plagues of Egypt come not vpon vs, since we are so curriish one towards another, so respectlesse of God, and our neighbours, and by our crying sinnes pull these miseries vpon our owne heads. Nay more, tis iustly to be feared, whibh

† De bello Iudaico lib. 6. c. 16. Puto si Romani contra nos venire tardassent, aut biann terræ deuorandam fuisset ciuitatem, aut diluvio perituram, aut fulmina ac Sodomam cum incendio passuram, ob desperatum populi, &c.

† Iosephus once said of his Countrymen Iews, *If the Romans had not come when they did to sacke their Citty, surely it had beene swallowed up with some earth-quake, deluge, or fired from Heaven as Sodome and Gomorrah, their desperate malice, wickednesse and peeuishnesse was such.* 'Tis to be suspected, if we continue these wretched waies, we may looke for the like heavy visitations to come vpon vs. If wee had any sense or feeling of these things, surely wee should not goe on as wee doe, in such irregular courses, practise all manner of impieties, our whole carriage would not be so auerse from God. If a man would but consider, when hee is in the midst and full career of such prodigious and vncharitable actions, how displeasing they are in Gods sight, how noxious to himselfe, as Solomon told Iobab, 1. King, 2. *the Lord shall bring this blood vpon their heads.* Prou. 1. 27. *sudden desolation and destruction shall come like a whirlwinde vpon them: affliction, anguish, the reward of his hand shall bee giuen him,* Isa. 3. 11, &c. *they shall fall into the pit they haue digged for others*, and when they are scraping, tyrannizing, getting, wallowing in their wealth, *This night, O foole, I will take away thy soule*, what a severe account they must make, and how *gratious on the other side a charitable man is in Gods eyes, haurit sibi gratiam* Mat. 5. 7. *blessed are the mercifull for they shall obtaine mercy*: He that lendeth to the poore giues to God, and how it shall be restored to them againe, *how by their patience and long suffering they shall heape coales on their enemies heads*, Rom. 12. *and hee that followeth after righteousness and mercy, shall finde righteousness and glory*: Surely they would checke their desires, curb in their vnaturall, inordinate affections, agree amongst themselues, abstaine from doing euill, amend their liues and learne to doe well. Behold how comely and good a thing it is for brethren to liue together in *union: it is like the pretious ointment, &c* How odious to contend one with the other, *Miseri quid luctatiunculis hisce volumus, ecce mors supra caput est, & supremum illud tribunal, ubi & dicta & facta nostra examinanda sunt; Sapiamus*: Why doe wee contend and vex one another, behold death is ouer our heads, and wee must shortly giue an account of all our vncharitable words and actions, thinke vpon it and be wise.

‡ Benefacit anime sue vir misericors.

g Concordia magnæ res crescunt, discordia maxime dilabuntur.

h Lipsius.

SECT. 2.

MEMB. I. SVBSEC. I.

Heroicall loue causing melancholy. His Pedegree, Power, and Extent.

IN the precedent Section mention was made amongst other pleasant objects, of this comelineffe and beauty which proceeds from women, that causeth *Heroicall* or loue melancholy, is more eminent aboue the rest, and properly called *Loue*. The part affected in men is the liver, and therefore called *Heroicall*, because commonly Gallants, Noble-men and the most generous spirits are possessed with it. His power and extent is very large, and in that twofold division of Loue, *φιλαν* and *φιλία*, those two *Veneres* which *Plato* and some other make mention of, it is most eminent, and *καλεῖται* called *Venus*, as I haue said, or *Loue* it selfe. Which although it be denominated from men, and most evident in them, yet it extends and shewes it selfe in vegetall and sensible creatures, those incorporeall substances (as shall be specified) and hath a large dominion of souerainty ouer them. His pedegree is very ancient, deriued from the beginning of the world, as *Phadrus* contends, and his parentage of such antiquity, that no Poet could euer finde it out. *Hesiod* makes *Terra* and *Chaos* to be Loues parents, before the Gods were borne:

Ante Deos omnes primum generauit amorem,

Some thinke it is the selfesame fire, *Prometheus* fetched from heauen. *Plutarch amator: libello* will haue Loue to be the sonne of *Iris* and *Favonius*, but *Socrates* in that pleasant dialogue of *Plato*, when it came to his turne to speake of Loue, (of which subiect *Agatho* the Rhetoritian) *magniloquus Agatho*, that Chaunter *Agatho*, had newly giuen occasion, in a poetickall straine, telleth this tale. When *Venus* was borne, all the Gods were invited to a banquet, & amongst the rest, *Porus* the God of bounty and wealth. *Penia* or poverty came a begging to the doore. *Porus* well whittled with *Nectar* (for there was no wine in those dayes) walking in *Iupiters* garden, in a Bowre met with *Penia*, and in his drinke got her with childe, of whom was borne *Loue*, and because he was begotten on *Venus* birth day, *Venus* still attends vpon him. The morall of this is in *P. Ficinus*. Another tale is their borrowed out of *Aristophanes*: In the beginning of the World, men had foure armes and foure feet, but for their pride because they compared themselues with the Gods, were parted into halfes, and now peradventure by loue they hope to be vnited againe and made one. Otherwise thus, *Vulcan* met two Lovers, and bid them aske what they would and they should haue it, but they made answer, *O Vulcane faber Deorum, &c.* *O Vulcan* the Gods great Smith, we beseech thee to worke vs anew in thy fornace, and of two make vs one, which he presently did, and ever since true louers are either all one, or

i Memb. 1.
Subf. 2.
k Amor & amicitia.
l Phedrus orat.
in laud. m amoris Platonis conuivio.
n Vide Bocas. de Genial. deorū
n See the morall in Plutarch of that fiction.
o Affluentia. Deus.
p Cap. 7. Com. ment. in Plat. conuiuium.
q Se more in Vale. ius lib. 3. cont. med. & cont. 13.
r Virg. 3. de anima oramus te ut tuis artibus & caminis nos resingas, & ex duobus unum facias, quod et fecit, & ex inde amatores unum sunt & unum esse petunt.
l Se more in Natalis comes Imagin. Deorum Philostratus de Imaginibus. Lilius Giraldus Symag. de diis Phormus &c.

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else desire to be united. Many such tales you shall finde in *Leon: Hebraus dial. 3.* and their morall to them. The reason why loue was still painted young, (as *Phornutus* and others will) ^{is because young men are most apt to loue, soft, faire, and fat, because such folkes are soonest taken: naked, because all true affection is simple and open: he smiles, because merry and giuen to delights: hath a quier, to shew his power, none can escape: is blinde, because he sees not where he strikes, whom he hits, &c.} His power and soveraignty is expresse by the ^u Poets, in that he is held to be a God, and a great commanding God, aboue *Iupiter* himselfe, *Magnus Dæmon* as *Plato* calls him, the strongest and merriest of all the Gods according to *Alcinous* and *Athenaus*. *Amor virorum rex, amor rex & deum*, as *Euripides*, the God of Gods and gouernour of men, for we must all doe homage to him, keepe an holiday for his Diety, adore in his Temples, worship his Image, (*numen enim hoc non est nudum nomen*) and sacrifice to his alter, that conquers all, and rules all:

** Mallem cum leone, cervo & apro Æolico,
Cum Anteo & stymphalicis avibus luctari manelim,
Quam cum amore* _____

I had rather

contend with Bulls, Lions, Beares and Giants, then with Loue, hee is so powerfull, enforceth y all to pay tribute to him, domineeres over all, and can make mad and sober whom he list; insomuch that *Cæcilius* in *Tullies Tusculanes*, holds him to be no better then a foole or an idiot, that doth not acknowledge loue to be a great God.

** Cui in manu sit quem esse dementem velit,
Quem sapere, quem sanari, quem in morbum injici, &c.*

That can make sicke and cure whom he list. *Homer* and *Stesichorus* were both made blinde, if you will beleue ^a *Leon: Hebraus* for speaking against his godhead: And though *Aristophanes* degrade him, and say that he was t scornefully reiected from the counsell of the Gods, had his winges clipped besides, that he might come no more amongst them, and to his farther disgrace banished heauen for euer, and confined to dwell on earth, yet he is of that ^b power, maiesty, omnipotency, and dominion, that no creature can withstand him.

* Sophocles.

** Imperat Cupido etiam dijs pro arbitrio,
Et ipsum arcere ne arripotens potest Iupiter,*

He is more then quarter Master with the Gods,

_____ Tenet,

Thetide æquor, umbras Æaco, cælum Ioue:

and hath not so much possession, as dominion. *Iupiter* himselfe was turned into a Satyre, shephard, a Bull, a Swan, a golden showre, and what not; for loue; that as ^{*} *Lucian's Iuno* right well objected to him, *Indus amoris tu es*, thou art *Cupids* whirlegigge: how did he insult ouer all the other Gods, *Mars*, *Neptune*, *Pan*, *Mercury*, *Bacchus*, and the rest: ^c *Lucian* brings in *Iupiter* complaining of *Cupid* that he could not be quiet for him; and the ^t *Moone* lamenting, that she was so impotently befotted on *Endimion*, euen *Venus* her selfe confessing as much, how rudely and in what sort her owne sonne *Cupid* had vsed her being his ^{*} mother, *Now drawing her to mount Ida, for the loue of that Troian Anchises, now to Libanus for that Assyrian youths sake. And although she threatned to breake*

* Tom. 4.

c Dial. deorum.

t Tom. 3.

* Quippe matrem istius quibus modis me afficit nunc in Idam adgens Anchisæ causa &c.

his bow and arrowes, to clip his wings,† and whipped him besides on the bare buttocks with her pantophle, yet all would not serue, he was too headstrong and unruly. That monster conquering Hercules was tamed by him:

*Quem non mille fera, quem non Stheneleius hostis,
Nec potuit Iuno vincere, vicit amor.*

Whom neither beasts nor enimies could tame,
Nor Iuno's might subdue, loue, quel'd the same.

Your braueft souldiers and most generous spirits are enervated with it, *† ubi muliebribus blanditijs permittunt se, & inquinantur amplexibus.* Apollo that tooke vpon him to cure all diseases,‡ could not helpe himselfe of this, and therefore *c* Socrates calls loue a tyrant, and brings him triumphing in a Chariot, whom Petrarche imitates in his triumph of Loue, and Fracastorius in an elegant Poeme expresseth at large, Cupid riding, Mars and Apollo following his Chariot, Psyche weeping, &c.

In vegetall creatures what soueraignty loue hath, by many pregnant proofes and familiar examples may be proued, especially of palme trees, which are both he and she, & expresse not a sympathy but a loue passion, as by many obseruations haue beene confirmed.

*† Vivunt in venerem frondes, omnisq; vicissim
Felix arbor amat, nutant ad mutua palma
Fœdera, populeo suspirat populus ic̃tu,
Et platano platanus, alnoq; asibilat alnus.*

Constantine de agric. lib. 10. cap. 4. giues an instance out of Florentius his Georgicks, of a Palme tree that lou'd most feruently,‡ and would not be comforted untill such time her loue applied her selfe vnto her, you might see the two trees bend, and of their owne accords stretch out their boughes to embrace and kisse each other: They will giue manifest signes of mutuall loue. Ammianus Marcellinus lib. 24. reports that they marry one another, and fall in loue if they grow in sight, and when the wind brings the smell to them, they are maruelously affected. Philostratus in Imaginibus obserues as much and Galen lib. 6. de locis affectis cap. 5. they will be sicke for loue, ready to dye and pine away, which the husband men perceauing, saith Constantine, stroke many Palmes that grow together, and so stroking again the Palme that is enamored they carry kisses from the one to the other: or tying the leaues and branches of the one to the stemme of the other, will make them both flourish and prosper a great deale better: *h* which are enamoured they can perceiue by the bending of boughes, and inclination of their bodies. If any man thinke this which I say to be a tale, let him read that story of two palme trees in Italy, the male growing at Brundisium, the female at Otranto (related by Iovianus Pontanus in an excellent Poem, sometimes Tutor to Alphonfus Iunior, King of Naples, his Secretary of State, and a great Philosopher) which were barren and so continued a long time, till they came to see one another growing vp higher, though many Stadiums asunder. Pierius in his Hieroglyphicks, and Melchior Guilandinus memb. 3. Tract. de papyro, cites this story of Pontanus for a truth. See more in Salmuth comment. in Pancirol. de Nova repert. Tit. 1. de novo orbe, Mizaldus Arcanorum lib. 2. Sandes voyage lib. 2. fol. 103, &c.

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† Jam pridem
& plagas ipsi in
nates incussi san
data.

† Altopilus f. 77
d Nullis amor
est medicabilis
herbis,

c Plutarch in
Amatorio, Di
ctator quo crea
to cessant reliqui
magistratus.

† Claudian de
script. vener. au
le.

f Neg. prius in
ius desiderium
cessat dum deie
ctus consoletur

videre enim est
ipsam arborem
incurvatam, ul
tro ramis ab u
triusq; vicissim ad
osculum expro
rectis.

Manifesta dant
mutui desiderii
signa.

g Multas pal
mas, contingens
que simul cres
cunt, rursusq;
ad amantem re
grediens, eamq;
manu attin
gens quasi oscu
lum mutuo mi
nistrare videtur
& expediti
concubitus gra
tiam facit.

h Quam vero
ipsa decideret,
affectu amoris
significat, & ad
illam respicit
amanter &c.

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If such fury be in vegetals, what shall we thinke of sensible creatures, how much more violent and apparant shall it be in them.

h Virg. 3. Geor.

*Omne adeò genus in terris hominumq; ferarum,
Et genus aquoreum, pecudes, pictæq; volucres
In furias ignemq; ruunt, amor omnibus idem.*

All kinde of creatures in the earth,

And fishes of the Sea.

And painted birds doe rage alike,

This loue bares equall sway.

Hic Deus & terras & maria alta domat.

Common experience & our sense will informe vs, how violently bruite beasts are carried away with this passion, horses about the rest.

— *furor est insignis equarum.* ^m Cupid in Lucian bids Venus

his mother be a good cheere, for he was now familiar with Lions, and oftentimes did get on their backs, hold them by the maine, and ride them about like horses, and they would fawne vpon him with their tailes. Bulles, Beares and boares are so furious in this kinde they kill one another: but especially Cocks, ⁿ Lions, and Harts, which are so fierce that you may heare them fight halfe a mile off, saith * Turbervile, and many times kill each other, or compell them to abandon the rutte, that they may remaine masters in their places; and when one hath driven his corriwall away, he raiseth his nose vp into the ayre, and lookes aloft as though he gaue thanks to nature, which afforded him such great delight. How Birds are affected in this kinde, appeares out of Aristotle, hee will haue them to sing *ob futuram venerem*, for ioy or in hope of their venery which is to come. † *Æria primum volucres te Dina, tuumq;*

Significant initum, percussæ corda tuâ vi.

Fishes pine away for loue and wax leane, it ^o Gomefius authority may bee taken, and are rampant too some of them; Peter Gillius lib. 10. de hist animal telles wonders of a Triton in Epirus. There was a well not farre from the shore, where the country wenches fetched water, † they Tritons *stupri causâ* would set vpon them and carry them to the Sea, and there drowne them, if they would not yeeld, so loue tyranniseth in dumbe creatures. Yet this is naturall for one beast to dote vpon another of the same kinde, but what strange fury is that, when a Beast shall dote vpon a man; Saxo Gramaticus lib. 10. Dau. hist. hath a story of a Beare that loued a woman, kept her in his den a long time and begot a sonne of her, out of whose loynes proceeded many Northerne Kings: this is the originall belike of that common tale of Valentine and Orson: Alian, Pliny, Peter Gillius are full of such relations. A Peacock in Leucadia lou'd a maide, and when she died, the Peacocke pined. † A Dolphin loued a boy called Hernias and when he died, the fish came on land, and so perished. The like addes Gellius lib. 10. cap. 22. out of Appion, Egypt: lib. 15. a Dolphin at Puteoli loued a child, would come often to him, let him get on his backe, and carry him about, † and when by sicknesse, the child was taken away, the Dolphin died. † Euery booke is full (saith Busbequius, the Emperors Orator with the grand Senior, not long since ep. 3. legat. Turc.) and yeelds such instances, to beleese which I was alwaies afraid

l Propertius.

m Dial. deorum.

Confide mater.

leonibus ipsis fa-

miliaris iam fa-

ctua sum. & se-

pe conscendi eo-

rum terga &

apprehendi iu-

bas, equorum

more insidens,

eos agito. & illi

mibi caudis ad-

blandiuntur

n Leones præ

amore furunt

Plin. l. 8. cap. 16

Arist. lib. 6. hist.

animal.

* Cap. 17. of his

booke of hun-

ting.

† Lucretius.

o De sale lib. 1.

cap. 21. Pisces

ob amorem mar-

cescunt, palles-

cunt, &c.

† Hauiriende a-

que causa veni-

entes ex insidiis

a Tritone com-

prehense &c.

p Plin. lib. 10.

cap. 5. quumq;

aborta tempe-

state perijisset

Hernias in sicco

pisces expiravit.

q Postquam pu-

er morbo abiit,

& ipse delphi-

nus periit.

r Pleni sunt li-

bra quibus fere-

re homines in-

flammata sue-

runt, in quibus

ego quidem sem-

per assensum su-

stinui, veritus ne

fabulosa crede-

rem. Donec vi-

dilincem quem

habui ab Assyria

se affectum ex-

ga unum de me-

is hominibus

&c.

afraid, least I should be thought to giue credit to fables, vntill I saw a Lynx which I had from Assyria, so affected towards one of my men, that it cannot be denyed but that he was in loue with him. When my man was present, the beast would vse many notable entisements, and pleasant motions, and when he was going, hold him backe, and looke after him when he was gone, very sad in his absence, but most iocund when he returned: and when my man went from me, the beast expressed his loue with continuall sicknesse, and after he had pined away some few daies, dyed. Such another story he hath of a Crane of Maiorca, that loued a Spaniard, that would walke any way with him, and in his absence seeke about for him, make a noise that hee might heare her, and knock at his dore, and when hee tooke his last farewell, famished her selfe.

Such pretty pranks can loue play with Birds, Fishes, Beasts:

(† *Cælestis atheris, ponti, terræ clauis habet venus,*

Solag. istorum omnium imperium obtinet.)

and if all be certaine that is credibly reported, with the spirits of the aire, and diuells of hell themselves, who are as much inamored and dote (if I may vse that word) as any other creatures whatsoever. For if those stories be true that are written of *Incubus* & *Succubus*, of *Nymphes*, lascivious *Faunes*, *Satyrs*, and those Heathen gods which were diuells, those lasciuious *Telchines*, of whom the *Platonists* tell so many fables; or those familiar meetings in our daies, and company of witches and diuells, there is some probability for it. I know that *Blarmanus*, *Wierus lib. 3. cap. 19. & 24.* and some others stoutly deny it, that the diuell hath any carnall copulation with women, that the Diuell takes no pleasure in such facts, they be meere phantasies all such relations of *Incubi*, *Succubi*, lies and tales, But *Austin lib. 15. de ciuit. Dei* doth acknowledge it, *Erastus de Lamys*, *Iacobus Sprenger* and his colleagues, &c. † *Zanchius cap. 16. lib. 4. de oper. Dei. Dandinus in Arist. de Animâ lib. 2. Text. 29. com. 30. Bodin lib. 2. cap. 7.* and *Paracelsus*, a great champion of this Testament amongst the rest, which giue sundry peculiar instances, by many testimonies, proofes and confessions, evince it. *Hector Boëthius* in his Scottish history, hath three or foure such examples, which *Cardan* confirms out of him *lib. 16. cap. 43.* of such as haue had familiar company many yeares with them, and that in the habit of men and women. *Philostratus* in his fourth booke de *uita Apollonij*, hath a memorable instance in this kinde, which I may not omit, of one *Menippus Lycius* a young man 25 yeares of age, that going betwixt *Cenchreas* and *Corinth*, met such a phantasme in the habit of a faire gentlewoman, which taking him by the hand, carried him home to her house, in the suburbs of *Corinth*, and told him she was a *Phenician* by birth, and if hee would tarry with her, he should heare her sing and play, and drinke such wine as never any dranke, and no man should molest him; but she being faire and lovely, would liue and dye with him, that was faire and lovely to behold. The young man a Philosopher, otherwise staid and discreet, able to moderate his passions, though not this of loue, tarried with her a while to his great content, and at last married her, to whose wedding amongst other guests came *Apollonius*, who by some probable coniectures, found her

† *Desiderium
sum testatus
post in diem a-
liquot dierum
interiit.
‡ Orpheus hymne
ven.*

† *Qui heri in a-
tre bilis aut i-
maginationis
vim referre co-
nati sunt, nihil
faciunt.*

u *Cantantem
audies & vinum
bibes. quale an-
tea nunquam
bibisti, se rivalis
turbabit nullus.
pulchra autem
pulchro conten-
te vivam, &
moriar.*

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her out to be a serpent, a *Lamia*, and that all her furniture, was like *Tantalus* gold described by *Homer*, no substance but meere illusions. When she saw her selfe descried, she wept, and desired *Apollonius* to be silent, but he would not be moued, and there vpon, she, Plate, House, and all that was in it, vanished in an instant: *x many thousands tooke notice of this fact, for it was done in the midst of greece.* *Sabin* in his comment on the 10th of *Ovids* metamorphosis, at the tale of *Orpheus*, telleth vs of a Gentleman of *Bavaria*, that for many months together bewailed the losse of his deare wife, at length the Diuell in her habit came and comforted him, and told him because he was so importunate for her, that she would come and liue with him againe, on that condition he would be new married, neuer sweare & blaspheme as he vsed formerly to doe, for if he did, shee should be gone: *y He vowed it, married, and liued with her, she brought him children, and governed his house, but was still pale and sad, and so continued, till one day falling out with him, he fell a swearing, she vanished thereupon, and was neuer after seene.* *z This I haue heard, saith Sabine, from persons of good credit, which told me that the Duke of Bavaria did tell it for a certainty to the Duke of Saxony.* One more I will relate out of *Florilegus*, ad annum 1058, an honest historian of our nation, because he telleth it so confidently, as a thing in those daies talked of all ouer *Europe*. A young Gentleman of *Rome* the same day that hee was married, after dinner with the Bride and his friends went a walking into the fields, and towards evening to the Tennis Court to recreate himselfe; whilst he played, he put his ring vpon the finger of *Venus statua*, which was thereby made in brasse, after he had sufficiently played, and now made an end of his sport, hee came to fetch his ring, but *Venus* had bowed her finger in, and he could not get it off. Wherevpon loath to make his company tarry at the present, there left it intending to fetch it the next day, or at some more convenient time, went thence to supper, and so to bed. In the night when he should come to performe those nuptiall rites, *Venus* steps betweene him and his wife (vnscene or felt of her) and told him that she was his wife, that hee had betroathed himselfe vnto her by that ring, which he put vpon her finger; shee troubled him for some following nights. He not knowing how to helpe himselfe, made his moane to one *Palumbus*, a learned Magitian in those daies, who gaue him a letter, and bid him at such a time of the night, in such a crosse way at the townes end, where old *Saturne* would passe by with his associats in procession, as commonly he did, deliuer that script with his owne hands to *Saturne* himselfe: the young man of a bold spirit, accordingly did it, and when the old fiend had read it, he called *Venus* to him, who rode before him, and commanded her to deliuer his ring, which forthwith she did, and so the gentleman was freed. Many such stories I find in seuerall Authors to confirme this which I haue said; and though many be against it, yet I for my part, will subscribe to *Lactantius* lib. 14. cap. 15. *b God sent Angels to the tuition of men, but whilst they liued amongst vs, that mischieuous all commander of the Earth, and hot in lust, entised them by little and little to this vice, and desired them with the company of women: And to Anaxagoras de resur-*

x Multi scilicet
hoc cognovere,
quod in media
Græcia gestū sit.

y Rem curans
domesticam, ut
ante, peperit ali-
quot liberos, sem-
per tamen tristis
& pallida.
z Hæc audiui à
multis fide dig-
nis qui asseve-
rabant ducem
Bavariæ eadē
revelasse Duci
Saxonie pro ve-
ris.

a Fabula Da-
marati & Ari-
stonis in Hero-
doto lib. 6. Erato
b Deus Angelos
misit ad tutelam
cultumq; generis
humani sed il-
los cum homini-
bus commoran-
tes, dominator
ille terre salaci-
simus paulatim
ad vitia pellexit
& mulierum
congressibus in-
quinavit.

rect.

rect. ^c Many of those spirituall bodies, overcome by the loue of maides, & lust failed, of whom those were borne we call Gyants. Iustin Martyr, Clemens Alexandrinus, Sulpitius Severus, Eusebius, &c. to this sense make a twofold fall of Angels, one from the beginning of the World, another a little before the deluge, as Moses teacheth vs, ^d openly professing that these Genij can beget, and haue carnall copulation with Women. At Iapan in the East Indies, at this present (if we may belieue the relation of ^{*} travellers) there is an Idoll called *Tenchedy*, to whom one of the fairest virgins in the country is monthly brought, and left in a private roome, in the *Fotoqui* or Church, where shee sits alone to be deflowered. At certaine times the *Tenchedy* (which is thought to be the diuell) appeares to her, and knoweth her carnally. Every moneth a faire Virgin is taken in, but what becomes of the old no man can tell. In that gooly temple of *Iupiter Belus* in *Babylon*, there was a faire Chappell saith [†] Herodotus, an eye witnesse of it, in which was *splendide stratus lectus* & *opposita mensa aurea*, a braue bed, a table of gold, &c. into which no creature came but one only woman, which their God made choice of, as the *Chaldean* priests told him, and that their God lay with her himselfe, as at *Thebes* in *Egypt* was the like done of old. So that you see this is no newes, the Diuells themselues or their iugling Priests haue playd such pranks in all ages. Many Diuines stiffly contradict this, but I will cōclude with ^e *Lipsius*, that since examples, testimonies, & confessions of those unhappy women are so manifest on the other side, and many euen in this our towne of *Lovan*, that it is likely to be so. ^f One thing I will adde, that I suppose that in no age past, I know not by what destiny of this unhappy time, there haue neuer appeared or shewed themselves so many lecherous diuells, Satyrs and Genij, as in this of ours, as appeares by the daily narrations, and iudiciall sentences vpon record. Reade more of this question in *Plutarch vit. Numæ*, *Austin de civ. Dei. lib. 15.* *Wierus lib. 3. de præstig. Dem.* *Giraldus Cambrensis Itinerar. Camb. lib. 1.* *Malleus maleficæ quest. 5. part. 1.* *Iacobus Reusius lib. 5. cap. 6. fol. 54.* *Godelman. lib. 2. cap. 4.* *Erastus, Valesius de sacra philo. cap. 40.* *John Nider Fornicar. lib. 5. c. 9.* *Storz. Cicogna. lib. 3. cap. 3.* *Delrio, Lipsius, Bodine dæmonol. lib. 2. cap. 7.* *Peterius in Gen. lib. 8. in 6. cap. ver. 2.* King IAMES &c.

^c Quidam ex illo capti sunt a more virginum, & libidine victi defecerunt, ex quibus gigantes qui nunc sunt, nati sunt.
^d Peterius in Gen. lib. 8. cap. 6. ver. 1. Zanc. &c.
[†] Purchas Hack posth. par. 1. lib. 4 cap. 1. S. 7.
[†] In Cibo.
[†] Deus ipse hoc cubili requiescens.
^e Physiologie. Scoticorum lib. 1. cap. 20 Si spiritus unde seminis &c. at exempla turbant nos, mulierum quotidianæ confessiones de missione omnes afferunt, & sunt in hac urbe Louanio exempla.
^f Vnum dixero, non opinari me ullo retro ævo tantam copiam Satyrorum, & fatulorum istorum Geniorum se ostendisse, quantum nunc quotidiana narrationes, & iudiciales sententia proferunt.

SUBSECT. 2.

How loue tyrannizeth ouer men. Loue or Heroicall melancholy, his definition, part affected.



OU haue heard how this tyrant Loue rageth with brute beasts and spirits, now let vs consider what passions it causeth amongst men.

8 *Improbe amor quid non mortalia pectora cogis?*

How

it tickles the heartes of mortall men, *Horresco referens,* I am almost afraid to relate, amazed, ^h and ashamed, it hath wrought such stupend and prodigious effects, such foule offences. Loue indeed (I may not deny) first vniited Provinces, built citties, and by a perpetuall generation

^g Virg.
^h For it is a shame to speake of those things which are done of them in secret Eph. 5. 12.

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i Plutarch. a-
mator. lib.

† Lib. 13.

generation, makes and preferues mankind, propagates the Church; but if it rage it is no more Loue, but burning lust, a disease, Phrensie, Madnesse, Hell. i *Est orcus ille, vis est immedicabilis, est rabies insana*; 'tis no vertuous habit this, but a vehement perturbation of the minde, a monster of nature, witte and art, as *Alexis* in † *Athenens* sets it out, *viriliter audax, muliebritèr timidum, furore præceps, labore infractum, mel felleum, blanda percussio &c.* It subverts kingdomes, ouerthrowes citties, townes, families, marres, corruptes, and makes a massacre of men; thunder and lightning, warres, fires, plagues, haue not done that mischiefe to mankind, as this burning lust, this brutish passion. Let *Sodome* and *Gomorrah*, *Troia*, (which *Dares Phrygius*, and *Dictis Cretensis* will make good) and I know not how many Citties beare record, --- & *fuit ante Helenam*, &c. all succeeding ages will subscribe: *Ione* of *Naples* in *Italy*, *Fredegunde* and *Brunhalt* in *France*, all histories are full of these Baseliskes. Besides those daily monomachies, murders, effusion of blood, rapes, riot and immoderate expence, to satisfie their lusts, beggery, shame, losse, torture, punishment, disgrace, loathsome diseases that proceed from thence, worse then calentures and pestilent feauers, those often Gouts, Pox, *Artheritis*, palsies, crampes, *Sciatica*, convulsions, aches, combustions, &c. which torment the body, that ferall melancholy, which crucifies the Soule in this life, and everlastingly torments in the world to come.

† Rom. 1. 27.

Notwithstanding they know these and many such miseries, threats, tortures will surely come vpon them, rewards, exhortations, *è contra*, yet either out of their owne weaknesse, a depraued nature, or loues tyranny, which so furiously rageth, they suffer themselues to be led like an oxe to the slaughter. (*Facilis descensus Auerni*,) they goe downe headlong to their owne perdition, they will commit folly with beasts, men leauing the naturall vse of women, as † *Paul* saith; *burned in lust one towards another, and man with man wrought filthinesse.*

i Lilius Giral.
cino vita eius.i Pueros amare
solis Philosophus
relinquendum
vult Lucianus
dial Amorum

m Bussiuequius.

Semiramis equo, *Pasyphae* tauro, *Aristo Ephesus* asinae se commiscuit, *Fulvius* equæ, alij canibus, capris, &c. vnde monstra nascuntur aliquando, Centauri, Sylvani, & ad terrorem hominum prodigiosa spectra: Nec cum brutis, sed ipsis hominibus rem habent, quod peccatum *Sodomia* vulgò dicitur; & frequens olim vitium apud *Orientales* illos fuit, *Græcos* nimirum, *Italos*, *Afros*, *Asianos*. ^k *Hercules* *Hylam* habuit, *Polycletum*, *Dionem*, *Perythoonta*, *Abderum* & *Phryga*, alij & *Euristium* ab *Hercule* amatum tradunt. *Socrates* pulchrorum Adolescentum causa frequens *Gymnasium* obibat, flagitiosoque spectaculo pascebat oculos, quod & *Philebus* & *Phædon*, *Riuales*, *Charmides* & reliqui *Platonis* Dialogi, satis superq; testatum faciunt: quod verò *Alcibiades* de eodem *Socrate* loquitur, lubens conticesco, sed & obhorreo; tantum incitamentum præbet libidini. At hunc perstrinxit *Theodoretus* lib. de curat. græc. affect. cap. vltimo. Quin & ipse *Plato* suum demiratur *Agathonem*, *Xenophon Cliniam*, *Virgilius Alexin*, *Anacreon Bathyllam*; Quod autem de *Nerone*, *Claudio*, cæterorumq; portentosa libidinae memoriae proditum, mallem à *Petronio*, *Suetonio*, cæterisq; petatis, quando omnem fidem excedat, quàm à me expectetis, sed vetera querimur. ^m Apud *Asianos*, *Turcas*, *Italos*, nunquam frequentius hoc, quàm hodierno die vitium; *Diana* Romanorum Sodo-

Sodomia: officinæ horum alicubi apud *Turcas*,

----qui saxis semina mandant----

arenas arantes,

& frequentes querelæ, etiam inter ipsos coniuges hac de re, quæ virorum concubitum illicitum calceo in oppositam partem verso magistratui indicant, nullum apud Italos familiare magis peccatum, qui & postⁿ *Lucianus* n Achilles Tattius lib. 2.
 num & *Tatium*, scriptis voluminibus defendunt. *Iohannes de la Casa Benaventinus* Episcopus divinum opus vocat, suave scelus, adeoq; jactat se non alia vsum Venere. Nihil vſtatius apud monachos, Cardinales, sacrificulos, etiam p furor hic ad mortem, ad insaniam. q *Angelus Politianus* p Non est hæc mentula demens Mart.
 ob pueri amorem, violentas sibi manus iniecit. Et horrendum sanè dictu, quantum apud nos patrum memoriâ, scelus detestandum hoc sæviverit. Quum enim Anno 1538. prudentissimus Rex *Henricus Octavus*, q *Iovius Musc.*
cucullatorum cænobia, & sacrificorum collegia, votariorum, per venerabiles legum Doctores *Thomam Leum*, *Richardum Laytonum* vſtari fecerat, &c. tanto numero reperti sunt apud eos scortatores, cinædi, ganeones, pædicones, puerarij, pæderaste, Sodomitæ, († Balei verbis vtor) *Ganymedes*, r Presat. lectori lib. de vitis potatiff.
 &c. ut in uniuerso, eorum novam credideris *Gomorrhæam*. Sed vide si lubet eorundem Catalogum apud eundem *Baleum*, puellæ (inquit) in lectis dormire non poterant ob fratres necromanticos. Hæc si apud votarios, monachos, sanctos scilicet homunciones, quid in foro, quid in aulâ factum suspiceris? quid apud nobiles, quid inter fornices, quam non fæditatem, quam non spurcitiam? Sileo interim turpes illas, & ne nominandas quidem monachorum maſtrupationes, maſturbatores † *Rodericus à Castro* vocat, tum & eos qui se invicem ad venerem excitandam flagris cædunt, Spintrias, succubas, Ambubeias, & lasciviente lumbo Tribades illas mulierculas, quæ se invicem fricant, & præter Eunuchos etiam ad Venerem explendam, artificiosa illa veretra habent. f *Mercurialis* cap. de Priapismo. *Cælius* l. 11. antiq. lect. cap. 14. *Galenus* 6. de locis off.
 Immo quod magis mirere foemina foeminam *Constantinopoli* non ita pridem deperiit, ausa rem planè incredibilem, mutato cultu mentita virum de nuptijs sermonè init, & brevi nupta est: sed authorem ipsum cõfule, *Busbequium*. Omitto salinarios illos *Ægyptiacos*, qui cum fornicarum cadaveribus concumbunt, & eorum vesanam libidinem, qui etiam idola & imagines depereunt. Nota est fabula *Pigmalionis* apud *Ovidium*, *Mundi* & *Paulini* apud *Ægesippum* belli Ind. lib. 2. cap. 4. r *Herodotus* lib. 2. *Euterpe* uxores insignium virorum non statim vitasummas tradunt cõdiendas, ac ne eas quidem sceminas que formosæ sunt, sed quatuordecim ante defunctas, nec cum iis salinarij concumbant, &c. u *Metamor.* 13. x *Seneca* de ira, l. 11. cap. 18. y Nullus est metatus ad quem non pateat aditus impudicitie
 Pontius C. *Cæsaris* legatus referente *Plinio* lib. 35. cap. 3. quem suspicor eum esse qui Christum crucifixit, picturis *Atalanta* & *Helena* adeo libidine incensus, ut tollere eas vellet si natura tectorij permisisset, alius statuat bonæ *Fortuna* deperiit, († *Ælianus* lib. 9. cap. 37.) alius bonæ deæ, Et ne qua pars probro vacet. x *Raptus ad stupra*, (quod ait ille) & ne y os quidem à libidine exceptum. *Heliogabalus*, per omnia caua corporis libidinem recepit, *Lamprid.* vita eius. † *Hostius* quidam specula fecit, & ita disposuit, ut quum virum ipse pateretur, aversus omnes admissarii motus in speculo videret, ac deinde falsa magnitudine ipsius membri tanquam verâ gauderet, simul virum & fæminam passus, quod dictu fœdum & abominandum. Ut verum planè sit, quod apud † *Plutarchum* *Gryllus* *Vlyssæi* objecit. Ad hunc usq; diem apud nos neq; mas marem, neq; fæmina semina amavit, qualia multa apud vos memorabiles & præclari viri fecerunt, ut viles missos faciam, *Hercules imberbem* sectans socium, amicos de-

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seruit &c. Vestra libidines intra suos naturæ fines coerceri non possunt, quin instar fluvij exundantes atrocem fœditatem, tumultum, confusionemq; naturæ gignant in re venerea, nam & capras, porcos, equos, inierunt viri & fœmine insano bestiarum amore exarserunt, unde Minotauri, Centauri, Sylvani, Sphinges, &c. Sed ne confutando doceam, aut ea foras efferam, quæ non omnes scire convenit (hæc enim doctis solummodo, quod causa non absimili † Rodericus, scripta velim) ne levissimis ingeniis & depravatis mentibus fœdissimi sceleris notitiam, &c. nolo quem diutius hisce fordibus inquinare.

† De morbis mulierum. l. 1. c. 15.

I come at last to that *Heroicall Loue*, which is proper to men and women, is a frequent cause of melancholy, and deserves much rather to be called burning lust, then by such an honourable title. There is an honest loue I confesse, which is naturall, *laqueus occultus captivans corda hominum, ut à mulieribus non possint separari*, a secret snare to captivate the hearts of men, as * *Christopher Fonseca* proves, a strong allurements, of a most attractive, occult, adamantine property, and powerfull vertue, and no man living can avoid it. *a Et qui vim non sensit amoris, aut lapis est, aut bellua*: He is not a man but a blocke, a very stone, *aut † Numen aut Nebucadnessar*, he hath a gourd for his head, a pepon for his heart, that hath not felt the power of it, and a rare creature to be found, one in an age,

* *Amphitheat. amor. cap. 4. interpret. Curtio. a Æneas Sylvius. Invenal. † Tertul. prover. lib. 4. adversus Marc. cap. 40. b Chaucer. c Tom. 1. dial. deorum Lucianus. Amore non ardent Musæ.*

Qui nunquam visa flagravat amore puellæ:

for *semel insani vimus omnes*, dote we either young or old, as *b* he said, & none are excepted but *Minerva* and the *Muses*: so *Cupid* in *c Lucian* complains to his mother *Venus*, that amongst all the rest, his arrowes could not pierce them. But this nuptiall loue, is a common passion, an honest, for men to loue in the way of marriage, *ut materia appetit formam, sic mulier virum*, You knowe marriage is honourable, a blessed calling, appointed by God himselfe in Paradise, it breeds true peace, tranquillity, content and happinesse, *qua nulla est aut fuit unquam sanctior coniunctio* as *Daphneus* in * *Plutarch* could well prove, *& quæ generi humano immortalitatem parat*, when they live without iarring, icolding, louingly as they should doe.

* In amator: dialog.

d Hor.

d *Felices ter & amplius,*

*Quos irrupta tenet copula, nec ullis
Divulsus querimoniis,*

Suprema citius solvit amor die.

Thrice happy they, and more then that,

Whom bands of loue so firmly ties,

That without brawls till death them part,

'Tis undissolv'd and neuer dies.

As *Seneca* lived with his *Paulina*, *Abraham* and *Sara*, *Orpheus* and *Euridice*, *Arria* and *Pætus*, *Artemisia* and *Mausolus*, *Rubenius Celer*, that would needs haue it ingrauen on his tombe, hee had lead his life with *Ennea* his deare wife 43 yeares, 8 months, and neuer fell out. There is no pleasure in this world comparable to it, tis *summum mortalitatis bonum*—* *hominum divumq; voluptas, Alma Venus*—*latet enim in muliere aliquid, maius potentiusq; omnibus alijs humanis voluptatibus*, as † *one* holds, there's something in a woman beyond all humane delight; The husband

* *Lucretius. † Fonseca.*

husband rules her as head, but she againe commands his heart, hee is her servant, she his only ioy and content: no happinesse is like vnto it, no loue so great as this of man and wife, no such comfort, as † *placens vxor*, a sweet wife: *Omnis amor magnus, sed aperto in coniuge maior.*

† Hor.
c Propert.

when they loue at last as fresh as they did at first,

† Simonides.
grec.

† *Charaq̃ charo consensescit coniugi,* as Homer brings

Paris kissing *Helena*, after they had beene married ten yeares, protesting withall, that he loued her as deare as hee did the first houre hee was betroathed. And in their old age when they make much of one another, saying as he did to his wife in the Poet.

† Ausonius.

† *Vxor vivamus quod viximus, & moriamur,*

Servantes nomen sumpsimus in thalamo,

Nec ferat vlla dies vt commutemur in ævo,

Quin tibi sim iuuenis, tuq̃ puella mihi.

Deare wife, let's liue in loue, and die together,

As hitherto we haue in all good will,

Let no day change or alter our affections,

But let's be young to one another still.

Such should coniugall loue be, still the same, and as they are one flesh, so should they be of one minde, one consent, † *Geryon-like*, *coalescere in vnum*, haue one heart in two bodies, will and nill the same. A good wife according to *Plutarch*, should be as a looking-glasse, to represent her husbands face and passion: If he be pleasant, she should be merry: if hee laugh, she should smile; if he looke sad, shee should participate of his sorrow, and beare a part with him, and so they should continue in mutuall loue one towards another.

† Geryon amicitie symbolum

* *Et me ab amore tuo deducet nulla senectus,*

† Propert. lib. 2.

Sine ego Tithonus, siue ego Nestor ero.

No age shall part my loue from thee sweet wife,

Though I liue *Nestor* or *Tithonius* life.

And shee againe

to him, as the * Bride saluted the Bridegrome of old in *Rome*, *Vbi tu Caius, ego semper Caia*, be thou still *Caius* ile be *Caia*.

† Plutarch. cap. 30 Rom. hist.

'Tis an happy state this indeed, when the fountaine is blessed (saith *Salomon*, *Prov. 5. 17.* and he reioyceth with the wife of his youth, and she is to him as the louing Hinde, and pleasant Roe, and hee delights in her continually. But this loue of ours is immoderate, inordinate, and not to be comprehended in any bounds. It will not containe it selfe within the v-nion of marriage, or apply to one obiect, but is a wandring, extravagant, a domineering, a boundlesse, an irrefragable, a destructive passion: sometimes this burning lust rageth after marriage, and then it is properly called *Jealousie*; sometimes before, and then it is called *Heroicall melancholy*, it extends sometimes to corrivals, &c. begets rapes, incests, murders, *Marcus Antonius* Compreſſit *Faustinam* sororem, *Caracalla Iuliam* Novercam, *Nero Matrem*, *Caligula* sorores, *Cyneras Mirrham* filiam, &c. But it is confined within no tearmes, of blood, yeares, sexe, or whatsoever. Some furiously rage before they come to discretion or age. † *Quartella* in *Petronius*, neuer remembered she was a maid: and the wife of *Bath* in *Chaucer* cracks,

† Junonem habeam iratam, si unquam meminim me virginem fuisse
Insans enim paribus, inquinatum, & subinde maioribus me applicui, donec ad ætatem perveni, ut Milo virulum, inde tantum, &c.

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Since I was twelue yearesold belicue,
Husbands at Kirke dooze had I lue.

† Parnodiasc.
dial las. interp
Cass. Barithio ex
Ital.

* Angelico. scrip
tur. concentu.

g Epictetus cap.
42. mulieres sta-
tim ab anno 14.
mouere incipi-
unt, &c. attri-
tavi se sinunt
& exponunt.
Leuinus Lem-
nius.

† Lib. 3. fol. 126.
† Catullus.

† Aratines Lucretia sold her maiden-head a thousand times, before shee was 24 yeares old, *plus millies vendideram virginitatem, &c. neq. te ce- labo, non deerant qui vt integram ambirent.* Rahab that harlot began to be a professed queane at ten yeares of age, & was but fiftene when she hid the spies, as * Hugh Broughton proues, to whom Serrarius the Iesu- ite, *quest. 6. in cap. 2. Iosue*, subscribes. Generally women begin pubes- cere as they call it, or *catullire*, as Iulius Pollux cites, *lib. 2. cap. 3. onomast.* out of Aristophanes, & at foureteene yeares old, then they doe offer them- selues, and some plainely rage. † Leo Afer saith, that in Africke a man shall scarce finde a maid at 14 yeares of age, they are so forward, and many amongst vs after they come into the teenes doe not liue without husbands, but linger. What pranks in this kinde the middle age haue plaid, is not to bee recorded.

Si mihi sint centum lingua, sint oraq. centum, no tongue can sufficiently declare, every story is full of men and womens vnstia- ble lust, Nero's, Heliogabali, Bonosi, &c. * Calius Amphilenum sed *Quin- tius Amphelinam depereunt, &c.* They neigh after other mens wiues (as Jeremy cap. 5. 8. complaineth) like fed horses, or range like towne Buls, as many of our great ones doe. Solomons wisdom was extinguished in this fire of lust, Sampsons strength enervated, piety in Lots daughters quite forgot, grauity of Priesthood in Helies sonnes, reuerend old age in the Elders that would violate *Susanna*, filiall duty in *Absolon* to his stepmother, brotherly loue in *Ammon* towards his sister. Humane, di- vine lawes, precepts, exhortations, feare of God and men, faire, foule meanes, fame, fortunes, shame, disgrace, honour cannot oppose, staue off, or withstand the fury of it. *Omnia vincit amor, &c.* The scorching beames vnder the *Aequinoctiall*, or extremity of cold within the circle *Artique*, where the very Seas are frozen, cold or torrid zone cannot avoid, or expell this heat, fury and rage of mortall men.

† Euripides.

† *Quo fugis ab demens, nulla est fuga, tu licet vsq.
Ad Tanaim fugias, vsq. sequetur amor.*

h De mulierum
in exhausta libi-
dine luxuq. in-
satiabili omnes
aeque regiones
conqueri posse
existimo Steph.

Of womens vnnaturall, h vnstiatable lust, what country, what Village doth not complaine? Mother and daughter sometimes dote on the same man, father and sonne, master and servant on one woman.

— *Sed amor, sed effrenata libido,*

Quid castum in terris intentatumq. reliquit?

What breach of vowes & othes, fury, dotage, madnesse, might I reckon vp? Yet this is more tolerable in youth, and such as are still in their hot blood; but for an old foole to dote, to see an old leacher, what more odious, what can be more absurd? & yet what so common? Who so furi- ous?

† Plautus.

† *Amare ea atate si occeperint, multo insaniunt acrius,*

Some dote then more then ever they did in their youth. How many de- crepitate, hoarie, harsh, writhen, bursten bellied, crooked, toothlesse, bald, bleareyed, impotent, rotten old men shall you see flickering still in euery place. One gets him a young wife, another a Curtisan, and when he can scarce lift his legge ouer a fille, and hath one foot already in Charons boat

boat, when he hath the trembling in his ioints, the gout in his feet; a perpetuall rhume in his head, *a continue cough*, * *his sight fayles him*, *thicke of hearing*, *his breath stinkes*, all his moisture is dried vp and gone, may not spit from him; a very child againe, that canuot dresse himselfe; or cut his owne meat, yet he will be dreaming of, and honing after wench, what can be more vnseemely? Worse it is in women then in men, when she is *etate declinuis*, *diu vidua*, *mater olim*, *parum decorè matrimonium sequi videtur*, an old widdow, a mother so long since († in *Plinies* opinion) she doth very vnseemely seeke to marry, yet whilst she is i so old a crone, a beldame, she can neither see, nor heare, goe nor stand, a meere karkasse, a witch, and scarce feele; shee catterwaules, and must haue a stallion, a Champion, she must and will marry againe, and betroth her selfe to some young man, ^l that hates to looke on, but for her goods; abhorres the sight of her, to the preiudice of her good name, her owne vndoing, grieve of friends, and ruine of her children.

But to enlarge or illustrate this power and effects of loue, is to set a candle in the Sunne. ^m It rageth with all sorts and conditions of men, yet is most euidēt among such as are young and lusty, in the flowre of their yeares, nobly descended, high fed, such as liue idle and at ease; and for that cause (which our Divines call burning lust) this ⁿ *ferinus*, *insanus amor*, this mad and beastly passion, as I haue said, is named by our Physitians, *Heroicall loue*, and a more honourable title put vpon it, *Amor nobilis*, as ^o *Sauanarola* styles it, because noble men & women make a common practise of it, and are so ordinarily affected with it. *Avicenna* lib. 3. *Fen.* 1. tract. 4. cap. 23. calleth this passion *Ilishi*, and defines it to be ^p a disease or melancholy vexation, or anguish of minde, in which a man continually meditates of the beauty, gesture, manners of his Mistris, and troubles himselfe about it: desiring (as *Sauanarola* addes) with all intention and eagernesse of minde to compasse or inioy her, ^q as commonly *Hunters* trouble themselves about their sports, couetous their gold and goods, so is he tormented still about his mistris, *Arnoldus Villanovanus* in his booke of Heroicall loue defines it, ^r a continuall cogitation of that which hee desires, with a confidence or hope of compassing it: which definition his commentator cavills at. For continuall cogitation is not the genus, but a symptome of loue, wee continually thinke of that which wee hate and abhorre, as well as that which we loue, and many things we couet and desire, without all hope of attaining. *Carolus à Lormie* in his questions makes a doubt, *An amor sit morbus*, whether this heroicall loue be a disease: *Iulius Pollux Onomast.* lib. 6. cap. 44. determines it; They that are in loue are likewise sicke, *lasciuus*, *salax*, *lasciuens*, & *qui in venerem fuit*, *verè est egrotus*. ^t *Arnoldus* will haue it improperly so called, & a malady rather of the body, then minde, *Tully* in his *Tusculanes* defines it a furious disease of the minde, *Plato* madnesse it selfe, *Ficinus* his *Commentator* cap. 12. a species of madnesse, for many haue runne mad for women, *Esdra* 4. 26. but *Rhases* ^u a melancholy passion, and most Physitians make it a species, or kinde of melancholy (as will appeare by the Sym-

Oculi caligant, aures grauius audiunt, capilli fluunt, cuius aurescunt, status olet, tussis &c. Cyprian.

[†] Lib 8. epist.

Ruffinus.
ⁱ *Hiasq; turpis inter aridas nates podex.*

^k *Cadaverosa adeo ut ab inferis reuersa videri possit. vult adhuc catullire.*

^l Nam & matrimonii est despectum senium

Aeneas Silvius

^m *Quid toto terrarum orbe*

communis que civitas, quod oppidum que

familia vacat a matorum exem-

plis? Aeneas Silvius quis trigesimum annum

natus nullum amoris causa

percegit insigne facinus, ego de me facio conie-

cturam quem amor in mille pericula misit.

ⁿ *Forestus, Plauto.*

^o *Pract. maior. Tract. 6. cap. 1.*

^p *Rub. 11. de egritudine*

cap quod his multum contingat

hæc egritudo est sollicitudo,

melancholia in qua homo applicat sibi continuam cogitationem super pulchritudine ipsius quam amat, &c.

^q *Animi forte accidens quo quis rem habere nimia aviditate*

obtinendi, ut spe

concupiscit, ut ludos venatores, aurum & opes avari.

^r *Assiduæ cogitatio super rem desideratam, cum confidentia apprehensum delectabile, &c.*

^t *Morbus corporis potius quam animi.*

^u *Amor est passio melancholica.*

times) and treat of it apart: whom I meane to imitate, and to discusse it in all his kindes, to examine his severall causes, to shew his symptomes, indications, prognosticks, effects, that so it may be with more facility cured.

u Ob calefactionem spirituum pars anterior capitis laborat ob consumptionem humiditatis
 x Affectus animi concupiscibilis à desiderio rei amate per oculos in mente conceptio spiritus in corde & icore incendens.
 y Odysseus & Metamor. 4. Ovid.
 z Quod talem carnificinam in adolescentum, visceribus amor faciat inexplebilis.

a Testiculi quoad causam continentiam, epar antecedentem possunt esse subiectum.

b Proprie passio cerebri est ob corruptam imaginationem.

c Cap. de affectibus.

d Est in sanguine melancholico huiusmodi aestus

e Est corruptio imaginativa & aestimativa facultatis, ob formam fortiter affixam, corruptumq. iudicium, ut semper de eo cogitet, ideoq. recte melancholicus appellatur. Concupiscentia veremens ex corrupto iudicio aestimativa virtutis.

The part affected in the meane time as ^u *Arnoldus* supposeth, as the former part of the head for want of moisture, which his Commentator reiects. *Langius med. epist. lib. 1. cap. 24.* will have this passion sited in the liuer, and to keepe residence in the heart, ^x to proceed first from the eyes so carried by our spirits, and kindled with imagination in the liuer and heart; *cogit amare iecur*, as the saying is. *Medium ferit per epar*, as *Cupid* in ^{*} *Anacreon*. For some such cause belike ^y *Homer* faines *Tityus* liuer (who was enamored on *Latona*) to be still gnawed by two vultures day and night in hell, ^z For that young mens bowels thus enamored, are so continually tormented by loue. *Gordonius cap. 2. part. 2.* ^a will have the testicles an immediate subiect or cause, the liuer an Antecedent. *Fracastrorius* agrees in this with *Gordonius*, inde primitus imaginatio venerea, erectio, &c. *latissimam partem vocat, ita ut nisi extruso semine gestiens voluptas non cesset, nec a si dua veneris recordatio, addit Gnastivinius, Comment. 4. Sect. prob. 27. Arist.* But ^b properly it is a passion of the braine, as all other melancholy, by reason of corrupt imagination, and so doth *Iason Pratensis, c. 19. de morb. cerebri*, (who writes copiously of this Eroticall loue) place and reckon it amongst the affections of the braine. ^c *Melanthon de animâ* confutes those that make the liuer a part effected, and *Guanerius Tract. 15. cap. 13. & 17.* though many put all the affections in the heart, referres it to the braine. *Ficinus cap. 7. in Convivium Platonis*, will have the ^d blood to be the part affected. *Io. Frietagus cap. 14. noct. med.* supposeth all foure affected, heart, liuer, braine, blood, but the maior part concurre vpon the braine, ^e tis imaginatio lesa, and both imagination and reason are misaffected, because of his corrupt iudgement, and continuall meditation of that which he desires, he may truely be said to be melancholy. If it be violent, or his disease inveterate, as I have determined in the precedent partitions, both imagination and reason are misaffected, first one, then the other.

MEMB. 2. SUBJECT. I.

Causes of Heroicall Loue, Temperature, full Diet, Idleness, Place, Climat, &c.

f Comment in convivium Platonis. Irretitur cito quibus nascentibus Venus fuerit in Leone, vel luna, Venerem vehementer aspexerit, & quicquid complexionis sunt predicti. g Plerumq. amatores sunt, & si semine meretricis, lib. de audiendi Poet.



All causes the remotest are starres. ^f *Ficinus cap. 19.* saith they are most prone to this burning lust, that haue *Venus* in *Leo* in their *Horoscope*, when the *Moone* and *Venus* be mutually aspected, or such as be of *Venus* complexion. ^g *Plutarch* interprets Astrologically that tale of *Mars* and *Venus*, in whose genitures

and

♂ and ♀ are in coniunction, they are commonly lasciuious, and if women queanes; as the good wife of Bath confessed in Chaucer;

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It followed aye mine inclination.

By vertue of my constellation.

But of all those Astrologicall Aphorismes, which I haue ever read, that of Cardan is most memorable, for which howsoeuer he be bitterly censured by † *Marinus Marsennus*, a malapert Frier, and some others (which * he himselfe suspected) yet me thinks it is free, downe right, plaine and ingenious. In his † eight *Geniture* or example, hee hath these words of himselfe. ♂ ♀^h & ♀^h in ♀ *dignitatibus, assiduam mihi venerorum cogitationem prestabunt, ita ut nunquam quiescam.* Et paulo post, *Cogitatio venerorum me torquet perpetuo, & quam facto implere non licuit, aut fecisse potentem puduit, cogitatione assiduâ mentitus sum voluptatem.* Et alibi, ob ☾ & ♀ *dominium & bradiorum mixtionem, profundum fuit ingenium sed lasciuum, egoq; turpi libidini deditus & obscenus.* So farre Cardan of himselfe, quod de se fatetur ideo *ut utilitatem adferat studiosis huiusce discipline.* Aptiores ad masculinam venerem sunt quorum geneti Venus est in signo masculino, & in Saturni finibus aut oppositione, &c. Ptolomeus in quadripart. plura de his & specialia habet Aphorismata, longo proculdubio vsu confirmata, & ab experientia multâ perfectâ, inquit commentator eius Cardanus. *Tho. Campanella Astrologia lib. 4. cap. 8. articulis 4. & 5.* insaniam amatoriam remonstrantia, multa præ cæteris accumulât aphorismata, quæ qui volet, inspiciat. Chiromantici ex cingulo Veneris plerumq; coniecturam faciunt, & monte Veneris, de quorum decretis, Taisnerum, Iohann. de Indagine, Goclenium, cæterosquæ si lubet, inspicias. Phlegmaticke persons are seldome taken according to *Ficinus comment. cap. 9.* naturally melancholy lesse then they, but once taken they are neuer freed, though many are of opinion flatuous or hypocondriacall melancholy are most subiect of all others to this infirmity. *Valescus* assignes their strong imagination for a cause, *Bodine* abundance of winde, *Gordinius* of seed, and spirits, or atomi in the seed, which cause their violent and furious passions. Sanguine thence are soone caught, young folkes most apt to loue, and by their good wills, saith^h *Lucian*, would have about with every one they see: the colts evill is common to all complexions. *Theomestus* a young and lusty gallant acknowledgeth (in the † said Author) all this to be verified in him, *I am so amorously given, * you may sooner number the Sea sands, and snowe falling from the skies, then my severall loves.* Cupid hath shot all his arrowes at me, I am deluded with various desires, one love succeeds another, and that so soone, that before one is ended, I beginne with a second, shee that is last is still fairest, and shee that's present pleaseth me most: as an Hydra's head my loves increase, no Iolais can helpe me. Mine eyes are so moist a refuge and sanctuary of loue, that they drawe all beauties to them, and are neuer satisfied. I am in a doubt what fury of Venus this should bee: Alas, how haue I offended her so to vex mee, what Hippolitus am I? What *Telechine* is my Genius? or it is a naturall imperfection, an hereditary passion: Another in * *Anacreon* confesseth that

† *Comment. in Genes. cap. 3.*

* *E: si in hoc parum à præclara infamia stultitiæ abero, vincit tamen amor venialis.*

† *Ed. Basil. 1553. Cum Commentar. in Ptolomei quadripartitum. c. Fol. 445. Basil. Editionis.*

h. Diel. amorum scilicet, maris fluctus & mænos celo delabentes numerâris quam amores meos. Alii amores alios succedunt, sicut priusquam disignant priores incipiunt sequentes. Adeo humidis oculis meus inhabitat Absus omni formâ ad se rapiens, ut nulla satietate expleatur, quænam hæc ira veneris, &c.

* *Num. 32.*

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that he had twenty sweete hearts in *Athens* at once, fifteene at *Corinth*, as many at *Thebes*, at *Lesbos*, and at *Rhodes*, twice as many in *Ionis*, thrice in *Caria*, 20000 in all: or in a word, *ἡ πάντα πύρρην* &c.

Folia arborum omnium si

Nōsti referre cuncta,

Aut computare arenas

In aquore universas,

Solum meorum amorum

Te fecero logistam.

Canst count the leaues in May,

Or sands ith' Ocean Sea,

Then count my loues I pray.

His eyes are like a ballance, apt to propend each way, and to be wayed downe with every wench's lookes, his heart a weathercocke, his affection tinder, or *Napthe* it selfe, which every faire obiect, sweet smile, or mistress's favour sets on fire, *Guianerius tract. 15. cap. 14.* referres all this to the hot temperature of the testicles, *Ferandus* a Frenchman in his *Eretique Mel:* to certaine atomi in the seed, such as are very spermatike and full of seed, I finde the same in *Aristotle, sec. 4. prob. 17. si non secernatur semen, cessare tentigines non possunt*, as *Guaſtaſtinus* his Commentator translates it, for which cause these young men, that be strong set, of able bodies, are so subiect to it. *Hercules de Saxonia*, hath the same words in effect. But most part, I say, such are aptest to loue that are young and lusty, liue at ease, staul-fedde, free from cares, like cattle in a ranke pasture, Idle and solitary persons, they must needs *birquitullire*, as *Guaſtaſtinus* recites out of *Censorinus*.

Mens erit apta capi tum quum latissima rerum,

Vt seges in pingui luxuriabit humo.

The minde is apt to lust, and hot or cold,

As corne luxuriates in a better molde.

The place it selfe makes much wherein we liue, the clime, ayre, and discipline if they concur. In our *Misnia*, saith *Galen*, neere to *Pergamius*, thou shalt scarce finde an adulterer, but many at *Rome*, by reason of the delights of the seat. It was that plenty of all things, which made *Corinth* so infamous of old, and the opportunity of the place to entertaine those forraigne commers, every day strangers came in, at each gate, from all quarters. In that one Temple of *Venus* 1000 whores did prostitute themselves, as *Strabo* writes, beside *Lais* and the rest of better note: All nations resorted thither, as to a schoole of *Venus*. Your hot and Southerne Countries are prone to lust, and farre more incontinent, then those that liue in the North, as *Bodine* discourseth at large, *Method. hist. cap. 5. Molles Asiatici*, so are *Turkes*, *Greekes*, *Spaniards*, *Italians*, even all that latitude: and in those Tracts, such as are more fruitfull, plentifull, and delicious, as *Valence* in *Spaine*, *Capua* in *Italy*, *domicilium luxus* *Tully* tearmes it, and (which *Hanibals* souldiers can witnesse) *Canopus* in *Ægypt*, *Sybaris*, *Phaciā*, *Baia*, *Cyprus*, *Lampſacus*. In *Naples*, the fruits of the soyle & pleasant ayre enervate their bodies, and alter constitutions: Insomuch, that *Florus* calls it *Certamen Bacchi & Veneris*, but *Foliot* admires it. In *Italy*

Qui calidum
testiculorum
crisum habent,
&c.

Ovid de arte.
i. Gorbilius de
serip. G. acie.

Rerum omnium
affluentia & lo-
ca mira opportu-
nitas nullo non
die hospites in
portas adverte-
bant. Templo
Veneris mille
meretrices se
prostituebant.

Itota Cypri in-
sula deliciis in-
cumbit, & ob id
tantum luxurie
dedita ut sit o-
lim veneri sa-
crata. Orielius,
Lampſacus olim
Priapo sacer ob
vinum genero-
sum, & loci de-
litios. Idem
in Agri Neapo-
litani delectati-
elegantia, ame-
nitatē, vix intra
modum huma-
num consistere
videtur unde
&c. Leand. al-
bionis in Cam-
pania.

* Lib de laud,
urb. Neap.

taly and Spaine, they haue their stewes in every great Citty, as in Rome, Venice, Florence, whereas some say, dwell 90000 inhabitants, of which 10000 are Curtizans, and yet for all this, every Gentleman almost hath a peculiar mistris, fornications, adulteries, are no where so common: *urbs est iam tota lupanar*, how should a man liue honest among so many provocations? Now if vigor of youth, greatnesse, liberty I meane, and that impunity of sin, which grandies take vnto themselves in this kinde shall meet, what a gappe must it needs open to all manner of vice, with what fury will it rage? For as *Maximus Tyrius* the Platonist obserues, *libido consequuta quum fuerit materiam improbam, & praruptam licentiam, & affrenatam audaciam, &c.* what will not lust effect in such persons? For commonly Princes and great men make no scruple at all of such matters, but with that whore in *Spartian*: *quicquid libet licet*, they thinke they may doe what they list, professe it publicly and rather brag with *Proculus* (that writ to a friend of his in Rome, a what famous exploits he had done in that kinde) then any way be abashed at it. o *Nicholas Saunders* relates of *Henry the 8th* (I knowe not how truly) *Quod paucas vidit pulchriores quas non concupierit, & paucissimas non concupierit, quas non violarit*, He saw few faire maides that he did not desire, and desired fewer whom hee did not enioy; nothing so familiar amongst them, 'tis most of their businesse: *Sardanapalus*, *Messalina*, and *Ione* of *Naples*, are not comparable to p meaner men & women, *Solomon* of old had a thousand Concubines, *Assuerus* his Eunuches, and keepers, *Nero* his *Tigellinus*, *Panders* and *Bawds*, the *Turkes*, *Muscovites*, *Mogore*, *Xeriffes* of *Barbary*, and *Persian Sophies*, are no whit inferiour to them in our times. *Delectus sit omnium puellarum toto regno forma prestantiorum* (saith *Iovius*) *pro imperatore, & quas ille linquit, nobiles habent*; They presse and muster vp wenches as we doe fouldiers, and haue their choice of the rarest beauties their countries can afford, and yet all this cannot keepe them from adultery, incest, Sodomy, buggery, and such prodigious lusts. We may conclude, that if they be young, fortunate, rich, high fed, and idle withall, it is almost impossible they should liue honest, not rage, and precipitate themselves into those inconveniences of burning lust.

o *Otiū & reges prius & beatas*
Perdidit urbes.

Idleness overthrowes all, *Vacuo pectore regnat amor*, loue tyrannizeth in an idle person. If thou hast nothing to doe

o *Invidia vel amore miser torquere*----- Thou shalt be

hailed in pcees with envy, lust, some passion or other. *Homines nihil agendo, male agere discunt*; 'Tis *Aristotles* Simile, & as match or touch-wood takes fire, so doth an idle person loue.

Queritur Agistus quare sit factus adulter, &c. why was *Agistus* a whoremaster? You need not aske a reason of it. *Ismenedora* stole *Baccho*, a woman forced a man, as *Aurora* did *Cephalus*: No marvaile, saith *Plutarch*, *Luxurians opibus more hominum mulier agit*: She was rich, fortunate and iolly, and doth but as men doe in that case, as *Inpiter* did by *Europa*, *Neptune* by *Amymone*. The Poets therefore did well

† *Disquis. de morbis animi, Reinoldo Interp. p. 61.*

n *Lampridius*
Quod decem noctibus centum virgines fecisset mulieres.

o *Vita eius*
p If they containe themselves many times tis not virtutis amore non deest voluntas sed facultas

q In Muscovia

r *Catullus ad Lesbiū.*

l Hor.

c *Polii. 8. num.*
28. *Ve naptha.*
ad ignem, sic amor ad illos qui torpescunt otio.
† *Pausanias Actiois lib. 1. Cephalus egregia forme iuuenis ab aurora raptus quod eius amore capta esset.*

u In amatorio.

x *Principes plebium, ob licentiam & ad fluentiam diuitiarum istam passionem solent incurere.*

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† E. Stobæo ser.
62.† Amor otiose
cura est sollici-
tudinis.y Ardentem op-
petit qui otiosam
vitam agit, &
communiter in-
currit hæc passio
solitarios deliti-
ose viventes,
incontinentes re-
ligiosos, &c.
= Plutarch.
vicius.

to faine all Shepherds Louers, to giue themselues to songs and dalli-
ances, because they liued such idle liues. For loue as † *Theophrastus* de-
fines it, is *otiosi animi affectus*, an affection of an idle minde, or as † *Seneca*
describes it, *iuventâ gignitur, luxu nutritur, ferijs alitur, otioq; inter-
lata fortuna bona*; Youth begets it, riot maintaines it, idlenesse nourish-
eth it, &c. which makes *Gordonius* the Physitian. cap. 20. part. 2. call this
disease the proper passion of nobility. Now if a weake iudgement and a
strong apprehension doe concur, how, saith *Hercules de Saxonia*, shall
they resist? *Savonarola* appropriates it almost to y *Monkes, Friers, and*
religious persons, because they liue solitary, fare daintily, and doe nothing:
and well he may, for how should they otherwise choose?

Diet alone is able to cause it: A rare thing to see a young man or a wo-
man that liues idly, and fares well, of what condition soeuer, not to bee
in loue. * *Alcibiades* was still dallying with wanton young women, im-
moderate in his expences, effeminate in his apparell, ever in loue but
why? he was ouerdelicate in his diet, too frequent and excessiue in ban-
kets. *Vbicunq; securitas, ibi libido dominatur*; lust and security domi-
neer together, as *S^t Hierome* averreth. All which the wife of *Bathin*
Chaucer freely iustifies,

For all to sicker, as cold engendreth hayle,
A liquozish tongue must haue a liquozish tayle.

Especially if they shall further it by choice Diet, as many times those
Sybarites and *Phæaces* doe, feed liberally, and by their good will, eat no-
thing else but lascivious meates. † *Vinum imprimis generosum, legumen,*
fabas, radices omnium generum benè conditas, & largo pipere asperfas,
carduos hortulanos, lactucas, erucas, rapas, porros, cæpas, nucem pice-
am, amygdalas dulces, electuaria, syrupos, succos, cochleas, conchas,
pisces optimè præparatos, aviculas, testiculos animalium, ova, cõdimen-
ta diversorum generum, molles lectos, puluinaria, &c. Et quicquid ferè
medici impotentiâ rei veneræ laboranti præscribunt, hoc quasi diascy-
rion habent in delitijs, & his dapes multo deliciores; mulsum, exquisi-
titas & exoticas fruges, aromata, placentas, expressos succos multis fer-
culis variatos, ipsumq; vinum suauitate vincentes, & quicquid culina,
pharmacopæa, aut quæq; ferè officina subministrare possit. Et hoc ple-
rumq; victu quum se ganeones infarciant, a vt ille ob *Creseida* suam, se
bulbis & cochleis curavit, etiam ad *Venerem* se parent, & ad hanc pa-
læstram se exerceant, quî fieri possit, vt non miserè depereant, b vt non
penitus insaniant? *Æstuans venter citò despuit in libidinem*, *Hieronimus*
ait. c *Post prandia, Callyroen da*, quis enim continere se potest? a *Luxu-*
riosa res vinum, fomentum libidinis vocat *Augustinus*, blandum demo-
nem, *Bernardus*; lac veneris, *Aristophanes*. Non *Ætna*, non *Vesuvius*
tantis ardoribus estuant, ac iuueniles medulla vino plena, addit c *Hierony-*
mus: vndè ob optimum vinum *Lansacus* olim *Priapo* sacer: & venerandi
per se sumptum præstare possit, nam---- quo me *Bacche* rapis tui plenum?
quam non insaniam, quem non furorem à cæteris expectemus? f *Gome-*
sius salem enumerat inter ea, quæ intempestivam libidinem provocare
solent

† Vina parant
animos Veneri.
z Sed nihil kru-
eæ faciunt, bul-
bique salaces.
Improba nec
prosit iam satu-
reia tibi. Ovid.a *Petronius*. Cu-
ravi me mox
cibâ validiori-
bus &c.b *P^{ri} ille apud*
Scenijum, qui
post potionem,
uxorem & qua-
tuor ancillas
proximo cubicu-
lo cubantes,
compressit.c *Perf. Sat. 3.*
d *Siracides*.Nox, & amor,
vinumq; nihil
moderabile sua-
dent.e *Chip. ad Olimpiâ*† *Hymno*.† *Hor. lib. 3. Od.*

25.

† *De sale lib. 1.*

cap. 21.

solent, Et salaciores fieri fœminas ob esum salis contendit: Venerem ideo dicunt ab Oceano ortam, & hinc facta mater Salacea Oceani coniux, verbumq; fortasse salax à sale effluxit. Mala Bacchica tantum olim in amoribus prævaluerunt, vt coronæ ex illis statuæ Bacchi ponerentur. & Cubebis in vino maceratis vtuntur Indi orientales, ad Venerem excitandum, & h^h Surax radice Africanæ. China radix eisdem effectus habet, talisque herbæ meminit mag. nat. lib. 2. cap. 16. † Baptista Porta ex Indiâ allatæ, cuius mentionem facit & Theophrastus. Sed infinita his similia apud Rhazin, Matthiolum, Mizaldum, cæterosq; medicos occurrunt, quorum ideo mentionem feci, ne quis imperitior in hos scopulos impingat, sed pro virili tanquam syrtes & cautes consultò effugiat.

g Garcias ab Horto aromati, lib. 1. cap. 28. h Surax radix ad coitum summe facit si quis comedat, aut infusionem bibat membrum subito erigitur. Leo Afer l. 9. c. vlt.

† Quæ non solum ad emulibus sed & geniale tangentibus tantum valet, vt coire summe de fiderent, quoniam fere velint, possint, alios duodocies profecisse, alios ad 60 vias pervenisse refert.

MEMB. 2. SUBSECT. 2.

Other causes of Loue Melancholy, Sight, Beauty from the face, eyes, other parts, and how it pierceth.



Any such causes may be reckoned vp, but they cannot availe, except opportunity be offered of time, place, and those other beautifull objects, or artificiall enticements, as kissing, conference, discourse, gestures concur, with such like lascivious provocations. Kornmannus in his booke de linea amoris, makes five degrees of lust, out of ⁱ Lucian belike which he handles in five Chapters, *Visus, Colloquium, Convictus, Oscula, Tactus.*

i Lucian. tom. 4. dial. amorum.

Sight of all other, is the first step to this vnruely loue, though sometime it be prevented by relation or hearing, or rather incensed. For there bee those so apt, credulous and facile to loue, that if they heare of a proper man or woman, they are in loue before they see them, and that meere by relation, as Achilles Tatius obserues. ^k Such is their intemperance and lust, that they are as much maimed by report, as if they saw them. Calisthenes a rich young Gentleman of Byzance in Thrace, hearing of ^l Leucippe Sostratus faire daughter, was farre in loue with her, and out of fame and common rumour, so much incensed, that he would needs haue her to bee his wife. And sometimes by reading they are so affected, as hee in ^m Lucian confesseth of himselfe, I neuer read that place of Pantheia in Xenophon, but I am as much affected, as if I were present with her. Such persons commonly faine a kinde of beauty to themselves, and so did those three Gentlewomen in ⁿ Balthasar Castilio, fall in loue with a young man, whom they never knewe, but only heard him commended: or by reading of a letter, for there is a grace commeth from hearing pas a morall Philosopher informeth vs, as well as from sight, and the species of loue are receaued into the phantasie by relation alone, † Vt cupere ab aspectu, sic vel le ab auditu, both senses affect. Interdum & absentes amamus, sometimes

k Ea enim hominum intemperantiam libido est ut etiam fama ad amandum impellantur, & audientes eoque afficiuntur, ac videntes.

l Formosam Sostrato filiam audiens, uxorem cupit, & sola illius auditione ardet.

m Puletriciuam nem sibiipsis confingunt.

n Imagines, Quoties de Panthea Xenophontis locum perle.

g Ita animo affectus sum ac si coram intuerer. o De aulico lib. 2. fol. 116. tis a pleasant story, and related at large by him. p Gratia venit ob auditu, æque ac visu & species amari in phantasiam recipiunt sola relatione. Pico amineus grad. 8. c. 38. † Ipsi sent. 2. epist. 22. Beauties encomions, r Propere.

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we loue those that are absent, saith *Philostratus*, and giues instance in his friend *Athenodorus*, that lou'd a maid at *Corinth* whom hee neuer saw,
non oculi sed mens videt, We see with the eyes of our vnderstanding.

But the most familiar and vsuall cause of Loue, is that which comes by sight, which conuayes those admirable rayes of Beauty and pleasing graces to the heart. *Plotinus* deriues loue from sight, *egens quasi speculatio*.

Si nescis oculi sunt in amore duces,

the eyes are

the harbingers of loue, and the first step of loue is sight, as *Lilius Giraldus* proues at large, *hist. deor. syntag.* 13. they as two flukes let in the influences of that diuine, powerfull, soule-rauishing, and captiuating beauty, which, as one saith, is shar per then any dart or needle, wounds deeper into the heart, and opens a gap through our eyes to that louely wound, which pierceth the soule it selfe (*Eccles.* 18.) Through it loue is kindled like a fire.

This amazing, confounding, admirable, amiable Beauty, then which in all Natures treasure (saith *Isocrates*) there is nothing so maiesticall and sacred, nothing so diuine, louely, pretious: Tis natures Crowne, gold and glory, *bonum si non summum de summis tamen non infrequenter triumphans*, whose power hence may be discerned, we contemne and abhorre generally such things as are foule and vgly to behold, accompt them filthy, but loue and couet that which is faire. Tis beauty in all things, which pleaseth and allureth vs, a faire hauke, a fine garment, a goodly building, a faire house, &c. That *Persian Xerxes* when hee destroyed all those Temples of the Gods in *Greece*, caused that of *Diana*, in integrum

seruari, to be spared alone for that excellent beauty and magnificence of it. Inanimate beauty can so command. Tis that which Painters, Artificers, Orators, all ayme at, as *Eriximachus* the Physitian in *Plato* contends. * *It was beauty first that ministred occasion to Art, to finde out the*

knowledge of caruing, painting, building, to finde out modell, perspectiues, rich furnitures, and so many rare inventions. Whitenesse in the Lilly, red in the Rose, purple in the Violet, a lustre in all things without life, the cleere light of the Moone, the bright beames of the Sunne, splendor of Gold, purple, sparkling Diamond, the excellent feature of the Horse, the maiesty of the Lion, the colour of Birds, Peacocks tailes, the siluer scales of Fish, we behold with singular delight and admiration. † *And which is*

rich in plants, delightfull in flowres, wonderfull in beasts, but most glorious in men, doth make vs affect and earnestly desire it, as when wee heare any sweet harmony, an eloquent tongue, see any excellent quality, curious worke of man, elaborat art, or ought that is exquisite, there ariseth instantly in vs a longing for the same. We loue such men, but most part for comelineffe of person, we call them Gods and Goddeffes, diuine, serene, happy, &c. And of all mortal men they alone (* *Calcagninus* holds)

are free from calumny, *qui diuitijs, magistratu & gloria florent, iniuria laceessimus*, we backbite, wrong, hate, renowned, rich and happy men, wee repine at their felicity, they are vnderferuing we thinke, fortune is a step-mother to vs, a parent to them. We envy (saith *Isocrates*) *wise, iust, honest men, except with mutuall offices and kindneses, some good turne or other, they extort this loue from vs, only faire persons we loue at first sight, desire*

their acquaintance, and adore them as so many Gods: wee had rather serue them

Amoris primum gradum visus habet, ut officiat rem amalam.

Achilles Tatius lib. 1. Forma te lo quouis acutior ad inferendum vulnus, perq, oculos amatorio vulnere aditum patefaciens in animum penetrat.

In tota verum natura nihil forma diuinius, nihil augustius, nihil pretiosius, cuius vires hinc facile intelliguntur, &c.

Christ. Fonseca x S. L.

Brays prob. 11 de forma e Luciano.

Lin. de calumniis Formae Calumniam vacant, dolemus alios meliore loco positos fortunam nobis no. ercam illis, &c.

Invidemus sapientibus iustis nisi beneficiis assidue amorem extorquent. solos formosos amamus & primo velut aspectu beneuolentia coniungimur & eos sicut Deos colimus, libentius in seruiamus quam aliis imperamus, maioremq, &c.

them, then command others, and account our selues the more beholding to them, the more service they enioyne vs, Though they bee otherwise vitious, vnhoneft: we loue them, fauour them, and are ready to doe them any good office for their ^a beauties sake, though they haue no other good quality beside. *Dic igitur ô formose adolescens* (as that eloquent Phavorinus breakes out in [†] Stobæus) *dic Antiloque, suauis nectare loqueris; dic ô Telemache, vehementius Vlyffe dicis; dic Alcibiades utcumq; ebrius, libentiùs tibi licet ebrío ascultabimur.* Speake faire youth, speake Antiloquus, thy words are sweeter then Nectar, speake O Telemachus, thou art more powerfull then Vlysses, speake Alcibiades though drunke, we will willingly heare thee as thou art. Faults in such are no faults: For when the said Alcibiades had stolne Anytus his gold and siluer plate, he was so farre from prosecuting so foule a fact (though every man else condemned his impudence, and insolency) that he wished it had beene more, and much better (he loued him deerely) for his sweet sake. No worth is eminent in such liuely persons, all imperfections hid, *non enim facile de his quos plurimum diligimus, turpitudinem suspicamur*, for hearing, sight, touch, &c. our minde and all our senses are captivated, *omnes sensus formosus delectat*. Many men haue beene preferred for their person alone, chosen Kings, as amongst the Indians, * Persians. Ethiopians, of old, the properest man of person the country could afford, was elected their Sovereigne Lord, *gratior est pulchro veniens è corpore virtus*; and so haue many other nations thought and done, as [†] Curtius obserues, *Ingens enim in corporis maiestate veneratio est*, for there is a maiestickall presence in such men, and so farre was beauty adored amongst them, that no man was thought fit to raigne, that was not in all parts compleat and supereminent. Agis King of Lacedemon had like to haue beene deposed, because he married a little wife, they would not haue their royall issue degenerate. Who would ever haue thought that Adrian the fourth, an English Monkes bastard (as ^e Papirius Massovius writes in his life) *inops à suis relictus, squalidus & miser*, a poore forsaken child should euer come to be Pope of Rome. But why was it? *erat acri ingenio, facundia expedita, eleganti corpore, facieq; lata ac hilari*, (as hee followes it out of * Nubrigensis, for he plowes with his heifer) hee was wise, learned, eloquent, of a pleasant a promising countenance, a goodly proper man, hee had in a word, a winning looke of his owne, and that carried it, for that he was especially advanced. So Saul was a goodly person & a faire, Maximinus elected Emperour, &c. Branchus the sonne of Apollo, whom hee begot of Iance, Succrons daughter (saith Lactantius) when he kept King Admetus heard in Thessaly, now growne a man was an earnest suiter to his mother to knowe his father, the Nymph denied him, because Apollo had coniured her to the contrary, yet ouercome by his importunity at last she sent hint to his father, when he came into Apollo's presence, *ma-las dei reuerenter osculatus*, he carried himselfe so well, and was so faire a young man, that Apollo was infinitely taken with the beauty of his person, he could scarce looke off him, and said hee was worthy of such parents, gaue him a crowne of gold, the spirit of Divination, and in conclusion made him a Demigod. *O vis superba forma, a* Goddess beauty

^a Forme maiestatem Ba-bari verentur, nec al-li maiore quã quos eximia forma natura donata est. Herod. lib. 5. Curtius 6. Arist. Polit.

[†] Plutarch. vit. eius.

^a Brijonius Strabo.

[†] Lib. 5. magnorum operum non alias capaces putant quam quos eximia specie natura donatus.

^e Lib. de vitis Pontificum Rom.

^a Lib. 2. cap. 6.

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is, whom the very gods adore, *nam pulchros dii amant*, she is *Amoris domina*, loues harbinger, loues loadstone, a witch, a charme, &c. Beauty is a dowre of it selfe, a sufficient patrimony, an ample commendation, an accurate epistle, as ^b *Lucian*, ^c *Apuleius*, *Tiraquellus*, and some others conclude. *Imperio digna forma*, Beauty deserues a Kingdome, saith *Abulensis paradox. 2. cap. 110*. immortality, and ^e more haue got this honour and eternity for their beauty, then for all other vertues besides: and such as are faire are worthy to be honoured of God and men. That *Idalian Gany-medes* was therefore fetched by *Iupiter* into Heauen, *Hephaestion* deare to *Alexander*, *Antinous* to *Adrian*. *Plato* calls beauty for that cause a priuiledge of Nature *Natura gaudetis opus*, ^h natures masterpeice, a dumbe comment, *Theophrastus*, a silent fraud, still rhetoricke *Carneades*, that perswades without speech, a kingdome without a guard, because beautifull persons command as so many Captaines; *Socrates*, a tyranny, which tyrannizeth ouer tyrants themselues, which made *Diogenes* belike call proper women Queenes, *quod facerent homines quae preciperent*, because men were so obedient to their commands. They will adore, cringe, complement and bow to a common wench (if she be faire) as if she were a noble woman, a countesse, a Queene or a goddesse. Those intemperat youug men of *Greece*, erected at *Delphos*, a golden image with infinite cost, to the eternall memory of *Phryne* the curtizan, as *Ælian* relates, for she was a most beautifull woman, in so much saith *Athenens*, that *Apelles* and *Praxatiles* drewe *Venus* picture from her. Thus young men will adore and honour beauty; Nay Kings themselues I say will doe it, and voluntarily submit their soveraignty to a louely woman. *Wine is strong, Kings are strong, but a woman strongest*, 1. *Eld. 4. 10.* as *Zerobabell* proued at lage to King *Darius*, his princes and noble men. *Kings sit still and commande Sea and Land, &c.* all pay tribute to the King, but women make Kings pay tribute, and haue dominion ouer them. When they haue got gold and silver, they submit all to a beautifull woman, giue themselues wholly to her, gape and gaze on her, and all men desire her more then gold or siluer, or any pretious thing, they will leaue father and mother, and venture their liues for her, labour and trauell to get, and bring all their gaines to women, steale, fight and spoile for their Mistresse sakes. And no King so strong but a faire woman is stronger then he is. All things (as ⁱ he proceeds) feare to touch the King, yet I saw him and *Apame* his concubine, the daughter of the famous *Bartacus*, sitting on the right hand of the King, and shee tooke the crowne off his head, and put it on her owne, and stroke him with her left hand, yet the King gaped and gazed on her, and when she laughed he laughed, and when shee was angry he flattered to be reconciled to her. So beauty commands euen Kings themselues, nay whole armies and kingdomes are captivated together with their Kings: *1 Forma vincit armatos, ferrum pulchritudo captivat, vincentur specie, qui non vincentur pralio*. And 'tis a great matter saith ⁱ *Xenophon*, and of which all faire persons may worthily brag, that a strong man must labour for his liuing, if hee will haue ought, a valiant man must fight and endanger himselfe for it, a wise man speake, shew himselfe and toyle; but a faire and beautifull person doth all with ease, he compasseth his desire

^b Dial amorum

c. 2. de magia.

Lib. 2. connub.

cap. 27. Virgo

formosa est op-

pido Pauper a-

bunde est dotata

Sifocrates plures

ob formam im-

mortalisatem a-

deprei sunt qua

ob reliquas om-

nes virtutes.

^g Lacian Tom.

4. Chav idemon:

qui pulchri,

merito apud

Deos & apud

homines honore

affecti.

^h Muta com-

mentati: quavis

epistola ad com-

mendandum ef-

ficacior.

ⁱ Lib. 9. Var. hist.

tanta forma

elegantis et ab

ea nuda &c.

ⁱ Eldras. 4. 15-ⁱ Eldras. 4. 29.^y Origen, hom.

23. in Numb.

ⁱ In ipsos tyran-

nos tyrannidem

exercet.

^k Illud certe

magnis ob quod

gloriarı possunt

formosi, quod ro-

busis necessari-

um sit laborare

fortem periculis

se obycere, sapi-

entem, &c.

desire without any paines taking: God and men, Heauen and earth conspire to honour him, every one pitties him aboue others, if he be in need,¹ and all the world is willing to doe him good. ^m Chariclea fell in to the hands of Pyrats, but when all the rest were put to the edge of the sword, she alone was preserved for her person.ⁿ When *Constantinople* was sacked by the *Turke*, *Irene* escaped, and was so farre from being made a captiue, that shee euen captivated the grand *Senior* himselfe. So did *Rosamond* insult ouer King *Henry* the Second

†———— I was so faire an obiect,

Whom fortune made my King, my loue made subiect,

He found by prooffe the priuiledge of beauty,

That it had power to countermand all duty.

It captiuares the very Gods themselues, *Morosiora numina,*

*———— *Deus ipse deorum,*

Factus ob hanc formam bos, equus, imber, olor.

and those *mali genij* are taken with it, as † I haue already proued. *Formosam barbari verentur, & ad aspectum pulchrum immanis animus mansuescit.* (*Heliod.lib.5.*) The Barbarians stand in awe of a faire woman, and at a beautifull aspect, a fierce spirit is pacified. For when as *Troy* was taken, and the warres ended (as *Clemens* ^e *Alexandrinus* quotes out of *Euripedes*) angry *Menelaus* with rage and fury armed, came with his sword drawne, to haue killed *Helena* with his owne hands, as being the sole cause of all those warres and miseries: but when hee saw her faire face, as one amazed at her diuine beauty, he let his weapon fall and embraced her besides, he had no power to strike so sweet a creature. *Ergo hebetantur enses pulchritudine,* the edge of a sharpe sword (as the saying is) is dulled with a beautifull aspect, & seuerity it selfe is ouercome.

Hiperides the orator, when *Phryne* his client was accused at *Athens* for her lewdnesse, vsed no other defence in her cause, but tearing her vpper garment, disclosed her naked breast to the Iudges, with which comelinesse of her body, and amiable gesture they were so moued and astonished, that they did acquit her forthwith, and let her goe. O noble piece of Iustice, mine author exclaimes, and who is he that would not rather lose his seat and robes, forfeit his office, then giue sentence against the maiesty of beauty. Such prerogatiues haue faire persons, and they alone are free from danger; *Parthenopæus* was so louely and faire, that when he fought in the *Theban* warres, if his face had beene by chance bare, no enemy would offer to strike at or hurt him, such immunities hath beauty. Beasts themselues are moued with it. *Sinalda* was a woman of such excellent feature, ^o and a Queene, that when she was to be trodden on by wild horses for a punishment, the wild beasts stood in admiration of her person, (*Saxo Grammaticus lib.8.Dan.Hist.*) and would not hurt her. Wherefore did that royall virgin in † *Apuleius* when shee fled from the theeues denne, in a desert, make such an Apostrophe to her Ass on whom she rode? (for what knew she to the contrary but that he was an asse) *Si me parentibus & proco formoso reddideris, quas tibi gratias, quos honores habebō, quos cibos exhibebo?* Shee would comme him, dresse him, feed him, and tricke him euery day her selfe, and hee should

1 Maiorem vim haberi ad commendandum formam, quam ac curate/cruptae pistola. Arist. m Heliodor.lib. 1.

n Xenophles hist. Turcica.

† Daniel in complaint of Rosamund.

^e Siroza filius Epig.

† Sect.2. Memb. 1. Sub. 1.

^e Stromatum l. post. captam Troiam cum impetu ferretur, ad occidentam Helenam stupore adeo pulchritudinis correptus visum ex cederet. &c.

^o Tante forme fuit ut cum vinclatoris, feris exposita foret equorum calcibus obterenda, ipsi iumentis admirationi fuit, ledere noluerunt † Lib.8. m. l.

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should worke no more, toyle no more, but rest and play, &c. And besides she would haue a dainty picture drawne, in perpetuall remembrance, a virgin riding vpon an Asses backe with this motto, *Asino vetore regia virgo fugiens captiuitatem*; why said she all this, why did she make such promises to a dumbe beast? But that she perceiued the poore Ass to be taken with her beauty; for he did often *obliquo collo pedes puella decoros basiare*, kisse her feet as she rid, & *ad delicatulas vuculas tentabat adhinnire*, offer to giue consent as much as in him was to her delicat speeches, and besides he had some feeling as shee conceaued of her misery. And why did *Theogines* horse in *Heliodorus* curueat, prance, and goe so proudly, *exultans alacriter & superbiens*, &c. but that sure as mine author supposeth, he was in loue with his master, *dixisses ipsum equum pulchrum intelligere pulchram domini formam*. A fly lighted on *† Malthus* cheek as he lay a sleepe, but why? Not to hurt him, as a parasite of his standing by well perceaued, *non ut pungeret sed ut oscularetur*, but certainly to kisse him, as rauished with his diuine lookes. Inanimate creatures I suppose, haue a touch of this, when a drop of *pP* *Psyches* Candle fell on *Cupids* shoulder, I thinke sure it was to kisse it. When *Venus* ranne to meet her rose-cheeked *Adonis*, as an elegant *† Poet* of ours sets her out,

————— the bushes in the way

Some catch her necke some kisse her face;

Some twine about her leggs to make her stay,

And all did couet her for to imbrace.

Aer ipse amore inficitur, as *Heliodorus* holds, the aire it selfe is in loue: For when *Hero* playd vpon her lute,

† The wanton Aire in twenty sweet formes danc'd

After her fingers. ——— and those lasciuious windes

staid *Daphne*, when she fled from *Apollo*;

* *Ouid. l. 1. Met.*

————— * *nudabant corpora venti,*

Obuiam, aduersas vibrabant flamina vestes.

Boreas *uenus* loued *Hyacinthus*, and *Orithya* *Erichthons* daughter of *Atheus*: *vi rapuit*, &c. he tooke her away by force, as she was playing with other wenches at *Ilissus*, and begat *Zetes* and *Calais* his two sonnes of her. That seas and waters are inamoured with this our beauty, is all out as likely as that of the aire and windes; for when *Leander* swimm'd in the *Hellepont*, *Neptune* with his *Trident* did beat downe the waues, but

They still mounted vp intending to haue kiss'd him,

And fell in drops like teares because they mist him.

† *Ouid. met. l. 5.*

The *† riuer* *Alphes* was in loue with *Arethusa*, as she tells the tale her selfe

————— *viridesq; manu siccata capillos,*

Fluminis Alpei veteres recitavit amores,

Pars ego Nymharum, &c. ———

When our *Tame &*

* *Leland.*

Isis meet

* *Oscula mille sonant, connexu brachia pallent,*

Mutuaq; explicitis connectunt colla lacertis.

Innacus and *Pineus*, and how many louing riuers can I reckon vp, whom beauty hath enthal'd. I say nothing all this while of *Idolls* themselves that haue committed *Idolatry* in this kinde, of looking glasses, that haue

haue beene rapt in loue (if you will belceue † poets) when their Ladies & mistresses looked onto dresse them.

*Et si non habeo sensum, tua gratia sensum
Exhibet, & calidi sentio amoris onus,
Dirigis huc quoties spectantia lumina, flamma
Succendunt inopi saucia membra mihi.*

Though I no sense at all of feeling haue,
Yet your sweet lookes doe animate and faue,
And when your speaking eyes doe this way turne,
Mee thinks my wounded members liue and burne.

I could tell you such another story of a spindle that was fired by a faire ladies * lookes, or fingers, some say, I know not well whether, but fired it was by report, and of a cold bath that suddenly smoked, and was very hot when naked *Calia* came into it,

Miramur quis sit tantus & unde vapor, &c, But of all the tales in this kinde, that is most memorable of † Death himselfe, when he should haue stroken a sweet young Virgin with his dart, hee fell in loue with the object. Many more such could I relate, which are to be beleaved with a poeticall faith. So dumbe and dead creatures dote, but men are mad stupified many times at the first sight of beauty, amazed, † as that fisherman in *Aristonetus*, that spied a maide bathing her selfe by the Sea side,

† *Soluta mihi sunt omnia membra* _____
A capite ad calcem, sensusq; omnis perijt
De pectore, tam immensus stupor animum inuasit mihi.

and as † *Lucian* in his *Images*, confesseth of himselfe, that he was at his mistris presence void of all sense, immouable, as if he had scene a *Gorgons* head: which was no such cruel monster, (as † *Celius* interprets it, lib. 3. cap. 9. but the very quintessence of beauty, some faire creature, as without doubt the Poet vnderstood in the first fiction of it, at which the spectators were amazed. † *Miseri quibus intentata nites*, poore wretches are compelled at the very sight of her ravishing lookes to runne mad, or make away themselves.

* *They wait the sentence of her scornefull eyes;
And whom she fauours liues, the other dyes.*

† *Heliodorus* lib. 1. brings in *Thyamis* almost besides himselfe, when hee saw *Chariclia* first, and not daring to looke vpon her a second time, for he thought it vnpossible for any man liuing to see her and containe himselfe. The very fame of beauty will fetch them to it many miles off, (such an attractive power this loadstone hath) and they will seeme but short, they will vndertake any toile or trouble, long journeys, *Peneia* or *Atalanta* shall not ouer goe them, through Seas, Desarts, mountaines, and dangerous places, as they did to gaze on* *Psyche*: many mortall men came farre and neare to see that glorious object of her age, *Paris* for *Helena*, *Cornebus* to *Troia*,

_____ *Illi Troiam qui forte diebus*

Venerat insano Cassandra incensus amore.

King *Iohn*

of *France* once prisoner in *England*, came to visit his old friends againe, crossing the seas, but the truth is, his comming was to see the Countesse of *Salisbury* the Non-percel of those times, and his deare mistris. That in-

† *Si longe aspiciens hec urit
pumine diuos
atq; homines
prope cur vere
lina nequit. An-
gerianus.*
† *Idem Angerian.*
† *Obstupuit mirabilis mem-
brorum elegan-
tiana &c. ep. 7.*
† *Stobens e gree-
co.*

† *Parum absuit
quo minus saxū
ex homine fac-
tus sum, ipsis sta-
tuis immobilia-
rem me fecit.*
† *Veteres Gor-
gonis fabulā con-
fixerunt, exi-
mum forme de-
cius stupidos red-
dens.*
† *Hor. Ode. 5.*
† *Marlos Hero.*
† *Aspēctum vir-
ginis sponte fu-
git insanus seve-
& impossibile
existimans ut si-
mul eam aspice-
re quis possit, &
intra temperan-
tie motas se con-
tinere.*
† *Apuleius lib.*
† *Multi moria-
les longis itine-
ribus &c.*

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ferrell god *Plutus* came from hell it selfe, to steale *Proserpina*. *Achilles* left all his friends for *Polixena's* sake, his enimies daughter, and all the *Gracian* gods forsooke their heavenly mansions, for that faire Lady, *Philo Dioneus* daughters sake, the Paragon of *Greece* in those dayes, *ea enim venustate fuit, ut eam certatim omnes dij coniugem expeterent.*

* *Formosa diuis imperat pælla.*

They will

not onely come to see, but as a Falkoner makes an hungry hauke, houer about, followe, giue attendance and seruice, spend goods, liues, and all their fortunes to attaine,

Were beauty under twenty lockes kept fast,

Yet Loue breakes through and picks them all at last.

When faire *Hero* came abroad, the eyes, hearts, and affections of her spectators were still attendant on her.

† *Et medios inter vultus supereminet omnes, Perq, urbem aspiciunt venientem numinis instar.*

* So farre aboue the rest faire *Hero* shin'd, And stole away the enchanted gazers mind.

† When *Peter Aretines Lucretia* came first to *Rome*, and that the fame of her beauty, *ad urbanarum deliciarum sectatores venerat, nemo non ad videndam eam, &c.* was spread abroad, they came in (as they say) *thicke and threefold* to see her, and howered about her gates, as they did of old to *Lais of Corinth*, and *Phryne of Thebes*,

* *Ad cuius iacuit Græcia tota fores,*

† Every man sought to get her loue, some with gallant and costly apparell, some with an affected pace, some with musicke, others with rich gifts, pleasant discourse, multitude of followers, others with letters, vowes and promises, to commend themselves and to be gracious in her eyes. Happy was hee that could see her, thrice happy that enioyed her company. *Charmides* in *Plato* was a proper young man, in comelineffe of person, and all good qualities farre exceeding others, whensoever faire *Charmides* came abroad they seem'd all to be in loue with him (as *Critias* describes their carriage) and were troubled at the very sight of him, many came neere him, many followed him wheresoever hee went, As those * *formarum spectatores* did

Acontius: if at any time he walked abroad, The *Athenean* lasses stared on *Alcibiades*, *Sapho* and the *Mutilean* women, on *Phaon* the faire. Such lovely fights doe not onely please, entise, but ravish, and amaze. *Cleomus* a delicate and tender youth, present at a feast which *Androcles* his vnckle made in *Piræo* at *Athens*, when he sacrificed to *Mercury*, so stupified the guests, *Dineas*, *Aristippus*, *Agasthenes*, and the rest, (as *Charidemus* in † *Lucian* relates it) that they could not eate their meate, they sate all supper time gazing, glauncing at him, stealing looks, and admiring of his beauty. Many will condemne these men that are so enamoured, for fooles; but some againe commend them for it, many reiect *Paris* iudgement, and yet *Lucian* approoves of it, admiring *Paris* for his choyce, hee would haue done as much himselfe, and by good desert in his minde, Beauty is to be preferred ^a before wealth or wisdom. ^b *Athenæus* *Dipnosophist. lib. 13. cap. 7.* holds it not such indignity for the *Troians* & *Greeks* to contend ten yeares, to spend so much labour, loose so many mens

† Nic. Gerbelius lib. 5. Achæia.

* i Secundus basorum libro

γ Mufens. Illa autem bene morata, per adem quocunq, vagabatur, sequentem mentem habebat, & oculos, & corda viro- rum.

† Homer.

- Mar. lo.

† Permodi- calo dial. 7. lib. Latin. donat. a G. Barthio Germano.

* Propertius.

† Vestium splen- dore & elegan- tia, ambitione incossus, donis, can. acus &c. gratiam adipsi- ci.

z Prie ceteris corporis proceri- tato & egregia indole mirandus apparebat. cete- ri autem capiti eius amore vi- debantur &c.

* Aristæus epist. 10.

† Tom. 4. dial. meritor. respici- entes & ad form- am eius obstu- pescentes.

a In Charidemo sapientie merito pulchritudo pre- fertur & opibus b Indignum ni- hil est Troas for- tes & Achivos tempore tam longo perpeffos esse labore.

lives for *Helens* ſake, & for ſo faire a Ladies ſake,
Ob talem uxorem cui præſantiſſima forma,
Nil mortale refert.

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c *Digna quidem*
facies pro qua
vel obiret Achil-
les, vel Priamus.
belli cauſa pro-
banda fuit. Pro-
per. lib. 2.

† *Cecius qui He-*
lene formam
carpiſerat.

d Thoſe muti-
 nous Turkes
 that murmu-
 red at Maha-
 met, whē they

ſaw Irene, ex-
 cuſed his ab-
 ſence. Knowles.

† *In laudem He-*
lene orat.

* *Apul. miles.*
lib. 4.

* *Secundus baj-*
lib. 13.

c *Curtius lib. 5.*
 f *Corſell.*

That one woman was worth a kingdome, 100000 other women, a world it ſelfe. Well might † *Sterpſichores* be blinde for carping at ſo faire a creature, and a juſt puniſhment it was. The ſame teſtimony giues *Homer* of the old men of *Troy*, that were ſpectators of that ſingle combate betwixt *Paris* and *Menelaus* at the *Seian* gate; when *Helena* ſtood in preſence, they ſaid all, the warre was worthily prolonged and vndertaken for her ſake. The very gods themſelues (as *Homer* and † *Iſocrates* re- corde) thought more for *Helena*, then they did againſt the *Gyants*. When * *Venus* loſt her ſonne *Cupid*, ſhee made proclamation by *Mercurie*, that he that could bring tidings of him ſhould haue ſeaven kiſſes, a noble reward ſome ſay, & much better then ſo many golden talents, ſeaven ſuch kiſſes to many men, were more pretious then ſeaven citties, or ſo many Provinces. One ſuch a kiſſe alone, would recover a man if he were a dying, * *Suaviolum Stygia ſic te de valle reducet, &c.* Great *Alexander* married *Roxane*, a poore mans childe, only for her perſon, & twas well done of *Alexander*, and heroically done, I admire him for it: *Orlando* was mad for *Angelica*, & who doth not condole his miſhap. *Thisbe* died for *Piramus*, *Dido* for *Aeneas*, who doth not weepe, as *Auſtin* did in commiſeration of her eſtate; ſhee died for him, *methinkes* (as he ſaid) *I could die for her.*

But this is not the matter in hand, what prerogative this Beauty hath, of what power and ſoveraignty it is, and how farre ſuch perſons that ſo much admire, & dote vpon it, are to be juſtified, no man doubts of theſe matters, the queſtion is how and by what meanes Beauty produceth this effect: By ſight: the Eye betraies the ſoule, and is both Actiue and Paſſiue in this buſines; it wounds and is wounded, is an eſpeciall cauſe and inſtrument, both in the ſubiect and in the obiect. † *As teares, it begins in the cies* *descends to the breſt*; It conuaies theſe beautious rayes, as I haue ſaid, vnto the heart. *Vt vidi ut perij.* § *Mars videt hanc, viſamq; cu- pit.* Shechem ſaw *Dinah* the daughter of *Leah*, and deſiled her. *Gen. 34. 2.* *Jacob, Rachel. 29. 17.* for ſhee was beautifull and faire: *Dauid* ſpied *Berſheba* a farre off, *2. Reg. 11. 2.* the Elders *Suſana*, † as that *Orthomenian* *Strato* ſaw faire *Ariſtoleas* the daughter of *Theophanes*, bathing her ſelfe at that *Hercyne* well in *Lebadea*; and were captivated in an inſtant. *Viderunt oculi, rapuerunt pectora flamma, Ammon* fell ſicke for *Thamars* ſake, *2. Sam. 13. 2.* The Beauty of *Eſter* was ſuch, that ſhee found favour not only in the ſight of *Aſuerus*, but of all thoſe that looked vpon her. *Gerson, Origen*, and ſome others, contend that *Chriſt* himſelfe was the faireſt of the ſons of men, and *Ioſeph* next vnto him, *ſpecioſus præ filiis hominum*, and they will haue it literally taken, his very perſon was ſuch, that he found grace and favour of all thoſe that looked vpon him. *Ioſeph* was ſo faire, that as the ordinary Gloſſe hath it, *filie decurrerent per murum, & ad fenestras*, they ranne to the top of the walles, and to the windowes to gaze on him, as we doe commonly to ſee ſome great perſonage goe by: and ſo *Mat- thew* *Paris* deſcribes *Matilda* the Empreſſe going through *Cullin.*

1 *Seneca author*
in oculus oritur;
in pectus labitur.
 § *Ouid. Faſtu.*

† *Plutarch.*

h *Lib. de pul-*
chrit. Ieſu &
Maria.

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† Lucian Charidemion, supra omnes mortales felicissimum si hac frui possit.
† Lucian amor. Insanam quidam ac furibundum exclamans. O fortunatissime deorum Mars qui propter hanc vincetus fuisti.
* Ouid. lib. 3.

M. i.
l. Omnes dij cōplexi sum, & in uxorem sibi petierunt. Nat. Comes de Venere.
m. Vt cum lux nobis affulget, omnium oculos incurrit: sic Antiochus, &c.
n. Delevit omnes ex animo mulieres.

Morales the Iesuit saith as much of the Virgin *Mary*, *Anthony* no sooner saw *Cleopatra*, but, saith *Appian lib. 1.* he was enamoured on her. *Theſeus* at the first sight of *Helen* was so befotted, that he esteemed himselfe the happyest man in the world if he might enioie her, and to that purpose kneeled downe, & made his patheticall prayers vnto the Gods. *Charecles* by chance spying that curious picture of smiling *Venus* naked in her Temple, stood a great while gazing, as one amazed, at length he brake into that mad passionate speech, O fortunate God *Mars*, that wast bound in chaines and made ridiculous for her sake. He could not containe himselfe, but kissed her picture I knowe not how oft, and heartely desired to be so disgraced as *Mars* was. And what did he that his betters had not done before him?

— atq; aliquis de dijs non tristibus optat

Sic fieri turpis —

When *Venus* came first to heaven, her comelineſſe was such, that (as mine author saith) ¹ all the Gods came flocking about, and saluted her, each of them went to *Iupiter*, and desired he might haue her to be his wife. When faire *Autilochus* came in presence, as a candle in the darke his beauty shined, all mens eyes (as *Xenophon* describes the manner of it) were instantly fixed on him, and moued at the sight, insomuch that they could not conceale themselves, but in gesture or looks it was discerned and expressed. Those other senses, hearing, touching, may much penetrate and affect, but none so much, none so forcible as sight. *Forma Briseis medijs in armis movit Achillem*, *Achilles* was moued in the midst of a battle by faire *Briseis*, *Ajax* by *Tecmeſſa*, *Iudith* captiuated that great Captaine *Holofernes*, *Dalilah*, *Sampson*, *Rosamund*, ⁿ *Henry* the second, *Roxolana*, *Solyman* the Magnificent, &c.

† Νύχθ' ὃ ἥ, ὀϊνῆν

Καὶ πῦρ καὶ τὸν τὸν ὄντα

A faire woman overcomes fire and sword.

o Naught under heaven so strongly doth allure,
The sense of man and all his minde possesse,
As beauties loueliest bait, that doth procure
Great warriors erst their rigour to suppress,
And mighty handes forget their manlineſſe,
Driuen with the power of an heart-burning eye,
And lapt in flowres of a golden tresse,
That can with melting pleasure mollifie
Their hardned hearts inur'd to cruelty.

† Nam vincit & vel ignem, ferrumq; si qua pulchra est. *Anacreon*, 2.
o *Spencer* in his *Fairy Qu.*
p *Achilles* *Tatium* lib. 1.
q *Statim* ac eā contemplantis sum, occidi, oculos à virgine avertere conatus sum, sed illi repugnabant.
r *Pudet* dicere, non celabo tamē *Memphim* veniens me vicit, & continentiam expugnauit, quā ad senectutem usq; seruaram, oculis corporis, &c.

p *Clitiphon* ingeniously confesseth, that he no sooner came in *Leucippes* presence, but that he did corde tremere, & oculis lasciuus intueri. q hee was wounded at the first sight, his heart panted, and hee could not possibly turne his eyes from her. So doth *Calyſiris* in *Heliodorus lib. 2.* *Isis* Priest, a reverent old man complaine, who by chance at *Memphis* seeing that *Thracian Rodophe*, might not hold his eyes off her, I will not conceale it, shee ouercame me with her presence, & quite assaulted my continency which I had kept vnto mine old age, I resisted a long time my bodily eyes, with the eyes of my understanding, at last I was conquered, and as in a tempest carried headlong. *Xenophiles* a Philosopher, rayled at women down

right

right for many yeares together, scorned, hated, scoffed at them, coming at last into *Daphnis*, a faire maids company, (as hee condoles his mishap to his friend *Demaretus*) though free before,

Intactus mollis ante cupidinibus, was far in loue, and quite ouercome vpon a sudden.

Victus sum fateor à Daphnide, &c. I confesse I am taken,

** Sola hac inflexit sensus, animumq; labentem*

I impulit——I could hold out no longer. Such another mishap, but worse, had *Stratocles* the Physitian, that bleare-eyed old man,

mucro plenus (so *Prodromus* describes him) he was a severe woman hater all his life, *fa da & contumeliosa semper in feminas profatus*, a bitter persecuter of the whole sexe, *humanas aspides & vyperas appellabat*, he swore them all still, and mocked them wherefoeuer he came, in such vile tearmes, *ut matrem & sorores odisses*, that if thou hadst heard him, thou wouldst haue loathed thine owne mother, and sisters for his words sake.

Yet this old doting foole was taken at last, with that celestially and diuine looke of *Myrilla* the daughter of *Anticles* the gardner, that smirking wench, that hee shaued off his bushie beard, painted his face,† curl'd his haire, wore a lawrell crowne to couer his bald pate, and for her loue besides was ready to runne mad. For the very day that he married, he was so furious, *ut solis occasum minus expectare posset*, (a terrible, a monstrous long day) he could not stay till it was night, *sed omnibus in salutatis in thalamum festinus irrupit*, the meat scarce out of his mouth, without any leaue taking, he would needs goe presently to bed. What young man therefore, if old men be so intemperate, can secure himselfe? Who can say I will not be taken with a beautifull obiect? I can, I will containe.

No, saith *Lucian*, of his mistris, she is so faire, that if thou dost but see her, shee will stupifie thee, kill thee straight, and *Medusa* like turne thee to a stone, thou canst not pull thine eyes from her, but as an adamant doth iron, she will carry thee bound headlong whether shee will her selfe, infect thee like a *Basiliske*. It holds both in men and women, *Dido* was amazed at *Aeneas* presence; *Obstupuit primo aspectu Sydonia Dido*, and as hee feelingly verified out of his experience.

** Quam ego postquam vidi, non ita amavi ut sani solent*

Homines, sed eodem pacto ut insani solent.

I lou'd her not as others soberly,

But as a mad man rageth, so did I.

So *Museus* of *Leander*, *nusquam lumen detorquet ab illa*, and *Chancer* of *Palamon*

He cast his eye vpon *Emilia*,

And therewith he blent and cryed ha ha.

As though he had bin stroke vnto the hart.

If you desire to knowe more particularly what this Beauty is, how it doth *Influere*, how it doth fascinate (for as all hold, loue is a fascination) thus in brieft. * *This comelineſſe or Beauty ariseth from the due proportion of the whole, or from each severall part.* For an exact delineation of which, I referre you to Poets, Historiographers, and those amorous writers, to *Lucians* *Images*, and *Charidemus*, *Xenophons* description of *Panthea*,

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*Petronius Catalectes, Heliodorus Chariclia, Tattius Leucippe, Longus Sophista's Daphnis and Cloe, Theodorus Prodromus his Rhodantes, Aristenetus and Philostratus Epistles, Balthasar Castilio, lib. 4. de aulico, Laurentius cap. 10. de melan. Aeneas Sylvius his Lucretia, and euery Poet almost, which haue most accurately described a perfect beauty, an absolute feature, and that through every member, both in men and women. Each part must concur to the perfection of it, for as Seneca saith, Ep. 33. lib. 4. Non est formosa mulier cuius crus laudatur & brachium, sed illa, cuius simul uniuersa facies admirationem singulis partibus dedit; there is no faire woman, whose arme, thigh, &c. are commended, except the face and all the other parts bee correspondent. And the face especially giues a lustre to the rest; The Face is it that commonly denominates faire or fowle, *arx forma facies*, the Face is Beauties Tower; and though the other parts be deformed, yet a good face carries it (*facies non uxor amatur*) that alone is most part respected, principally valued, *delitijs suis ferox*, and of it selfe able to captivate.*

y Hor. Od. 19.
lib. 1.

y Vrit te Glyceræ nitor,

Vrit grata proteruitas,

Et vultus nimium lubricus aspicere,

† Ter. Eunuch.
Act. 2. scen. 3.

Glyceræ's too faire a face was it that set him on fire, too fine to bee beheld. When Cherea saw the singing wenches sweet looks, hee was so taken that he cryed out: *O faciem pulchram, deleo omnes de hinc ex animo mulieres, tædet quotidianarum harum formarum*, O faire face, I neuer loue any but her, looke on any other hereafter but her, I am weary of these ordinary beauties, away with them. The more he sees her the worle he is, — *vritq; videndo*, as in a burning glasse, the sunne beames are recollected to a center, the rayes of loue are projected from her eies. It was Aeneas countenance rauished *Queene Dido*, *O humerosq; Deosimilis*, he had an angelicall face.

x Petronius
Castell.

z O sacros vultus Baccho vel Apolline dignos,

Quos vir, quos tantò fœmina nulla videt:

— O sacred lookes befitting Maiestie,

Which neuer mortall wight could safely see.

* Sophocles Antigone.

Although for the greater part this beauty bee most eminent in the face, yet many times those other members yeeld a most pleasing grace, and are alone sufficient to enamour. An high browe like vnto the bright heavens, *cæli pulcherrima plaga*, *Frons ubi vivit honor, frons ubi ludit amor*, white and smooth like the polished alabaster, a paire of cheekes of Vermilian colour, in which loue lodgeth, * *Amor qui mollibus genis puella pernoctas*. A corall lip, *suaviorum delubrum*, in which

Basia mille patent, basia mille latent,

gratiarum sedes gratissima, a sweet smelling flowre, from which Bees may gather hony, *Mellilega volucres quid adhuc caua thyma, rosasq; &c.*

i Io. Secundus
bas. 19.

Omnes ad domine labra venite mee

Illæ rosas spirat, &c.

A white and round necke, that *violætea*, dimple in the chinne, blacke eye-browes, *Cupidinis arcus*, sweet breath, white and euen teeth, which some call the sale peece, a fine soft round pappe, giues an excellent grace,

Quale

† *Quale decus tumidis Pario de marmore mammis?* * and make a pleasant valley *lacteum sinum*, betweene two chaulkie hills, Sororiantes papillulas, & ad prurimum frigidos amatores solo aspectu excitantes. Vnde is, a *Forma papillarum quam fuit apta premi:* Againe
Vrebant oculos dura stantesq; mamille.

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† *Lechaus.*
 * *Arandus val-*
lis amenissima, e
duos monti-
bis composita
niveis.
 a *Ovid.*

A flexen haire, golden haire was euer in great account, for which *Virgil* commends *Dido*, *Nondum sustulerat flavum Proserpina crinem,*
Et crines nodantur in aurum. *Apollonius* (*Argonaut. lib. 4.* *Iasonis flava co-*
ma incendit cor Medea) will haue *Iasons* golden haire, to bee the maine
 cause of *Medea's* dotage on him. *Castor* and *Pollux* were both yellowe
 hair'd. *Paris*, *Menelaus*, and most amorous young men, haue beene such
 in all ages, molles ac suaves, as *Baptista Porta* inferres, † *Physiog. lib. 2.*
 louely to behold. *Homer* so commends *Helena*, makes *Patroclus* and *A-*
chilles both yellow hair'd. *Pulchricoma Venus*, and *Cupid* himselfe was
 yellow hair'd, in aurum coruscante & Crispante capillo, like that neat pi-
 cture of *Narcissus* in *Callistratus*; for so *Psyche* spyed him alleepe,

† *Fol. 77. Dapn-*
tes bilares ama-
tores, &c.

Bryseis, *Polixena*, &c. *flavicomae omnes,*

— and *Hero* the faire,

Whom young *Apollo* courted for her haire.

Leland commends *Guthera King Arthures* wife, for a faire flexen haire: so *Paulus Aemilius* lets out *Clodeneus* that louely King of *France*. b *Sy-*
nesius holds every effeminate fellow or adulterer is faire hair'd: & *Apu-*
leius addes that *Venus* herselfe, Goddesse of Loue, cannot delight,
 c *Though she come accompanied with the Graces, and all Cupids traine to*
attend vpon her, girt with her owne girdle, and smell of Cynamom and
Sawme, yet if shee bee bauld or bad hair'd, shee cannot please her Vulcan.
 Which belike makes our *Venetian Ladies* at this day, to counterfeite yel-
 low haire so much, great women to Calamistrare and curle it vp, vibran-
 tes ad gratiam crines, & quot orbibus in captivitate flexos, to adorne
 their heads with spangles, pearles, and made flowres, and all Courtiers
 to affect a pleasing grace in this kinde. In a word, † *The haire is Cupids*
nets, to catch all comers, a brushie wood, in which Cupid builds his nest,
and vnder whose shadowes, all Lones a thousand severall wayes sport them-
selves.

b When *Cupid*
 slept *Cesar*em
 auream habon-
 em, ubi *Psyche*
 vidit mollemq;
 ex ambrosia cer-
 vicem inspicit,
 crines crispas,
 purpureas genas
 candidasq; &c.
Apuleius.

c In laudem
 calui: splendi-
 da coma quicq;
 adulter est, allicie
 aurea coma.

† *Venus ipsa non*
placere cornis
nudata capite
spoliata, si qualis
ipsa Venus cum
fuit uirgo omni
gratiarum chore
stipata, & toto
cupidinum po-
pulo concinnata,
baltheo suo cin-
cta, cinnama
fragrans, & bal-
sama si calva
processit, pla-
cere non potest
Vulcano suo.

† *Arand. capilli*
retia cupidini s-
pecta cecidit, in
qua nidificat
Cupido, sub cuius
 * *I head. Pro-*

A little soft hand, pretty little mouth, small, fine, long fingers,
Gratia quae digitis--- tis that which *Apollo* did admire in *Daphne*,
 — laudat digitosq; manusq;, a streight and slender body: a
 small foot, and well proportioned legge, hath an excellent lustre, * *Cui*
totum incumbit corpus vti fundamento ades. *Clearchus* vowed to his
 friend *Amyander* in † *Aristinatus*, that the most attractive part in his Mi-
 stris, to make him loue and like her first, was her pretty legge and foot:
 a soft and white skinne, &c. haue their peculiar graces, d *Nebula haud est*
mollior ac huius cutis est, adipol papillam bellulam. Though in men these
 parts are not so much respected; a grimme *Sarazen* sometimes,
 — nudus membra *Pyracmon*, a martiall hirsute face pleaseth
 best, a black man is a pearle in a faire womans eye, and is as acceptable

umbra amores mille modis se exercens.
dramus Amor. lib. 1. d Plantio Eaf.

† *Epist. 72. Vbi pulchram tibiham bene compactam, tenuemq; pedem vidi.*

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= Claudius op
 tina rene agit.
 e Fol. 5. Sifer-
 um endevius,
 aut flatorem al-
 ium inctum, aut
 pulvere perfu-
 sum, aut bilrio-
 nem in conam
 traductum, &c.
 † Me pulchra
 fateor carere
 forma, verum
 luculentia --- no-
 bra est. Petroni-
 us Catal. de Pri-
 apo.
 † Gale. r.
 † Calpagninus
 Apologia, Que
 pars maxime de-
 siderabilis, alius
 frontem, alius
 genas, &c.
 • Inter feminis
 † Amoris hami
 duces, iudices, &
 indices qui mo-
 mento insanos
 sanant, sanos
 insanire cogunt.
 acutissimi cor-
 poris excubito-
 res, quid non a-
 gunt? quid non
 argunt?
 g Hensius.
 h Sunt enim o-
 culi præcipue
 pulchritudinis
 sedes lib. 6.
 i Ocelli carm.
 17. cuius & Lip-
 sius epist. quest.
 lib. 3. cap. 11.
 meminisse ob elo-
 gantiam.

as * lame *Vulcan* was to *Venus*; for he being a sweaty fuliginous blacke
 linyth, was dearely beloued of her, when faire *Apollo*, nimble *Mercury*
 were reiected, and the rest of the sweet-fac'd Gods forsaken. Many wo-
 men (as *Petronius* obserues) *sordibus calent* (As many men are more mo-
 ued wiith kitchin wenches, and a poore market maid, then all these illu-
 strious Court and Citty Dames) will sooner dote vpon a slaue, a ser-
 vant, a Durt-dawber, a *Brontes*, a *Cooke*, a *Player*, if they see his naked
 legges or armes, *thorosaq; brachia* † &c. likethat huntsman *Meleager* in
Philostratus; though he be all in ragges, obscene and durty, besmeared
 like a ruddleman, a gypsy, or a chimney-sweeper, then vpon a Noble
 Gallant; *Nireus*, *Ephestion*, *Alcibiades*, or those embroidered Courti-
 ers full of silke and Gold. † *Iustines* wife, a Citizen of *Rome*, fell in loue
 with *Pylades* a *Player*, and was ready to run mad for him, had not *Galen*
 himselfe helped her by chance. *Faustina* the Empreffe doted on a
 Fencer.

Not one of a thousand falls in loue, but there is some peculiar part or
 other which pleaseth most, and inflames him about the rest. † A com-
 pany of young Philosophers on a time, fell at variance, which part of a
 woman was most desirable and pleased best, some said the forehead, some
 the teeth, some the eyes, cheekes, lips, necke, chinne, &c. the controversie
 was referred to *Lais* of *Corinth* to decide, but shee smiling, said, they
 were a company of fooles; for suppose they had her where they wished,
 what would they * first seeke? Yet this notwithstanding I doe easily
 grant, *neq; quis vestrum negaverit opinor*, All parts are attractiue, but
 especially the eyes,

———(*videt igne micantes,*

Syderibus similes oculos)———

which are Loues Fowlers, & *Aucupium amoris*, the shooing hornes, the
 hookes of Loue (as *Arnaudus* will) the guides, touchstone, iudges, that in a
 moment cure mad men, and make sound folkes mad, the watchmen of the
 body, what doe they not? How vex they not? All this is true, and (which
Athenus lib. 13. dip. cap. 5. and *Tatius* hold) they are the chiefe fears of
 Loue, as *Iames Lernutius* hath facetely exprest in an elegant Ode of
 his,

Amorem oculis flammeolis heræ

Vidi insidentem, credite posteri:

Fratresq; circum ludibundos,

Cum pharetrâ volitare & arcu &c.

I saw loue sitting in my Mistris eyes

Sparkling beleue it all posterity,

And his attendants playing round about

With bowe and arrowes ready for to fly.

Scaliger calls the eyes, † *Cupids* arrowes, the tongue, the lightning of loue
 the pappes, the tents: † *Balthasar Castilio*, the causes, the chariots, the
 lampes of Loue,

———*amula lumina stellis,*

Lumina quæ possent sollicitare Deos.

Eyes emulating starres in light,

Entising Gods at the first sight.

Loues Orators, † *Petronius*.

h Cynthia prima
 suis miterum me
 cepit ocellis, con-
 tactum nullis
 ante cupitibus
 Propert. l. 1.

in Jn catalect.

O blandos oculos, & ô facetos,
 Et quâdam propriâ notâ loquaces,
 Illis est Venus, & leves amores,
 Atq; ipsa in medio sedet voluptas.
 O sweet and pretty speaking eyes,
 Where Venus loue and pleasure lies.

Loues Torches, Touch-box, Napthe and Matches, P Tibullus.

Illius ex oculis quum vult exivere divos,
 Accendit geminas lampades acer amor.

P De Sulpicio
 l. 4.

Tart loue when he will set the Gods on fire,
 Lightens the eyes as Torches to desire.

Leander at the first sight of Hero's eyes, was incensed, saith Musæus.

Simul in oculorum radijs crescebat fax amorum,
 Et cor fervebat in vecti ignis impetu,
 Pulchritudo enim celebris immaculatæ fæmina,
 Acutior hominibus est veloci sagittâ.
 Oculis verò via est, ab oculi ictibus
 Vulnus dilabitur, & in præcordia viri manat.

q Pulchritudo
 ipsa per occultos
 radios in pectus
 amantis dimanans
 amata rei
 formam insculpsit.
 Tatius lib. 3.

Loues torches ganne to burne first in her eyes,
 And set his heart on fire, which neuer dies:
 For the faire beauty of a Virgin pure,
 Is sharper then a dart and doth inure
 A deeper wound, which pierceth to the heart,
 By th' eyes, and causeth such a cruell smart.

A moderne Poet brings in Ammon complaining of Thamar,
 ——— & me fascino

Occidit ille risus & forma lepos,
 Ille nitor, illa gratia, & verus decor,
 Illa emulantes purpuram, & rosas gens,
 Oculiq; vincit, eq; aureo nodo coma.---

q Jacob. Corneli-
 us Ammon tra-
 gœd. Abi. l. 3. c. 1.
 f Rose formosa-
 rum oculis nas-
 cuntur, & hila-
 ritas vultus ele-
 gantia corona.
 Philostratus de
 liliis,

It was thy beauty, 'twas thy pleasing smile;
 Thy grace and comeliness did me beguile,
 Thy rose-like cheekes, and vnto purple faire
 Thy louely eyes and golden knotted haire.

Philostratus Lemnius cries out on his Mistris Basiliske eyes, ardent faces, those two burning glasses, they had so inflamed his soule, that no water could quench it. What a tyranny (saith he) what a penetration of bodies is this? thou drawst with violence, & swallowest me up, as Charybdis doth Saylers with thy rockie eyes, he that falls into this gulfe of Loe, can neuer get out. Let this be the Corollary then, the strongest beames of beauty, are still darted from thy eyes;

† Nam quis lumina, tanta, tanta
 Posset luminibus suis tueri,
 Non statim trepidansq; palpitansq;
 Præ desiderij æstuantis aurâ, &c.

q Epist. & in de
 liliis, Abi & op-
 pugnationem re-
 linque, quam
 flamma non ex-
 tinguit, nam ab
 amore ipsa flam-
 ma sentit incen-
 dium: que cor-
 porum penetra-
 tio, que tyran-
 nis hæc? &c.
 † Læchus Pan-
 thea.

For who such eyes with his can see
 And not forthwith inamour'd be.

And as men catch dotrels, by putting out a leg or an arme, with those

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† Propertius.

mutuall glances of the eyes they first inueagle one another.

† *Cynthia prima suis miserum me cepit ocellis,*

Of all eyes (by the way) blacke are most amiable, entising, and fairest, which the Poet obserues in commending of his Mistris,

□ Ovid amorum
lib. 2. eleg. 4.u *Spektandum nigris oculis, nigroq; capillo.*which *Hesiod* admires in his *Alcmena*† *Scut Herculis*† *Cuius à vertice ac nigricantibus oculis,**Tale quiddam spirat ac ab aureà venere.*

From her blacke eyes, and from her golden face

As if from *Venus* came a louely grace.* Calpagninus
dial.and * *Triton* in his *Milene*---- *nigra oculos formosa mihi.*x *Iliad. l.*

* *Homer* vseth that Epithete of Oxeyed, in describing *Iuno*, because a round blacke eye is the best, the Sonne of beautye, and farthest from blacke the worse: Which † *Polidore Virgil* taxeth in our Nation. *Angli vt plurimum casis oculis*, we haue gray eyes for the most part. *Baptista Porta Physiognom. lib. 3.* puts gray colour vpon children; they be childish eyes, dull and heauy. Many commend on the other side *Spanish Ladies*, and those *z Greeke Dames* at this day, for the blacknesse of their eyes, as *Porta* doth his *Neopolitan* young wiues. *Sueton* describes *Iulius Caesar* to haue beene *nigris vegetisq; oculis micantibus*, of a blacke quicke sparkling eye; and although *Averroes* in his *Colliget* will haue such parsons timorous, yet without question they are most amorous.

z Sands relati-
on fol. 67.

Now last of all, I will shew you by what meanes Beauty doth fascinate, bewitch, as some hold, and worke vpon the Soule of a man by the Eye. For certainly I am of the Poets minde, Loue doth bewitch and strangely change vs.

a *Mantuan.*

a *Ludit amor sensus, oculos perstringit, & aufert
Libertatem animi, mirà nos fascinat arte.
Credo aliquis demon subiens praeordia flammam
Concitat, & raptam tollit de cardine mentem.*
Loue mocks our senses, curbs our liberties,
And doth bewitch vs with his Art and rings,
I thinke some Diuell gets into our entrals,
And kindles coales, and heaues our soules from the hinges.

b Amor per o-
culos, nares, po-
ros influens, &c.
Mortales tum
summo opere fas-
cinantur quan-
do frequentissi-
mo intuitu acri-
ter dirigentes,
&c. Ideo si quis
nitore polleat o-
culorum, &c.
c Spiritus puri-
ores fascino in-
oculū à se radi-
os emittit &c.

Heliodorus lib. 3. proues at large, b that Loue is witch-craft, it gets in at our eies, pores, nostrils, ingenders the same qualities, and affections in vs, as were in the party whence it came. The manner of the fascination, as *Ficinus com. 10. cap. com. in Plat.* declares it, is thus. Mortall men are then especially bewitched, when as by often gazing one on the other, they direct sight to sight, ioine eye to eye, and so drinke and sucke in Loue betweene them, for the beginning of this disease is the Eye. And therefore he that hath a cleare Eye, though he be otherwise deformed, by often looking vpon him, will make one mad, and tie him fast to him by the eye. *Leonard. Varius lib. 1. cap. 2. de fascino.* telleth vs, that by this interview, c the purer spirits are infected, the one Eye pierceth through the other with his rayes, which hee sends forth, and many men haue those excellent piercing eyes, that which *Suetonius* relates of *Augustus*, their brightnesse is such, they compell their spectators to looke off, and can no more endure them then the Sunne beames

beames, ^d *Barradius lib. 6. cap. 10. de Harmonia Evangel.* reports as much of our Saviour CHRIST, and ^e *Peter Morales* of the Virgin Mary, whom *Nicephorus* describes likewise to haue beene yellow hair'd of a wheat colour, but of a most amiable and piercing eye. The rayes, as some thinke, sent from the eyes, carry certaine spirituall vapours with them, and so infect the other party, and that in a moment. I knowe, they that hold *visio sit intra mittendo*, will make a doubt of this, but *Ficinus* proues it from bleare eyes, ^f *That by sight alone, make others bleare eyed: and it is more then manifest, that the vapour of the corrupt blood doth get in together with the rayes, and so by the contagion, the spectators eyes are infected.* Other arguments there are of a Basiliske, that kills a farre off by sight, as that *Ephesian* did of whom *Philostratus* speakes, of so pernicious an eye, he poysoned all he looked steddily on: and that other argument, *menstrua femina*, out of *Aristotiles Problems*, morbose *Capivaccius* addes, and *Septalius* the Commentator, that contaminates a looking-glasse with beholding it. ^h *So the beames that come from the agents heart, by the eyes infect the spirits about the patients, inwardly wound, and thence the spirits infect the blood.* To this effect shee complained in *Apuleius*, *Thou art the cause of my grieve, thy eyes piercing through mine eyes to mine inner parts, haue set my bowels on fire, and therefore pittie me that am now ready to dye for thy sake.* *Ficinus* illustrates this with a familiar example of that *Marrhusian Phædrus* and *Theban Lycias*. ^k *Lycias hee stares on Phædrus face, and Phædrus fastens the balls of his eyes upon Lycias, and with those sparkling rayes, sends out his spirits. The beames of Phædrus eyes are easily mingled with the beames of Lycias, and spirits are ioyned to spirits. This vapour begot in Phædrus heart, enters into Lycias bowels; and that which is a greater wounder, Phædrus bloud is in Lycias heart, and thence come those ordinary loue speeches, my sweet heart Phædrus, and mine owne selfe, my deare bowels: And Phædrus againe to Lycias, O my light, my ioy, my soule, my life. Phædrus followes Lycias, because his heart would haue his spirits, and Lycias followes Phædrus, because he loues the seat of his spirits, both follow, but Lycias the earnest of the two: The riuer hath more need of the fountaine, then the fountaine of the riuer, as iron is drawne to that which is touched with a loadstone, but drawes not it againe, so Lycias drawes Phædrus. But how comes it to passe then, that a blind man loues, that neuer saw? Wee read in the liues of the fathers, a story of a childe that was brought vp in the wilderness, from his infancy, by an old Hermite: now come to mans estate, he saw by chance, two comely women wandring in the woods: hee asked the old man what creature they were, he told him, *Fayries*. After a while talking obiter, the Hermite demanded of him, which was the pleasantest sight that ever he saw in his life, hee readily replied, the two *Fayries* he spied in the wilderness. So that without doubt, there is some secret loadstone in a beautifull woman. 'Tis true indeed of naturall and chaste loue, but not of this Heroicall passion, or rather brutish burning lust, of which we treat, we speake of wandring, wanton, adulterous eyes, which as the faith, lye still in wait, as so many*

d Lib. de pulch. Ief. & Alar. e i lib 2 cap. 29. colore iriticum referente, & s. flava, acribus oculis.

f i Lippi solo intuitu alios lippos faciunt, & patet una cum radiis vapore corrupti sanguinis emanare, cuius contagione oculus spectantis inficitur.

g Vt a Apollon. i Comment. in Aristot. Probl. h Sic radius a eo de percutientis missus, regimem proprium

i Apuleius, re pit, cor vulnerat, per oculi & sanguinem inficit, & spiritus, subtilis quid in vi. Castil. lib. 3. de aulico.

k Lib. 10. Causa omnis & origo omnis praesentis doloris tuces, isti enim tui oculi per meos oculos ad intima delapsi praecordia, acerrimum meis medullis commouent incendium, ergo

m. erere tui causa peruenit, & Lycias in Phædrum vultum inibat, Phædrus in oculos Lycias scintillas suorum delapsi oculorum cumq. scintillis, &c. So per ur

Phædrus Lyciam, quia cor suum per illi spiritus Phædrum per as, quia spiritus proprium sedem postulat. Perum Lycias, &c.

l Demonia in oculis quae in hoc Eremita nuper occurrebant. i Castilio de aulico. l. 3 fol. 228. Oculi autem milites in insidiis se met occubant, & subit

oculorum fugitus emittunt &c.

qui que in hoc Eremita nuper occurrebant. i Castilio de aulico. l. 3 fol. 228. Oculi autem milites in insidiis se met occubant, & subit

oculorum fugitus emittunt &c.

qui que in hoc Eremita nuper occurrebant. i Castilio de aulico. l. 3 fol. 228. Oculi autem milites in insidiis se met occubant, & subit

474: souldiers, and when they spy an innocent spectator fixed on them, shoot him through, and presently bewitch him: Especially when they shall gaze and glote, as wanton Louers doe one vpon another, and with a pleasant eye confliet, participate each others soules. Hence you may perceauē how easily, and how quickly we may be taken in loue; since at the twinkling of an eye, Phædrus spirits may so perniciously infect Lycias blood.^m Neither is it any wonder, if we but consider how many other diseases closely, and as suddenly are caught by infection, Plague, Itch, Scabs, Flux, &c. The spirits taken in, will not let him rest that hath receaued them, but egge him on,

m Nec mirum si
reliquos morbos
qui ex contagio-
ne nascuntur
consideremus pe-
stem, pruritum,
scabiem, &c.
n Lucretius.

ⁿ *Idq̃, petit corpus mens vnde est saucia amore,*

and we may manifestly perceauē a strange education of spirits, by such as bleed at nose after they bee dead, at the presence of the murderer; but reade more of this in *Lemnius lib. 2. de occult. nat. mir. cap. 7. Valleriola lib. 2. observ. cap. 7. Valesius controu. Ficinus, Cardan, Libanius de cruentis cadaueribus, &c.*

M E M B. 2. S U B J E C T. 3.

Artificiall allurements of Loue, causes and provocations to lust. Gestures, Cloathes, Dowre, &c.

o In Beauty,
that of fauour
is preferred
before that of
Colours, and
decent motiō
is more then
that of fauour
Bacon's Essayes



Arturall beauty is a stronger loadstone of it selfe, as you haue heard, a great temptation, and pierceth to the very heart,
[†] *forma verecunde nocuit mihi visa puella,* but much more when those artificiall entisements and provocations of Gestures, Cloathes, Jewels, Pigments, Exornations, shall bee annexed vnto it; those other circumstances, opportunity of time and place shall concur, which of them selues alone were all sufficient, each one in particular to produce this effect. It is a question much controverted by some wise men, *forma debeat plus arti an nature*; whether naturall or artificiall objects be more powerfull, but not decided: for my part I am of opinion, that though beauty it selfe be a great motiue, and giue an excellent lustre *in sordibus*, in beggery, as a Jewell on a dunghill, will shine and cast his rayes, it cannot be suppressed, which *Heliodorus* faines of *Chariclia*, though shee were in beggers weeds: yet as it is vsed, artificiall is of more force, and much to bee preferred.

*Sic dentata sibi videtur Ægle,
Emptis ossibus Indico q̃, cornu,
Sic quæ nigrior est cadente moro,
Cerussata sibi placet Lychoris.*

So toothlesse Ægle seemes a pretty one,
Set out with new bought teeth of Indy bone,
So foule Lychoris blacker then berry,
Her selfe admires, now finer then cherry,

John Leri the Burgundian *cap. 8. hist. navigat. in Brasil.* is altogether on my side. For whereas (saith he) at our comming to *Brasile*, we found both men and women naked as they were borne, without any couering, so much as of their privities, and could not be perswaded by our French-
men

ment that liued a yeare with them, to weare any: *Many will thinke that our so long commerce with naked women, must needs be a great provocation to lust*, but he concludes otherwise, that their nakednesse did much lesse entise the to lalcinioufnes, then our womens cloathes. *And I dare boldly affirme* (saith he) *that those glittering attires, counterfeit colors, headgears, curled haire, platted coates, cloakes, gownes, costly stomachers, garded and loose garments, & all those other coutremets, wherewith our country womē counterfeit a beauty, and so curiously set out themselves, cause more inconvenience in this kinde, then that Barbarian homelinessse, although they be no whit inferiour unto them in beauty.* I could evince the truth of this by many other arguments, but I appeale (saith he) to my companions at that present, which were all of the same minde. His country-man Mountagne in his *Essayes*, is of the same opinion, and so are many others. Out of whose assertions thus much in brieft we may conclude; that Beauty is more beholding to Art then Nature, and stronger provocations proceede from outward ornaments, then such as nature hath provided. It is true that those faire sparkling eyes, white necke, corall lips, turgent pappes, Rose coloured cheekes, &c. of themselves are potent entisers, but when a comely, artificiall, well composed looke, pleasing gesture, an affected carriage shall be added, it must needs be farre more forcible then it was, when those curious needle-workes, variety of colours, Jewels, spangles, pendants, lawne, lace, tiffanies, faire and fine linnen, embroideryes, calamistrations, oyntments, &c. shall be added, they will make the veriest dowdy otherwise, a Goddesse, when nature shall bee furthered by Art. For it is not the eye of it selfe that entiseth to lust, but an adulterous eye, as *Peter* tearmes it, 2. 2. 14. a wanton, a rolling lascivious eye; A wandering eye, which *Isay* taxeth, 3. 16. *Christ* himselfe, and the Virgin *Mary*, had most beautifull eyes, as amiable eyes as any persons, saith *Baradius*, that euer liued, but withall so modest, so chaste, that whosocuer looked on them, was freed from that passion of burning lust, if we may belecue *Gerson* and *Bonaventure*; there was no such Antidote against it, as the Virgin *Maries* face. 'Tis not the eye, but carriage of it, as they vse it, that causeth such effects, when *Pallas*, *Iuno*, *Venus*, were to win *Paris* favour for the golden apple, as it is elegantly described in that pleasant Enterlude of *Apuleius*. *Iuno* came with majesty vpon the stage, *Minerva* gravity, but *Venus*, dulce subridens constitit amene, & gratissima *Gratie* deam propitiantes, &c. came in smiling with her gracious graces and exquisite musicke, as if shee had danced, & nonnunquam saltare solis oculis, and which was the maine matter of all, she danced with her roling eyes; They were the Brokers and Harbingers of her sute. So she makes her bragges in a moderne Poet,

† Soone could I make my brow to tyrannize,
And force the world doe homage to mine eyes.

The eye is a secret Orator, the first bawde, *Amoris porta*, and with private lookes, winking, glances & smiles, as so many dialogues they make vpon the match many times, and vnderstand one anothers meanings, before they come to speake a word. *Eurialus* and *Lucretia* were so mutually enamored by the eye, and prepared to giue each other entertainement,

p Multi tacite
opinantur com-
mercium illud
adeo frequens
cum barbaris.
nudis ac preser-
tim cum femi-
nis, ad libidinem
provocare, ac
minus mulco no-
xia illorum nu-
ditas quam no-
strarum femi-
narum cultus.
Auscum asseue-
rare splendendum
illum cultum,
sucus, &c.

q Harmo evan-
gel. lib. 6. cap. 6.
† Serm. de con-
cep. virg. Physio-
nomia virginis
omnes moris ad
castitatem.
† 3. sen. d. 3. q. 3.
mirum, vingo
formosissima; sed
à nemine concu-
pita.

† Met. 10.

† Rosamonda
complaint, by
Sam. Daniel.
† Eneas Sylv.

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ment, before euer they had conference: he asked her good will with his eye, shee did *suffragari*, and gaue consent with a pleasant looke. That

u *Heliodor. li. 2.*
Rodophe Thra-
cia tam inevi-
tabili fatemo in-
structa, tam ex-
acte oculis inu-
ens attraxit, ut
simil. in quis
incidisset fieri
non posset quin
caperetur.

x *Lib. 3. de pro-
videntia. Animi
fenestra oculi, et
omnis improba
cupidas per o-
cellos tanquam
canales introit.*
† *Buchanan.*

u *Thracian Rodophe* was so excellent at this dumbe Rhetoricke, that if she had but looked vpon any one almost (saith *Calisirus*) shee would haue bewitched him, and he could not possibly escape it. For as *Salvianus* obserues, the eyes are the windows of our soules, by which as so many channels, all dishonest concupiscence get into our hearts. They reveale our thoughts, and as they say, *frons animi Index*, but the eye of the countenance,

† *Quid procacibus intuere ocellis, &c.*

I may say the same of smiling, gate, nakednesse of parts, plausible gestures, &c. To laugh is the proper passion of a man, an ordinary thing to smile; but those counterfeite, composed, affected, artificiall and reciprocal, those counter-smiles, are the dumbe shewes and prognostickes of greater matters, which they most part vse, to inueagle and deceaue; though many fond louers againe are so frequently mistaken. For if they see but a faire maid laugh, or shew a pleasant countenance, vse some gracious words or gestures, they apply it all to themselves, as done in their favour, sure she loues them, she is willing, comming, &c.

Stultus quando videt quod pulchra puellula ridet,

Tum fatuus credit se quod amare velit.

When a foole sees a faire maid for to smile,

He thinks she loues him, 'tis but to beguile.

They make an art of it as the Poet telleth vs,

y *Ouid. de arte
amandi.*

y *Quis credat, discunt etiam ridere puella,*

Quaritur atq; illis hac quoq; parte decor.

Who can beleue? to laugh maides make an Art,

And seeke a pleasant grace in that same part.

And 'tis as great an entisement as any of the rest.

z *Pers. 3. Sat.*

z *subrisit molle puella,*

Cor tibi ritè salit.

She makes thine heart leape, with a pleasing gentle smile of hers.

b *Dulce ridentem Lalagen amabo,*

Dulce loquentem,

I loue *Lalage*

a *Pe' centum
Chantes videre
putaret, Muscus
of Hero.*

b *Hor. Od. 22.
lib. 1.*

c *Eustathius l. 5*

† *Mantuan.*

† *Tom. 4. meris.*

dial. Exornando
seip' am eleganter,
facilem &

hilarem 'se ge-
rendo erga cun-

ctos, ridedo uau-
re ac blandum,
quid, &c.

as much for smiling, as for discourfing, *delectata illa risit tam blandum*, as he said in *Petronius* of his Mistris, being wel pleased, she gaue so sweet a smile. It wonne *Ismenius*, as he c confesseth, *Ismene subrisit amatorium*, *Ismene* smiled so louingly the second time I saw her, that I could not chuse but admire her. And *Galla's* sweet smile quite overcame † *Faustus* the Shepheard,

Me aspiciens motis blandè subrisit ocellis.

All other gestures of the body will enforce as much. *Daphnis* in *Lucian* was a poore tottered wench, when I knew her first, said *Corbile*, *pannosa & lacera*, but now she is a stately peece indeed, hath her maids to attend her, braue attires, mony in her purse, &c. and will you knowe how this came to passe? by setting out her selfe after the best fashion, by her pleasant carriage, affability, sweet smiling vpon all, &c. Many women dote vpon a man for his complement only, and good behauiour, they are wonne in an instant; too credulous to beleue that every light, wan-

ton

ton futor, who sees or makes loue to them is instantly inamored, he certainly dotes on, admires them, will surely marry, when as hee meanes nothing lesse, 'tis his ordinary carriage in all such companies. So both delude each other, by such outward shewes, and amongst the rest, an vp-right, a comely grace, curtesies, gentle salutations, cringes, a mincing gate, a decent and an affected pace, are most powerfull enticers, & which the Prophet *Esay* a Courtier himselve, and a great obseruer, objected to the daughters of *Sion*. 3. 16. *they minced as they went, & made a tinkling with their feet.* To say the truth, what can they not effect by such means?

Whilest nature deckes them in their best attires,

Of youth and beauty which the world admires,

† *Vrit ——— voce, manu, gressu, pectore, fronte, oculis.*

† *Angerianus.*

When Art shall be annexed to beauty, when wiles and guiles shall con-
curre: for to speake as it is, Loue is a kinde of legerdemaine, meere jug-
ling, a fascination) When they shew their faire hand, fine foot and legge
withall, *magnum sui desiderium, nobis relinquunt*, saith *d Balthasar Casti-*
lio lib. 1. they set vs a longing, and so when they pull up their petty-coates,
and outward garments, as vsually they doe, to shew their fine stockings,
gold fringes, laces, embroyderings, (it shall goe hard but when they goe
to Church, or to any other place, all shall be seene) 'tis but a springe to
catch Woodcocks; and as *e Chrysostome* telleth them downe-right,
though they say nothing with their mouthes, they speake in their gate, they
speake with their eyes, they speake in the carriage of their bodies. And what
shall we say otherwise of that baring of their neckes, shoulders, naked
brests, armes and wrists, to what end are they, but only to tempt men to
lust.

† *Nam quid lacteosos sinus, & ipsas*

Præters sine linteo papillas?

Hoc est dicere, posce, posce, trado,

Hoc est ad Venerem vocare amantes.

There needs no more as ** Fredericus Matenesius* well obserues, but a
crier to goe before them so dressed, to bid vs looke out, a trumpet to
sound, or for defect a Sowgelder to blowe.

1 Looke out looke out and see,

What obiekt this may bee,

That doth perstringe mine eye.

A gallant Lady goes,

In rich and gaudy clothes,

But whether away God knowes,

———looke out, &c. & *que sequuntur,*

or to what end and purpose. But to leaue all these phantasticall raptures,
Ile prosequute mine intended Theame. Nakednesse, as I haue said, is an
odious thing of it selfe, *remedium amoris*, yet it may be so vsed, in part, &
at set times; that there can be no such entisement as it is.

e Nec mihi cincta Diana placet, nec nuda Cythere,

e Auson. epig 28

Ille voluptatis nil habet, hac nimium.

David soeinpied *Be. sheba*, the Elders *Susanna*: *Apelles* was inamored
with *Campaspe*, when he was to paint her naked. *Tiberius* in *Suet. cap. 42*
supped with *Sestius Gallus* an old leacher, *libidinoso sene, eâ lege ut nuda*
puellæ

d Vel si forte
vestimentum de
industria cleve-
tur, ut pedum ac
tibiarum pars a-
liqua conspicia-
tur, dum templi
aut locum ali-
quem adierit.

e Sermone, quod
non femine vi-
ris cohabitent.
Non loquuta es
lingua, sed lo-
quuta es gressu:
non loquuta es
voce, sed oculis
loquuta es clari-
us quam voce,

† *Jovianus Pon-*
tanus Baiar. lib.
1. ad Hermionē.

** De luxu vesti-*
um discurs. 6.
Nihil aliud de-
est nisi ut præco-
vos præcedat,
&c.

ylf you can tel
how you may
sing this to the
tune a Sow
gelder blowes.

478 *puella administrarent*, some say as much of Nero, and Pontus Huter of *Carolus Pugnax*. Amongst the *Babylonians*, it was the custome of some lasciuious queanes to dance Friskin in that fashion, saith *Curtius lib. 5.* & *Sardus de mor. gent. lib. 1.* writes of others to that effect. The *Tuscans* at some set banquets, had naked women to attend vpon them, which *Leonicus de Varia hist. lib. 3. cap. 96.* confirms of such other bawdy nations. Nero would haue filthy pictures still hanging in his chamber, which is too commonly vsed in our times, & *Heliogabalus*, *Etiam coram agentes, vt ad venerem incitarent*: So things may be abused. A seruant maid in *Aristanetus*, spied her Master and Mistresse through the key hole * merrily disposed, vpon the sight she fell in loue with her Master. *Antoninus Caracalla* obserued his mother in law with her brests amorously laid open, he was so much moued, that he said, *Ah si liceret*, O that I might; which she by chance ouer-hearing, replied as impudently, *Quicquid libet licet*, thou maist doe what thou wilt: And vpon that temptation hee married her: this obiekt was not in cause, not the thing it selfe, but that vnseemely, vndecent carriage of it.

When you haue all done, *veniunt à veste sagittæ*, the greatest provocations of lust are from our apparell, God makes, they say, man shapes, and there is no motiue like vnto it; a filthy knaue, a deformed queane, a crooked carkasse, a maukin, a witch, a rotten post, an hedg stake may bee so set out and tricked vp, that it shall make as faire a shew, as much enamour as therest: many a silly fellow is so taken. *Primum luxurie aucupium*, one calls it, the first snare of lust, *i Bossus aucupium animarum, lethalem arundinem*, a fatall reed, the greatest bawd, *forte lenocinium, sanguineis lachrymis deplorandum*, saith † *Matenesius*, and with teares of blood to be deplored. Not that comelinesse of clothes is therefore to be condemned, and those vsuall ornaments: there is a decency and decorum in this as well as in other things, fit to be vsed, becomming leuerall persons, and befitting their estates, he is only phantasticall, that is not in fashion, and like an old image in Arras hangings, when a manner of attire is generally receaued: but when they are so new fangled, so vnstaid, so prodigious in their attires, beyond their meanes and fortunes, vnbesitting their age, place, quality, condition, what should we otherwise thinke of them? Why doe they adorne themselues with so many colours of hearbs, fictitious flowres, curious needle workes, quaint devices, sweet smelling odors, with those inestimable riches of pretious stones, pearles, rubies, diamonds, emeralds, &c. Why doe they crowne themselues with gold and siluer, vse coronets and tires of severall fashions, decke themselues with pendants, bracelets, eare-rings, chaines, girdles, rings, pinnes, spangles, embroyderies, shadowes, rebatoes, versicolor ribbands; why doe they make such glorious shewes with their scarfes, feathers, fannes, masks, furies, laces, tiffanies, ruffles, falls, calls, cuffes, damasks, veluers, tinsels, cloth of gold, silver, tissue? with colours of heauens, starres, planets, the strength of mettals, stones, odors, flowers, birds, beasts, fishes, & whatsoeuer *Africke, Asia, America*, sea, land, art, and industry of man can afford? Why doe they vse and couet such nouelty of inueutions; such new fangled tyres, and spend such inestimable summes on them? To what

f *Plin. lib. 33. c. 10.* Campaspen nudam picturus Apelles amore eius illaqueatus est.

g In *Tyrrhenis conuiujs nude mulieres ministrabant.*

† *Epist. 7. lib. 2. e Amatoria miscentes vidit, & in ipsis complixibus audit, &c. emerfit inde Cupido in pectus Virginis.*

h *Spartian.*

i De immod. mulier cultu.
† *Discurs. 6. de luxu vestium.*

what end are those crisped, false haire, painted faces, as the Satyrists ob-
ferues, such a composed gate, not a step awry? why are they like so many Sy-
brites, or Nereos Poppæa, Assuerus concubines, so costly, so long a dress-
ing, as Caesar was marshalling his army, or an hawke in pruning? *I Dum
moliuntur, dum comuntur annus est, A** Gardiner takes not so much de-
light and paines in his garden, an horseman to dresse his horse, scoure his
armour, a Marriner about his ship, a Merchant his shop and shopbooke,
as they doe about their faces, and all those other parts: such setting vp
with cokes, streightning with whale-bones, why is it but as a day-net
catcheth larkes, to make young men stoupe vnto them. Philocharus a
gallant in *Aristanetus*, advised his friend *Polienus*, to take heed of such
entisements, † for it was the sweet sound & motion of his Mistris spangles
and bracelets, the smell of her oyntments, that captivated him first,

Illa fuit mentis prima ruina mea.

Quid sibi vult pixidum turba, saith *m Lucian*, To what use are pinnes, pots,
glasses, oyntments, irons, combes, bodkins, setting stickes, why bestow they
all their patrimonies and husbands yearely revenues on such fooleries † bina
patrimonia singulis auribus; why use they dragons, masses, snakes, for
chaines, inamelled Jewels on their neckes, cares, *dignum potius foret fer-
ro manus istas religari, atq; utinam monilia verè dracones essent*, they had
more need some of them be tied in *Bedlam* with iron chaines, haue a
whip for a fanne, & haire cloathes next to their skins, instead of wrought
smocks, haue their cheeks stigmatized with a hot iron, I say, some of our
Iesabells, instead of painting, if they were well serued. But why is all this
labour, all this cost; preparation, riding, runniug, farre fetched, and deare
bought stuffe? *n* Because forsooth they would be faire and fine, and where
nature is defectiue, supply it by art,

Sanguine quæ verò non rubet, arte rubet, (Ovid)

and to that purpose they annoint and paint their faces, to make *Helen* of
Hecuba ----- *paruamq; exortamq; puellam* ----- *Europen*; To this in-
tent they crush in their feet and bodies, hurt and crucifie themselves,
sometimes in laxe clothes, an hundred yardes I thinke in a gowne, a
fleene, and sometimes againe so close, *vt nudos expriment artus.* ° Now
long tiales and traines, and then short, vp, downe, high, lowe, thicke,
thinne, &c. now little or no bandes; then as bigge as cart wheelles, now
loose bodies, then great fardigalls and close girt, &c. Why is all this, but
with the whore in the Proverbs, to intoxicate some or other: *oculorum
decipulam*, † one therefore calls it, & *Indicem libidinis*, the trap of lust,
and sure token, as and Ivy bush is to a Taverne,

Quod pulchros Glycere sumas de pixide vultus,

Quod tibi compositæ nec sine lege comæ,

Quod niteat digitis adamas, Beryllus in aure,

Non sum diuinus, sed scio quid cupias.

○ *Glycere* in that you paint so much,

Your haire is so bedeck't in order such,

With rings on fingers, bracelets in your eare,

Although no Prophet, tell I can, I feare.

to bee admired, to be gazed on, to circumvent some novice? as many
times

† *Petronius*
fol. 95. quo spe-
ctant flexe co-
me, quas facies
med camine at-
rita & oculo-
rum mollis pe-
tulancia, quo in-
cessus tam com-
positus &c.
1^{er}.

* *Pet. Aretino.*
Horulani non
ita exercetur
visendis hortis,
eques equis,
armis naut. a na-
vibus &c.

† *Epist. 4. Sonus*
armillarum be-
nè sonantium
odor unguento-
rum &c.

m Tom. 4. dial.
Am. r. vascula
plena multa in-
faciatis om-
nem maritarum
opulentiam in
hec inpendunt,
dracones pro
monilibus ha-
bent, qui utinā
vere dracones
essent. Lucian.
† *Ovid. epist.*
med Iaconi.

† *Seneca.*
n Cassio de au-
lic. lib. 1. Multi-
ribus omnibus
hoc imprimis in-
votis est, ut for-
mose sint, aut si
reipsa non sint,
videantur tamē
esse. & si qua
parte natura de-
fuit, artis suppe-
rias adiungunt
unde ille faciei
inflationes, dolor
& cruciatus in
ardendis corpo-
ribus, &c.

○ *Modo cauda-*
tas tunicas, &c.
Bassus.

† *Scribanus phi-*
los. Christi. cap. 6.

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† Ter Eunuch
Act 2, Scen. 3.

* Siroza filius.

times they doe, that in stead of a Lady he loues a cap & feather, in stead of a maid that should haue *verum colorem, corpus solidum, & succi plenum*, (as *Cherea* describes his mistris in the † Poet) a painted face, a ruffe-band, faire and fine linnen, a coronet, a flowre.

* (*Naturæq; putat quod fuit artificis,*) a wrought wastecote he dotes on, or a pied petticoate, in stead of a proper woman. For generally as with rich furred conies, their cases are farre better then their bodies, and like the barke of a Cinnamon tree which is dearer then the whole bulke, their outwarde accouterments are farre more pretious then their inwarde endowments. Tis too commonly so,

p Ouid.

‡ *Auferimur cultu, & gemmis, auroq; teguntur
Omnia, pars minima est ipsa puella sui.*

With gold and Iewels all is covered,

And with a strange tire we are wonne,
(While she's the least part of her selfe)

And with such baubles quite vndone.

Why doe they keepe in so long together, a whole winter sometimes, and will not bee seene but by torch or candle-light, and come abroad with all the preparation may be, when they haue no businesse but only to shew themselves? *Spectatum veniunt, veniunt spectentur ut ipsa.*

† S. Daniel.
q Lib. de victi-
mis Fracto in-
cessu, obuium as-
ciis, calamistrata,
cinclanata,
fucata, recens lo-
ta, purpuristata,
pretiosaq; am-
icta palliolo spi-
rans unguenta,
ut iuuenum ani-
mos circinueniat.
† Orat, in ebrios
Impudentes se
maulorum a-
spectibus expo-
nunt, insolenter
comas iactantes,
crabunt tunicas
pedibus colliden-
tes oculog, petu-
lanti, risu effuso,
ad tripudium in-
canientes, omne
adulescentum in-
temperantiam
in se provocan-
tes, idq; in tem-
plis memorie
martirum conse-
cratis, pomari-
um ciuitatis of-
ficinam fecerunt
impudentie.
† Hymno Vene-
ricato.

† For what is beauty if it be not seene,

Or what is't to be seene if not admir'd,

And though admir'd, unlesse in loue desir'd?

why doe they goe with such a counterfeit gate, which q *Philo Iudæus* reprehends them for, and vse (I say it againe) such gestures, apish, ridiculous, vndecent attires, vse those perfumes and oyntments in publike; flocke to heare sermons so frequent, is it for devotion? or rather as *Basil* tels them, to meet their sweet-hearts, and see fashions; for as hee saith, commonly they come so provided to that place, with such gestures and tires as if they should goe to a dancing-schoole, a stage-play or baudie-house, fitter then a Church.

When such a shee Priest comes her Masse to say,

Twenty to one they all forget to pray.

They make those holy Temples consecrated to Godly martyrs, and religious uses, the shops of impudence, denmes of whores and theeuers, and little better then brot hell houses. When we shall see these things daily done, their husbands bankrupts, if not cornuto's, their wiues light huswiues, daughters dishonest; and heare of such dissolute acts, as daily wee doe, how should we thinke otherwise, what is their end, but to deceaue and inueagle young men? As tow takes fire, such enticing obiects produce their effects, how can it be altered? When *Venus* stood before *Anchises* (as *Homer* faines in one of his Hymnes) in her costly robes, hee was in-

stantly taken,

*Cum ante ipsum staret Iouis filia, videns eam
Anchises, admirabatur formam, & stupendas vestes,
Erat enim induta peplo, igneis radijs splendidiore,
Habebat quoq; torques fulgidos, flexiles helices,
Tenerum collum ambiebant monilia pulchra,
Aurea, variegata. —————*

When

When *Venus* stood before *Anchises* first,
 He was amaz'd to see her in her tiores,
 For shee had on a hood as red as fire,
 And glittering chaines, and Ivy twisted spires,
 About her tender necke were costly bruches,
 And necke-laces of gold, inamell'd ouches.

So when *Medea* came in presence, of *Iason* first, attended by her
 Nymphes and Ladies, as she is described by *Apollonius*.

Argonaut. l. 4

*Cunctas verò ignis instar sequebatur splendor,
 Tantum ab aureis fimbriis resplendebat inbar,
 Accenditq; in oculis dulce desiderium,*

A lustre followed them like flaming fire;
 And from their golden borders came such beames,
 Which in his eyes provok't a sweet desire.

* *Vit. Antony.*
 u *Regia domo*
ornatusq; certan
tes, sese ac for-
mam suam An-
tonio offerente s
Ec. Cam orna, u
et incredibili
pompa per Cyd-
num fluvium
navigaret avara
ta puppi, ipsa ad
similitudinem
Veneris ornata
puella Gratiis
similes, pueri Cu-
pidinibus, Anto-
nici ad visum
stupescit.
 x *Lib. de li. prop.*
 y *Amictum*
Chlamyde & co-
ronis, quum pri-
mum a'lexie
Cnemem, ex
potestate mentis
excidit.

Such a relation we have in *Plutarch*, when the *Queenes* came and offered themselves to *Anthony*,^u with divers presents, and enticing ornaments, Asiaticke allurements, with such wondersfull ioy and festivity, they did so inveagle the *Romanes*, that no man could containe himselfe, all was turned to delight and pleasure. The women transformed themselves to *Bacchus* shapes, the men children to *Satyrs* and *Pans*; but *Anthony* himselfe was quite besotted with *Cleopatra's* sweet speeches, philters, beauty, pleasing tiores: for when shee sailed along the river *Cydnus*, with such incredible pompe in a guilded ship, her selfe dressed like *Venus*, her maides like the *Graces*, her pages like so many *Cupids*, *Anthony* was amazed, and rapt beyond himselfe. *Heliodorus* l. 1. brings in *Dameneta* stepmother to *Cneumon*, whom she saw in his scarfes, rings, robes and coronet, quite mad for the love of him. It was *Iudiths* Pantofles that ransished the eyes of *Olofernes*. And *Cardan* is not ashamed to confesse, that seeing his wife the first time all in white, he did admire and instantly loue her. If these outward ornaments were not of such force, why doth *Naomi* giue *Ruth* counsell how to please *Booz*? and *Iudith* seeking to captivate *Olofernes*, washed and anoynted her selfe with costly oyntments, dressed her haire, and put on costly attires? The riot in this kinde hath beene excessiue in times past, no man almost came abroad, but curled and anointed,

^b *Et matutino sudans Crispinus amomo,*

Quantum vix redolent duo funera,

one spent as

much as two funeralls at once, and with perfumed haire,^c & *rosa canos odorati capillos Assyriar. nardo*. What strange things doth *Sueton* relate in this matter of *Caligulas* riote. And *Pliny* lib. 12. & 13. Read more in *Dioscorides*, *Ulmus*, *Arnoldus*, *Randoletius de fuco & decoratione*, for it is now an art, as it was of old, (so *Seneca* records) *officina sunt odores coquentium*. Women are bad and men worse, no difference at all betwixt their and our times,^f *Good manners, as Seneca complains, are extinct with wantonnesse, in tricking vp themselves men goe beyond women, they weare harlots colours and doe not walke, but iet and dance, hic mulier, hac vir, more like Players, Butterflies, Baboones, Apes, Antickes then men*. So ridiculous moreouer we are in our attires, and for cost so excessiue, that as *Hierome* said of old, *Vno filo villarum insunt pretia, vno*

z *Ruth. 3.3.*
 a *Cap. 9.5.*
 b *Iuven. Sat. 6.*
 c *Hor. lib. 2. od.*
 ii.
 d *Cap. 27.*
 e *Epist. 90.*
 f *Quicquid est boni moris levitate extinguatur & politura corpora, mulieribus mundities antecessimus, colores meretricios viris sumus tenero & molli gradu suspendimus gradum, non ambulamus nati que?*
 lib 7. cap 31.

g Liu l. 4. dec. 4.
 h Quid exultas
 in pulchritudine
 parui, quid glo-
 riari in gemmis
 ut facilius inui-
 tes ad libidino-
 rum incendium,
 Mat Bossus de
 imoder. mulie.
 cultu.
 i Epist. 113. ful-
 gent, monilibus
 moribus sordenti
 purpurata vestis,
 conscientia pan-
 nusa cap. 3. 17.
 k Be virginali
 habitu: dum or-
 nari cultus dum
 euagari virgines
 volunt, desunt
 esse virgines.
 Clemens Alex-
 andrinus lib. de
 pulchr. anima,
 ibidem.
 l Lib. 2. de cultu
 mulierum, oculos
 depictos vere
 cundia, inferen-
 tes in aures (ser-
 monem dei, an-
 nectentes omni-
 bus iugum Chri-
 sti, caput maritis
 subicientes, sic
 facile et sanu e-
 riis ornate: ve-
 stite vos serico
 prohibitatis, byssi-
 no (sanctitatis,
 purpura pudici-
 tie, taliter pig-
 mentate deum
 habebitis ama-
 torem.
 m Suas habeant
 Romane lasciu-
 vias, purpurissa,
 ac cerussa ora
 perungant, so-
 monta libidi-
 num, et corrup-
 te mentis indici-
 a, vestrum orna-
 mentum deus sit
 pudicitia virtu-
 tis studium.
 Bossus.
 Plautus.

lino decies sestertium inseritur, 'tis an ordinary thing to put a thousand Oakes, or an hundred Oxen into a lute of apparell, to weare a whole Mannor on his backe. What with shooe-ties, hangers, points, cappes and feathers, scarfes, bands, cuffes, &c. in a short space their whole pa- trimonies are consumed. *Heliogabalus* is taxed by *Lampridius*, and ad- mired in his age for wearing Jewels in his shooes, a common thing in our times, not for Emperours and Princes, but almost for seruingmen and tailers: all the flowers, starres, constellations, gold and pretious stones doe condescend to set out their shooes. To repress the luxurie of those *Roman* matrons, there was a *lex Valeria* and *Oppia*, and a *Cato* to contradict, but no lawes will serue to repress the pride and insolency of our dayes, the prodigious riot in this kind. *Lucullus* wardrope is put downe by our ordinary citizens, and a Coblers wife in *Venice*, a Cur- tesan in *Florence*, is no whit inferior to a Queene, if our Geographers say true, and why is all this? *Why doe they glory in their Jewels* (as hee saith) or exult and triumph in the beauty of cloathes, *why is all this cost? to incite men the sooner to burning lust*. They pretend decency and orna- ment, but let them take heed, least while they set out their bodies, they doe not damne their soules, 'tis *Bernards* counsell: *shine in Jewels, stinke in conditions, haue purple robes, and a torne conscience*. Let them take heede of *Esayes* prophesie, that their slippers and tyres bee not ta- ken from them, sweet balles, bracelers, earrings, vailles, wimpells, crisp- ing pinnes, glasses, fine linnen, hoods, lawnes, and sweet favours, they become not bald, burnt, and stinke vpon a sudden. And let maids be- ware, as *Cyprian* adviseth, *least while they wander too loosely abroad, they loose not their virginities*: and like *Egyptian* temples, seeme faire with- out, but proue rotten carcasses within. How much better were it for them to follow that good counsell of *Tertullian*, *To haue their eyes painted with chastity, the word of God inserted into their eares, Christs yoke tied to their haire, to subiect themselues to their husbands*. If they would doe so, they should be comely enough, cloath themselues with the silke of sanctity, damaske of devotion, purple of piety and chastity, and so painted, they shall haue God himselfe to be a suiter: Let whores and queanes pranke vp themselues, *let them paint their faces with minion and ce- russe, they are but fewels of lust, and signes of a corrupt soule*: if yee bee good, honest, vertuous and religious matrons, let sobriety, modesty and chastity be your honour, and God himselfe your loue and desire. *Mulier recte olet, ubi nihil olet*, then a woman smelles best, when shee hath no perfume at all, no crowne, chaine or iewell (*Guivarra* addes) is such an ornament to a virgin, or vertuous woman, *quam virgini pudor*, as chastity is: more credit in a wise mans eye and iudgement they get by their plainnesse, and seeme fairer then they that are set out with bables, as a Butchers meat is with prickes, puffed vp and adorned like so many layes with variety of colours. It is reported of *Cornelia* that vertuous *Romane* Lady, great *Scipio's* daughter, *Titus Sempronius* wife, and the mother of the *Gracchi*, that being by chance in company with a *Cam- panian*, a strange gentlewoman (some light huswife belike, that was dressed like a May Lady, and as most of our Gentlewomen are, *was more*

ⁿ more solicitous of her headtires, then of her health, that spent her time betwixt a combe and a glasse, and had rather be faire then honest (as Cato said) and haue the commonwealth turned topsie turvie, then her tires marred. And she did nought but bragge of her fine robes, and Iewels, and provoked the *Romane* Matron to shew hers. *Cornelia* kept her in talke till her children came from schoole, and these, said she, are my iewels, and so deluded and put off a prowde, vaine, phantasticall hufwife. How much better were it for our matrons to doe as she did, to goe civilly & decently, *o Honesta mulieris instar quæ utitur auro pro eo quod est, ad ea tantum quibus opus est*, to vse gold as it is gold, and for that vse it serues, & when they need it, then to consume it in riot, begger their husbands, prostitute themselves, inueagle others, and peradventure damne their owne soules.

How much more would it be for their honour and credit? Thus doing, as *Hierome* said of *Blesilla*, *p Furius did not so triumph ouer the Gauls*, *Papyrius of the Samnites*, *Scipio of Numantia*, as shee did by her temperance; *pulla semper veste*, &c. they should insult and domineere ouer lust, folly, vaine-glory, all such inordinate, furious and vnruly passions.

But I am ouer tedious, I confesse, and whilst I stand gaping after fine cloathes, there is another great allurements (in the worlds eye at least) which had like to haue stolne out of sight, and that is money, *ueniunt a dote sagitte*, mony makes the match; *† Mōdō ἄρ' ἔσ' ἄνδρ' ἁλίστ' αὐτοῖς*. 'Tis like sauce to their meat, *cum carne condimentum*, a good dowry with a wife. Many men if they doe but heare of a great portion, a rich heire, are more mad then if they had all the beautious ornaments, and those good parts Art and Nature can afford, they care not for honesty, bringing vp, birth, beauty, person; but for mony.

* *Canes & equos (o Cyrne) quarimus
Nobiles, & a bonâ progenie,
Malam vero uxorem, maliq; patris filiam
Ducere, non curat vir bonus,
Modo ei magnam dotem afferat.*

Our dogges and horses still from the best breed,
We carefully seeke, and well may they speed.

But for our wiues, so they proue wealthy,

Faire or foule, we care not what they be.

If she be rich, then she is faire, fine, absolute and perfect, then they burne like fire, they loue her dearely, like pig and pye, and are ready to hang themselves if they may not haue her. Nothing so familiar in these daies, as for a young man to marry an olde wife, as they say, for a peece of good; *asinam auro onustam*; and though she be an old crone, and haue neuer a tooth in her head, neither good conditions, nor good face, a naturall foole, but only rich, she shall haue twenty young Gallants to be suiters in an instant. As she said in *Suetonius*, *non me, sed mea ambiunt*, 'tis not for her sake, but for her lands or mony; and an excellent match it were (as he added) if she were away. So on the other side, many a yong louely maid wil cast away her selfe vpon an old, doting, decrepit dizard,

† *Bis puer effato, quamvis balbutiat ore,
Prima legit rara tam culta rosata puella,*

*n Sollicitiores de
capitis sui decore
quam de salute,
inter pessimum,
& Speculum di-
em perdunt, con-
cinniores esse
malunt quâ ho-
nestiores &
rempub. minus
turbari curant
quam comam.
Seneca.
o Lucian.*

*p Non sic Furi-
us de Gallis, non
Papyrius de Sa-
nitibus, Scipio
de Numantia
triumphauit, ac
illa se vincendo
in hac parte.*

† *Anacreon. 4.
solum intuemur
aurum.*

† *Affer tecum
si vis vivere me-
cum.
o Theognis.*

† *Chalcion lib. 9
de repub. Ang.*

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That is rheumaticke and gounty, hath some twenty diseases, perhaps but one eye, one leg, neuer a nose, no haire on his head, wit in his braines, nor honesty, if he haue land or money, shee will haue him before all other suiters, *¶ Dummodo sit dives barbarus ille placet.*

† *Vixorem ducit Danaen, &c*
† *Ouid.*

† *Epist. 14. formam spectant alii per gratias, ego pecuniam &c*
† *ne mihi negotii facesse.*

† *Quia caeci argenti frustra vitur argumento.*

† *Juuenalis.*

† *Tom. 4. meritis multos amatores reiecit, quia pater eius nuper mortuus ac dominus ipse faciens bonorum omnium.*

† *Lib. 3. cap. 14. quis nobilium co tempore, sibi aut filio aut nepoti uxorem accipere cupiens, oblatam sibi aliquam propinquarum eius non acciperet obuiis manibus: quarum urbem acciebat è Normannia in Angliam eius rei gratia u Alexander Gazpinus Samar. Europ describe.*

† *Tom. 3. annal.*

If he be rich, he is the man, a fine man, & a proper man, shew'egoe to Iacques or Tidore with him; *Gelasimus de Monte aureo*, Sr Giles Goosescap, Sr Amorous La-Foole, shall haue her. And as *Philemasium* in *† Aristane-tus* told *Emmusus*, *absq; argento omnia vana*, hang him that hath no money, 'tis to no purpose to talke of marriage without meanes, * trouble me not with such motions, let others doe as they will, *Il'e be sure to haue one* shall maintaine me fine and braue. Most are of her minde, *† De moribus ultima fiet Quastio*, for his conditions, shee shall enquire after them another time, or when all is done, the match made, and euery body gone home. *† Lucians Lycia* was a proper young maid, and had many fine Gentlemen to her suiters; *Etheclus* a Senators sonne, *Melissus* a Merchant, &c. but she forsook them all but one *Passius* a base, hirsute, bald-pated knaue; but why was it? *His father lately died and left him sole heire of his goods and lands.* This is not amongst your dust-wormes alone, poore snakes that will prostitute their soules for money, but with this bait you may catch our most potent, puissant, and illustrious Princes. That proud vpstart domineering Bishop of *Elye*, in the times of *Richard* the first, Viceroy in his absence, as *† Nubrigensis* relates it, to fortifie himselfe, & maintaine his greatnesse, *propinquarum suarum connubijs, plurimos sibi potentes, & nobiles devincire curavit*, married his poore kinswoman (which came forth of *Normandy* by droues) to the chiefeft nobles of the land, and they were glad to accept of such matches, faire or foule, for themselves, their sonnes, nephewes, &c. *Et quis tam praeclaram affinitatem sub spe magna promotionis non optaret?* Who would not haue done as much for money and preferment? as mine author addes. *Vortiger* king of *Brittaine*, married *Rowena* the daughter of *Hengist* the Saxon Prince, his mortall enimie, but wherefore? she had *Kent* for her dowrie. *Iagello* the great Duke of *Lituania*, 1386, was mightily enamored on *Hedinga*, inso-much that he turned Christian from a Pagan, and was baptized himselfe by the name of *Vladislans*, and all his subiects for her sake, but why was it? she was daughter and heire of *Poland*, and his desire was to haue both kingdomes incorporated into one. *Charles* the great was an earnest suiter to *Irene* the Empreffe, but, saith * *Zonaras*, *ob regnum*, to annexe the Empire of the East to that of the West. Yet what is the event of all such matches, that are so made for money, goods, by deceit, or for burning lust, *quos fæda libido coniunxit*, what followes? they are almost mad at first, but 'tis a meere flash, as chaffe and strawe soone fired, burne vehemently for a while, yet out in a moment, so are all such matches made by those allurements of burning lust, where there is no respect of honesty, parentage, vertue, religion, education, and the like, they are extinguished in an instant, and instead of loue, comes hate; for ioy, re pentance, and desperation it selfe. *Franciscus Barbarus* in his first booke *de re uxoria*, c. 5. hath a story of one *Philip* of *Padua* that fell in loue with a common whore, and was now ready to runne mad for her; his father hauing no more

more sonnes, let him enioy her, y but after a few daies, the young man began to loath, could not so much as endure the sight of her, and from one madnesse fell into another. Such event commonly haue all these louers, and he that so marries, or for such respects, let him looke for no better successse, then *Menelaus* had with *Helen*, *Vulcan* with *Venus*, *Theseus* with *Phædra*, *Minos* with *Pasiphaë*, and *Claudius* with *Messalina*; shame, sorrow, misery, melancholy, discontent.

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y Libido statim deseruit, sed diu caput, et quod in ea inopere adamauit aspernatur, ab egritudine liberatus in angorem incidit.

SUBSECT. 4.

Importunity and opportunity of time, place, conference, discourse, singing, dancing, musicke, amorous tales, objects, kissing, familiarity, tokens, presents, bribes, promises, protestations, teares, &c.



ALL these allurements hitherto are a farre off, and at a distance, I will come neerer to those other degrees of Loue, which are conference, kissing, dalliance, discourse, singing, dancing, amorous tales, objects, presents, &c. which as so many Syrens steal away the hearts of men & womē. For as *Tatius* obserues l. 2. 2. It is no sufficient triall of a maids affectiō by her eyes alone, but you must say something that shall be more available, and use such other forcible engins. Therefore take her by the hand, wring her fingers hard, and sigh withall, if shee accept this in good part, and seeme not to be much averse, then call her *Mistris*, take her about the necke and kisse her, &c. But this cannot be done, except they first get opportunity of liuing, or comming together, ingressie, egressie, & regressie; letters and commendations may doe much, outward gestures, and actions: but when they come to liue neere one another, in the same street, village, or together in an house, loue is kindled on a sudden. Many a seruing man by reason of this opportunity and importunity, inueigles his Masters daughter, many a Gallant loues a Dowdie, many Ladies dote vpon their men, as the *Queene* in *Ariosto* did vpon the dwarfe, many matches are so made in hast, and they compelled as it were by necessity so to loue, which had they beene free, come in company of others, seene that variety which many places afford, or compared them to a third, would never haue looked one vpon another. Or had not that opportunity of discourse and familiarity beene offered, they would haue loathed those and contemned, whom for want of better choice and other objects, they are fatally driuen on, & by reason of their hot blood, idle life, full diet, &c. are forced to dote vpon them that come next. And many times those which at the first sight cannot fancy or affect each other, but are harsh and ready to disagree, offended with each others carriage, like *Benedict* and *Betteris* in the * *Comedy*, & in whom they finde many faults, by this liuing together in a house, conference, kissing, colling, and such like allurements, beginne at last to dote insensibly one vpon another.

It was the greatest motiue that *Potiphar*s wife had to dote vpon *Ioseph*, and

z. De pulle uoluntate periculum facere iolis oculis non est satis, sed efficacius aliquid agere oportet, ibiq; etiā machinam alteram adhibere: itaq; manus tangere, digitos constringere, atq; inter stringendum suspiria, si hac agendum equo se animo feret, neq; facta huiusmodi aspernabitur, tum vero dominam appella, eiusq; collum suauiare. Hungry dogs will eat dirty puddings.

* *Shakespeare.*

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a *Tatius lib. 1.*b *Iam ammari
attectis, non a-
sperranda inest
iucunditas, &
attractatus, &c.*c *Mantuan.** *Ovid. 1. Met.*e *Manus ad cu-
bitum nuda, co-
ram astantis for-
tius intuita. Te-
nem de pecto-
re spiritum du-
cens, digicum
meum pressit, &
bibens pedem
pressit, mutue
compressiones
corporum, labio-
rum commixtio-
nes, pedum con-
nexiones, &c.*Et bibit eodem
loco, &c.† *Epist. 4. Respe-
xi, respexi &
illa subridens,
&c.** *Virg. Æn. 4.** *Propertius.*d *Ovid. amor.
lib. 2. eleg. 2.*

& *Clitiphon* vpon *Lencippe* his vnckles daughter, because the plague be-
ing at *Bizance*, it was his fortune for a time to sojourne with her, to sit
next her at the table, as he telleth the tale himselfe in *Tatius lib. 2* (which
though it be but a fiction, is grounded vpon good observation, and doth
well expresse the passions of louers) he had opportunity to take her by
the hand, and after a while to kisse, and handle her pappes, &c. b which
made him almost mad. *Ismenius* the Orator makes the like confession in
Eustathius lib. 1. when he came first to *Softhenes* house, and sate at table
with *Cratistes* his friend, *Ismene* *Softhenes* daughter, waiting on them
with her breasts open, armes halfe bare,

* *Nuda pedem, discincta sinum, spoliata lacertos,* after the Greeke
fashion in those times, — * *nudos mediaparte lacertos*, as *Daphne*
was when she fled from *Phæbus* (which moued him much) was ever rea-
dy to giue attendance on him, to fill him drinke; her eyes were never off
him, *rogabundi oculi*, those speaking eyes, courting eyes, enchanting eies;
but she was still smiling on him, and when they were risen, that shee had
gotten a litle opportunity, c she came and dranke to him, and withall trod
vpon his toes, and would come and goe, and when shee could not speake for
the company, she would wring his hand, and blush when she met him: and
by this meanes first she ouercame him (*bibens amorem hauriebam simul*)
she would kisse the cup and drinke to him, and smile, and drinke where he
dranke on that side of the cup, by which mutuall compressions, kissings,
wringing of hands, treading off feet, &c. *Ipsam mihi videbar sorbillare*
virginem, I sipt, and sipt, and sipt so long, till at length I was drunke in
loue vpon a sudden. *Philocharinus* in *Aristanetus*, met a faire maide by
chance, a meere stranger to him, he looked backe at her, she looked back
at him againe, and smil'd withall.

* *Ille dies lethi primus, primusq; malorum**Causa fuit.*

It was the sole cause of his farther acquaintance, & loue that vndid him.

* *O nullis tutum credere blanditijs.*

This opportunity of time and place, with their circumstances are so
forcible motiues, that it is vnpossible almost for two young folkes equal
in yeares to liue together, and not be in loue, especially in great houses,
Princes Courts, where they are idle in *summo gradu*, fare well, liue at
ease, and cannot tell otherwise how to spend their time.

d *Illic Hippolitum pone, Priapus erit.*

Achilles was sent by his mother *Thetis*, to the Iland of *Scyros* in the
Ægean Sea (where *Lycomedes* then raigned) in his nonage to bee
brought vp; to avoid that hard destiny of the Oracle (he should be slaine
at the seige of *Troy*;) & for that cause was nurtured in *Gineseo*, amongst
the Kings children in a womans habit; but see the event? Hee compress
Deidamia the Kings faire daughter, and had a fine sonne called *Pyrrhus*
by her. *Peter Abelhardus* the Philosopher, as he tell the tale himselfe, be-
ing set by *Fulbertus* her vnkle, to teach *Helonissa* his louely neice, and to
that purpose sojourned in his house, and had committed *agnam tenellam*
famelico lupo, I vse his owne words, hee soone got her good will, *plura*
erant oscula quam sententia, and hee read more of loue then any other
Lecture.

ecture, such pretty feates can opportunity please; *primum domo coniuncti, inde animis, &c.* But when as I say, *nox, vinum, & adolescentia*, youth, wine, and night, shall concur, *nox amoris & quietis conscia*, 'tis a wonder they be not all plunged ouer head and eares in loue, for youth is *benigna in amorem, & prona materies*, a very combustible matter, Napt he it selfe, the fuell of loues fire, & most apt to kindle it. If there be leaven servants in an ordinary house, you shall haue three couple in some good liking at least, and amongst idle persons how should it bee otherwise? *Living at Rome*, saith *Aratines Lucretia*, in the floure of my fortunes, rich, faire, young, and so well brought vp, my conuersation, age, beauty, fortune, made all the world admire and loue me. Night alone, that one occasion is enough to set all on fire, and they are so cunning in great houses, that they make their best advantage of it; Many a Gentlewoman, that guilty to her selfe of her imperfections, paintings, impostures, will not willingly be seene by day, but as *Castilio* noteth, in the night, *Diem ut glis odit, tedarum lucem super omnia mavult*, She hates the day like a dormouse, and aboue all things loues torches and candle light, and if she must come abroad in the day, she couets, as *†* in a Mercers shop, a very obfuscate and obscure sight. And good reason she hath for it: *No- tē latent mendæ*, and many an amorous gull is fetched ouer by that meanes. *Gomelius lib. 3. de sale gen. c. 22.* giues instance in a Florentine Gentleman, that was so deceaued with a wife, she was so radiently set out with rings and iewels, lawnes, scarfes, laces, gold, spangles, and gaudy devices, that the young man tooke her to be a goddesse (for hee neuer saw her but by torch light) but after the wedding solemnities, when as he viewed her the next morning without her tires, & in a cleare day, she was so deformed, a leane, yellow, riueled, &c. such a beastly creature in his eyes, that he could not endure to looke vpon her. Such matches are frequently made in *Italy*, where they haue no other opportunity to wooe but when they goe to Church, or as *†* in *Turkie* see them at a distance, they must enterchange few or no words, till such time they come to be married, and then as *Sardus lib. 1. cap. 3. de morb. gent. and Bohemus* relate of these old *Lacedemonians*, the Bride is brought into the chamber, with her haire girt about her, the Bridegroom comes in, and unties the knot, and must not see her at all by daylight, till such time as he is made a father by her. In those hotter countries these are ordinary practises at this day, but in our Northerne parts amongst *Germanians, Danes, French & Brittaines*, the continent of *Scandia* and the rest, wee assume more liberty in such causes, wee allow them as *Bohemus* saith, to kisse comming and going, *& modo absit lascivia, in cauponam ducere*, to talke merrily, sport, play, sing and dance, so that it be modestly done, goe to the Alehouse & Tauerne together. And 'tis not amiss, though *†* *Chrysostome, Cyprian, Hierome*, and some other of the Fathers, speake bitterly against it: but that is the abuse which is commonly seene at some drunken matches, dissolute meetings, or great vnruly feasts. *A young pitivanted, trimbearded fellow*, saith *Hierom*, will come with a company of complements, and hold you vp by the arme as you goe, and wringing your fingers, will so be entised, or entise: one drinks to you, another

† Rome vivens flore fortune, & opulentie moe, etas, forma, gratia conuersationis maxime me fecerunt expetibilem, &c.
c De aulica, lib. 1. fol. 63.

† Vt adulterini mercatorum panis.

† Busbeq. epist. g Paranympa in cubiculum adducta capillos ad cutem referebat, sponsus inde ad eam ingressus cingulum solvebat, nec prius sponsam asperxit interdiu quam ex illa factus esset pater.
h Serm cont. concub.
i Lib. 2. epist. ad filium, & virginem & matrem viduam epist. 10. dabit tibi barbatulus quispiam manū iussit tibi lassam? & pressis digitis aut tentabit, aut tentabit, &c.

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h Loquetur ali-
us nutibus, &
quicquid metu-
dicere, significa-
bit affectibus.

Inter has tantas
voluptatum il-
lecebras etiam
ferreas mentes
libido domat.

Difficile inter
epulas seruare
pudicitia.

1 Clamore vesti-
um ad se inue-
nes vocat capil-
li fasciculus com-
primuntur crisi-
pali, cingulo pe-
ctus arctatur,
capilli vel in
frontem, vel in

aures defluunt,
palliolum inter-
dum cadit, ut
nudet humeros,
& quasi vidari
noluerit, festi-
nans celat, quod
volens detexerit.
m Se. m. contra
concubin. In
sancto & reve-

rendo sacramen-
torum tempore
multas occasio-
nes, ut illis pla-
ceant, qui eas
videns, prebent
n Descrip. 1 Brit.

† Pont. Baia. l. 1
o Res est vland a
canor, dicunt
cantare puella
pro facie &c.

Ouid. 3. de arte
amandi.

† Epist. lib. 1.
Cum loquitur
Lais, quanta O

dii boni, vocis
eius dulcedo.

† Aristenetus
lib. 2. epist. 5.

Quam suave
canit, verbum
audax dixi, om-
nium quos vidi

formosissimus,
utinam amare
me dignetur.

ther embraceth, a third kisseth, and all this while the fidler playes or sings a lascivious song, a fourth singles you out to dance, ^k one speaks by becks and signes, and that which he dares not say, signifies by passions: amongst so many and so great provocations of pleasure, lust conquers the most hard and crabbed mindes, and scarce can a man live honest, amongst feastings, and sports, or at such great meetings. For as he goes on, ^l she walkes along and with the ruffling of her clothes, makes men looke at her, her shooes creeke, her pappes tied up, her waste pulled in to make her looke small, shee is straight girded, her haire hang loose about her eares, her upper garment sometime falls, and sometimes tarries to shew her naked shoulders, & as if she would not be seene, she couers that in all hast, which voluntarily she shewed. And not at Feasts, Playes, Pageants, and such assemblies, ^m but as Chrysostome obiects, these trickes are put in practise, at Service time in Churches, and at the communion it selfe. If such dumb shewes, signes, and more obscure significations of Loue can so moue, what shall they doe that haue full liberty to sing, dance, kisse, coll, to vse all manner of discourse and dalliance? What shall he doe that is beleagred of all fides?

† Quem tot, tam roseæ petunt puellæ,

Quem cultæ cupiunt nurus, amorq;

Omni undiq; & undecunq; & vsq;

Omni ambit amor, Venusq; Hymenq;.

After whom so many Rosie maydes enquire,
Whom dainty Dames and louing wights desire,
In every place, still, and at all times sue,
Whom Gods and gentle Goddesses doe wooe;

How shall he containe? The very tone of some of their voices, a pretty pleasing speech, an affected tone they vse, is able of it selfe to captivate a young man; but when a good wit shall concur, Art and eloquence, fascinating speech, pleasant discourse, sweet gestures, the Syrens themselves cannot so inchant. ⁿ P. Iovius commendeth his Italian Country-women, to haue an excellent faculty in this kinde, aboue all other nations, and amongst them the Florentine Ladies: some prefer Roman and Venetian Curtisans, they haue such pleasing tongues, & such elegance of speech, that they are able to overcome a Saint,

Pro facie multis vox sua lena fuit.

Tantâ gratiâ vocis fa-

mam conciliabat, saith Petronius in his fragment of pure impurities, I meane his Satyricon, tam dulcis sonus permulcebat aëra, ut putares inter auras cantare Syrenū concordiam, Shee sang so sweetly that she charmed the Aire, and thou wouldst haue thought thou hadst heard a consort of Syrens. O good God, when Lais speakes, how sweet it is! Philocolus exclaims in Aristenetus. To heare a faire young Gentlewoman play vpon the Virginals, Lute, Viall, and sing to it, which as Gellius obserues lib. 1. cap. 11, are lasciuientium delitiæ the chiefe delights of louers, must needs be a great entisement. Parthenis was so taken,

Mē vox ista avidâ haurit ab aure animam,

O sister Harpedona (the laments) I am vndone, how sweetly he sings, I'll speake a bold word, he is the properest man that ever I saw in my life: O how sweetly he sings, I dye for his sake, O that he would loue mee againe! If

If thou didst but heare her sing, saith *p Lucian*, thou wouldst forget Father and mother, forsake all thy friends and follow her. *Helena* is highly commended by *q Theocritus* the Poet, for her sweet voice and musick, none could play so well as she, and *Daphnis* in the same *Edyllion*.

*Quàm tibi os dulce est, & vox amabilis ô Daphni,
Incundius est audire te canentem, quàm mel lingere.*

How sweet a face hath *Daphne*, how louely a voice!
Hony it selfe is not so pleasant in my choice.

A sweet voice and musicke are powerfull inticers. Thoses *Amian* fingring wenches, *Aristonica*, *Onantke* and *Agathocleia*, regijs diadematis in-sultarunt, insulted ouer Kings themselfes, as *† Plutarch* contendes, *Centum luminibus cinctum caput Argus habebat*, *Argus* had an hundred eyes, all so charmed by one filly pipe, that hee lost his head. *Clitiphon* complaines in *† Tatius* of *Leucippes* sweet tunes, he heard her play by chance vpon the lute, and sing a pretty song to it in commendation of a *Rose*, out of old *Anacriion* belike,

*Rosa honor decusq; florum,
Rosa flos odorq; diuum,
Hominum Rosa est voluptas
Decus illa Gratiarum,
Florente Amoris hora,
Rosa suauium Diones, &c.
Rose the fairest of all flowers,
Rose delight of higher powers,
Rose the ioy of mortall men,
Rose the pleasure of fine women,
Rose the Graces ornament,
Rose *Diones* sweet content.*

To this effect the louely virgin with a melodious aire vpon her golden-wired Harpe or lute, I know not well whether, plaid and sange, and that transported him beyond himselfe, and that ravished his heart. It was *Iasons* discourse as much as his beauty, or any other of his good parts, which delighted *Medea* so much.

Delectabatur enim

Animus simul formâ, dulcibusq; verbis.

It was *Cleopatras* sweet voice, and pleasant speech, which inueagled *Anthony*, aboue the rest of her entilements.

Verba ligant hominum, ut Taurorum cornua funes,

as Bulles hornes are bound with ropes, so are mens hearts with pleasant words. Her words burne as a fire, *Eccles. 9. 10.* *Roxolana* bewitched *Solyman* the magnificent; and *Shores* wife by this engine ouercame *Edward* the fourth, *Omibus vnâ omnes surripuit Veneres.*

The wife of *Bath* in *Chaucer* confesseth all this out of her experience.

Some folke desire vs for riches
Some for shape, some for fairenesse,
Some for that she can sing or dance,
Some for gentlenesse, or for dalliance.

Peter Aretines *Lucretia* telleth as much and more of her selfe, I counterfeited

*p Imagines, si
conantem an-
dieris ita demul-
cere, ut paren-
tum & patrie
statim obliuiscas-
ris.
q Edyl. 18. neq;
sane ulla sic Cy-
tharam pulsare
noct.
† Amatorio Dio-
logo.
† Puellam Cy-
thara canentem
vidimus.*

*† Apollonius.
Argonaut. lib. 3*

*† Catullus.
† Parnodidasca-
lo dial. Ital. La-
tin. Interp. Jasp.
Barthio Germ.
Fingebam bone-
statem plusquam
virginis vestalis
intuebar oculis
uxoris, addebat
gestus, &c.*

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† Tom. 4. dial.
merit.u Amatorius
sermo vehemens
vehementis cu-
piditatis incita-
tio est, Tatius
l. x.† De luxuria
& deliciis Com-
positi.x Aeneas Sylvi-
us. Nulla ma-
china validior
quam lectio las-
civae historie
(sepe etiam hu-
iusmodi fabulis
ad furorem in-
cenduntur.

o Martial. lib. 4.

† Lib. 1. cap. 7.

y Eustathius l.

1. Picturae pa-
rant animum ad
Venerem &c.

Horatius ad res

venereas inter-

perantior tradi-

tur, nam cubicu-

lo suo sic specula-

diciunt habuisse

disposita, ut quo-

cunq; reflexisset

imaginem totius

referrent. Sue-

tanius vii. eius.

terfeited honesty, as if I had beene virgo virginissima, more then a vestall virgin, I looked like a wife, I was so demure and chaste, I did adde such gestures, tunes, speeches, signes and motions upon all occasions, that my spectators & auditors were stupified, enchanted, fastned all to their places, like so many stockes & stones. Many silly Gentlewomen are fetched ouer in like sort, by a company of gulles and swaggering companions, riming *Coribantiasmi*, *Thrasonean Rhodomantes* or *Bombomachides*, that haue nothing in them but a few players ends and complements, that can discourse at table of Knights and Lords combats, like † *Lucians Leontiscus*, of other mens travels, braue adventures, and such common triviall newes, ride, dance, sing old ballet tunes and wear their cloathes in fashion, with a good grace; a fine sweet gentleman, a proper man, who could not loue him? Shee will haue him though all her friends say no, though she beg with him. Some againe are incensed by reading amorous toyes, *Amadis de Gaul*, *Palmarin de Oliva*, the *Knight of the sunne*, &c. or hearing such tales of † louers, descriptions of their persons, lascivious discourses, such as *Astyanassa*, *Helenas* waiting womā, by the report of *Suidas*, writ of old, *de varijs concubitus modis*, & after her *Philenis* & *Elephantine*; or those light tractes of † *Aristides Milesius* (mentioned by *Plutarch*) & found by the *Persians*, in *Crassus* army amongst the spoiles, *Aretines* Dialogues, with ditties, Loue songs, &c. must needs set them on fire, with such like pictures, as those of *Aratine*, or wantō obiects in what kinde soeuer; no stronger engine then to heare or read of loue toyes, fables and discourses (* one faith) and many by this meanes are quite mad. At *Abdera* in *Thrace* (*Andromeda* one of *Euripides* Tragedies being played) the spectators were so much moued with the obiect, and those patheticall loue speeches of *Perseus* amongst the rest, *O Cupido Prince of God and men*, &c. that euery man almost a good while after spake pure lam-bickes, & raued still on *Perseus* speech, *O Cupido prince of God and men*. As *Carmen*, *Boyes* and *Prentises*, when a new song is published with vs, goe singing that new tune still in the streets, they continually acted that Tragicall part of *Perseus*, and in euery mans mouth was *O Cupido*, in euery street, *O Cupido*, in euery house almost, *O Cupido Prince of God & men*, pronouncing still like stage players, *O Cupido*, they were so possessed all with that rapture, and thought of that patheticall loue speech, they could not a long time after forget, or driue it out of their mindes, but *O Cupido Prince of God and men*, was euer in their mouthes. This be-like made *Aristotle Polit. lib. 7. cap. 18.* forbid young men to see Comedies, or to heare amorous tales.

* Hæc igitur Iuvenes nequam facile sç, puella
inspiciant —————

let not young folkes

meddle at all with such matters. And this made the *Romanes* as *Vir-truvius* relates, put *Venus* temple in the Suburbes, *extra murum*, ne *adolescentes venerijs insuescant*, to avoide all occasions and obiects. For what will not such an obiect doe? *Ismenius* as hee walked in *Softenes* garden, being now in loue, when he saw so many y lascivious pictures, *Thetis marriage*, and I know not what, was almost beside himselfe. And to say truth, with a lasciuious obiect who is not moued, to see o-thers

thers dally, kisse, dance? and much more when he shall come to bee an Actor himselfe. 491

To kisse and to be kised, which amongst other lasciuious provocations, is as a burden in a song, and a most forcible battery, as infectious
† *Xenophon* thinkes, as the poyson of a spider; a great allurements, a fire it selfe, *proæminum aut anticænum*, the prologue of burning lust (as *Apuleius* addes) lust it selfe,

z *Venus quintâ parte sui nectaris inbuit.*

A strong assault, that conquers Captaines, and those all commanding forces,

(a *Domasq. ferro sed domaris osculo*)

† *Aretines* *Lucretia*, when shee would in kindnesse ouercome a suter of hers, & haue her desire of him, tooke him about the necke and kissed him againe and againe, and to that, which shee could not otherwise effect, shee made him so speedily and willingly condescend. And 'tis a continuall assault,

b *hoc non deficit, incipitq. semper,*

always fresh, and ready to c begin as at first, *basium nullo sine terminatur, sed semper recens est*, and hath a fiery touch with it.

d *Tenta modò tangere corpus,*

Iam tua mellifluo membra calore fluent.

Especially when they shall be lasciuiously giuen, as he feelingly said, & me *pressulum deosculata Fotis: Catenatis lacertis, † Obtorto valgitèr labello,*

* *Valgijs suavijs.*

Dum semulco suauio,

Meam puellam suavior,

Anima tunc egra & saucia

Concurrit ad labia mihi.

The soule and all is moued, f *Iam pluribus osculis labra crepitabant, animarum quoq. mixturam facientes, inter mutuos complexus animas anhelantes:*

g *Hasimus calentes,*

Et transfudimus hinc & hinc labellis,

Errantes animas, valete cura.

They breath out their soules and spirits together with their kisses, saith h *Balthasar Castilio*, change hearts and spirits, and mingle affections as they doe kisses, and it is rather a connection of the minde, then of the body. And although these kisses be delightfome and pleasant, *Ambrosian* kisses,

† *Suaviolum dulci dulcius Ambrosiâ,*

such as i *Gany-*

medes gaue *Iupiter*, *Nectare suavius*, sweeter then * *Nectar*, Balsome, honey, k *Oscula merum amorem stillantia*, Loue dropping kisses; for

The Gilliflowre, the Rose is not so sweet,

As sugred kisses be when Lovers meet.

Yet they leaue an irksome impression, like that aloes or gaul,

† *Vt mi ex Ambrosiâ mutatum iam foret illud*

Suaviolum, tristi tristius Helleboro.

At first Ambrose it selfe was not sweeter,

At last blacke Hellebor was not so bitter.

They are deceiptfull kisses. * *Quid me mollibus implicas lacertis? Quid fallacibus osculis inescas? &c.*

† *Osculum v. phylangium inscit.*

z *Hor.*

a *Hensius.*

† *Applico me il.*

li *proximus, &*

spisse *deosculata*

sagum peto,

b *Petronius Ca-*

talet,

c *Catullus ad*

Lesbiam, da mi-

hi *basia mille.*

deinde *centum*

&c.

d *Petronius.*

e *Apuleius lib.*

10. & *Catalet.*

† *Petronius.*

o *Apuleius.*

f *Petronius.*

Profectus ad

Circen.

g *Petronius.*

h *Animus con-*

tingitur, & spi-

ritus etiam no-

ster per osculum

effluit, alterna-

tim se in vtriusq.

corpus insundens

tes commiscet

Anima potius

quam corporis

connectio.

i *Lucian. Tom. 4.*

† *Catullus.*

† *Non dat basia*

dat Nera ne-

ciar, dat rares a-

nime suaveolentes,

dat nardum,

Thymumq. Cinn-

namumq. &

mel. &c. Secun-

dus bas. 4.

k *Eustathius l. 4.*

† *Catullus.*

* *Buchanan.*

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Why do'st within thine armes me lap,
And with false kisses me intrap?

They are destructiue, and the more the worse:

¹ Ouid. art. am.
Eleg. 18.

¹ Et quæ me perdunt, oscula mille dabat,

They are the bane of these miserable Louers. There be honest kisses, I deny not, *osculum charitatis*, frendly kisses, modest kisses, *Vest all virgin* kisses, officious and ceremoniall kisses, &c. *Osculi sensus, brachiorum amplexus*, kissing and embracing, are proper gifts of nature to a man: but these are too lasciuious kisses,

² Ouid.

² Cum capita
liment solitis
morfuiculis, &
cum mamma-
rum pressu-
lis. Lip. od. ant.
lec. lib. 3.

³ Tom. 4. dial.
merciv.

⁴ Apuleius Mi-
les. 6. Et unum
blandientis lin-
gue admulsum
longe mellium

& post lib. 11.
Arctius eam
complexus cepi
suauari iamq;
pariter patens
oris inhalitu
cinnameo, & oc-
cursantis lingue
illisu nectario
&c.

⁵ Lib. 1. aduers.

⁶ Iovin. cap. 30.
⁷ Oscula qui
sumpsit, si non
& cetera sum-
psit, &c.

^m Implicuit q. suos circum mea colla lacertos, &c. too continu-

ate, and too violent, ⁿ Brachia non hederæ, non viuunt oscula concha; o they cling like Ivy, close as an Oyster, bill as Doues, meretricious kisses, biting of lipps, *cum additamento: Tam impresso ore* (saith ¹ Lucian) *ut vix labia detrahant, inter deosculandum mordicantes, tum & os aperientes quoq; & mammæ attrectantes, &c.* such kisses as shee gaue to Gytton, *innumera oscula dedit non repugnanti puero, cervicem invadens*, innumerable kisses, &c. More then kisses, or too homely kisses: as those that he spake of, *Accepturus ab ipsa Venere, 7. suavia, &c.* with such other obscenities, that vaine lovers vse, which are abominable and pernicious. If as *Peter de Edesmo cas. conf.* holds, every kisse a man giues his wife after marriage, be *mortale peccatum*, a mortall sinne, or that of ^{*} Hierome, *Adulter est quisquis in uxorem suam ardentior est amator*, or that of *Thomas Secund. Secund. quest. 154. artic. 4. contactus & osculum sit mortale peccatum*, what shall become of all such & immodest kisses and obscene actions, the forerunners of brutish lust, if not lust it selfe? what shall become of them, that often abuse their owne Wiues? But what haue I to doe with this?

That which I ayme at, is to shew you the progresse of this burning lust: to epitomise therefore all this which I haue hitherto said, with a familiar example out of that elegant *Museus*: Obserue but with me those amorous proceedings of *Leander* and *Hero*. They began first to looke one on the other with a lasciuious looke,

Obliquè intuens inde nutibus, ———

Nutibus mutus inducens in errorem mentem puella.

Et illa e contra nutibus mutuis iuuenis

Leandri quod amorem non renuit &c. Inde

Adibat in tenebris tacitè quidem stringens

Roseos puella digitos, ex imo suspirabat

Vehementer ——— Inde

Virginis autem bene olens collum osculatus,

Tale verbum ait amoris iectus stimulo,

Preces audi & amoris miserere mei, &c.

Sic fatus recusantis persuasit mentem puella,

With becks and nods he first beganne,

To try the wenches minde,

With becks and nods and smiles againe

An answer he did finde.

And

And in the darke he tooke her by the hand,
 And wrung in hard, and sithed grievously,
 And kissed her too, and wo'd her as he might,
 With pittie me sweet heart or else I dye,
 And with such words and gestures as their past,
 He wonne his Mistris fauour at the last.

The same proceeding is elegantly described by *Apollonius* in his Argonauticks, betwixt *Iason* & *Medea*, by *Eustathius* in the ten bookes of the Ioues of *Ismenius* & *Ismene*, *Achilles Tatius* betwixt his *Clitiphon* and *Lencippe*; and in that notable tale in *Petronius* of a Souldier & a Gentlewoman of *Ephesus*, that was so famous all ouer *Asia* for her chastity, and that mourned for her husband: the Souldier wooed her with such Rhetoricke as Louers vse to doe, --- *placitone etiam pugnabis amori, &c.* at last, *frangi pertinaciam passa est*, he gother good will, not onely to satisfie his lust, † but to hang her dead husbands body on the crosse, whilst hee watched, instead of the theeuës that was newly stolne away, whilst he woo'd her in her Cabin. These are tales you will say, but they haue most significant Moralls, and doe well expresse those ordinary proceedings of doting Louers.

† *Corpus plucius
 mariti sui tolli
 ex arca, atq; illi
 que vocabat
 cruci adfigi.*

Many such allurements there are, Nods, Iests, Winkes, Smiles, Wrastrings, Tokens, Favours, Symbols, Letters, Valentines, &c. For which cause belike, *Godfridus lib. 2 de amor.* would not haue women learne to write. Many such provocations are vsed when they come in presence, † they will and will not.

*Malo mea Galatea petit lasciuia puella,
 Et fugit ad salices & se cupit ante videri.*

† *Novi ingenii
 mulicrum, nolite
 ubi velis, ubi
 noliscupiant ul-
 tro. Ter. Eunuc.
 act. 4. sc. 7.*

My Mistris with an apple wooes me,
 And hastely to covert goes,
 To hide her selfe, but will be seene
 With all heart before God knowes.

Hero so tripped away from *Leander* as one displeased,

^a Yet as she went full often lookt behinde,
 And many poore excuses did shee finde,
 To linger by the way, ———

^a *Marlo.*

but if he chance to ouertake her, she is most averse, nice and coy,

*Denegat & pugat sed vult super omnia vinci,
 She seemes not wonne, but wonne she is at length,
 In such warres women vse but halfe their strength,*

^b *Pernodidas-
 colo dial. Ital.
 Latin donat. 2
 Gasp. Barthio
 Germano, quan-
 quarina: ura, &
 arte eram for-
 mosissima, isto
 tamen astu tan-
 to speciosior vi-
 debar, quod
 enim oculus ca-
 pitum egre pra-
 betur, multo
 magis affectus
 humanos ince-
 dit.*

Sometimes they lye open and are most tractable and comming, apt, yeelding and willing to embrace, to take a greene gowne, with that She-*pardeffe* in *Theocritus Edyl. 27.* to let their Cotes, &c. to play and dally, at such seasons, and to some, as they spy their advantage; and then coy, close againe, so nice, so furly so demure, you had much better tame a colt, catch or ride a wilde horse, then get her favour, or win her loue, not a looke, not a smile, not a kisse for a kingdome. ^b *Aretines Lucretia* was an excellent Artisan in this kinde, as she tells her owne tale, Though I was by nature and art most beautifull and faire, yet by these trickes I seem'd to be farre more amiable then I was. For that which men earnestly seeke

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c Quo maiori
bus me donis
propiabat, eo
peioribus illum
modis irastaba,
ne basium im-
petravi, &c.

d Comes de mō-
te Turco Hispanus
has de Ve-
natione sua par-
tes misit, iussit
que peramanter
orare, ut hoc
qualecunque donū
suo nomine ac-
cipias.

e His artibus
hominem ita
exceatibam, ut
promille ad
omnia paratus,
&c.

f Tom. 4. dial.
merit.

g Relicto illo,
agere ipsi interim
faciens, & om-
nino difficilis.

h Si quis enim
nec Zelotipus
irascitur, nec
pugnas aliquan-
do amator, nec
periuratur, non est
habendus ama-
tor, &c. Totus
hic ignis Zeloty-
pia constat, &c.
maximi amores
inde nascuntur
Sed si persuasum
illi fuerit, se solū
habere, et languet
cit illico amor
suns.

seeke & cannot attaine, drawes on their affection with a most furious desire. I had a futor lou'd me dearly (saith shee) and the more he gaue mee, the more eagerly he wooed me, the more I seem'd to neglect, to scorne him, and which I commonly gaue others, I would not let him see mee, converse with me, no not haue a kisse. To gull him the more and fetch him ouer (for him onely I aymed at) I personated mine owne servant to bring in a present from a Spanish Count, whilest he was in my company, as if he had beene the Counts servant, which he did excellently well performe. ^d Comes de monte Turco my Lord and Master, hath sent your Ladiship a small present, and part of his hunting, a peece of Venison, a Pheasant, a few partridges, &c. (all which she bought with her owne mony) commends his loue and service to you, desiring you to accept of it in good part, and he meanes very shortly to come and see you. With all she shewed him rings, gloues, scarfes, coronets, which others had sent her, when there was no such matter, but only to circumvent him. ^e By these meanes (as she concludes) I made the poore Gentleman so mad, that hee was ready to spend himselfe, and venture his dearest blood for my sake. Philinna in ^f Lucian, praicised all this long before, as it shall appeare vnto you by her discourse, for when Diphilus her sweetheart came to see her (as his daily custome was) shee frowned vpon him, would not vouchsafe him her company, but kissed Lamprias his corriuall, at the same time before his face, but why was it? To make him (as she telleth her mother that chid her for it) more iealous; to whetten his loue, to come with a greater appetite, and to know that her fauour was not so easie to be had. Many other trickes she vsed besides this (as she there confesseth) for she would fall out with and anger him of set purpose, picke quarrells vpon no occasion, because she would be reconciled to him againe. *Amantium ira amoris redintegratio*, as the old saying is, the falling out of louers is the reuuing of loue; and according to that of *Aristinetus*, *in cundiores amorum post iniurias delitia*, loue is increased by iniuries, as the Sunne beames are more gracious after a clowde. And surely this Aphorisme is most true, for as *Ampelis* informes *Crisis* in the said *Lucian*, ^h If a louer be not iealous, angry, waspish, apt to fall out, sigh & sweare, he is no true louer. To kisse and coll, hang about her necke, protest, sweare and wish, are but ordinary symptomes, *incipientis adhuc & crescentis amoris signa*, but if he be iealous, angry, apt to mistake, &c. *benè speres licet*, sweet sister he is thine owne, yet if you let him alone, humour him, please him, &c. and that he perceauce once he hath you sure without any corrivall, his loue will languish, and hee will not care so much for you. Hitherto (saith he) can I speake out of experience; *Demophantus* a rich fellow, was a suiter of mine, I seem'd to neglect him, and gaue better entertainment to *Calliades* the painter before his face, *principio abiit verbis me insectatus*, at first he went his way all in a chafe, cursing and swearing, but at last he came submitting himselfe, vowing and protesting that he loued me most dearly, I should haue all hee had, and that he would kill himselfe for my sake. Therefore I advise thee (deere sister *Crisis*) and all maides, not to vse your suiters ouer kindly *insolentes enim sunt hoc cum sentiunt*, 'twill make them proud and insolent.

lent, but now and then reiect them, eſtrange thy ſelfe, & *ſi me audies ſemel atq; iterum exclude*, ſhut him out of dores once or twice, let him dance attendance, follow my counſell, and by this meanes you ſhal make him mad, come off roundly, ſtand to any conditions, & doe whatſoeuer you will haue him. Theſe are the ordinary practiſes; yet in the ſaid *Lucian*, *Meliſſa* me thinkes, had a tricke beyond all this; for when her ſuiter came coldly on, to ſtirre him vp, ſhee writ one of his corriuals names and her owne in a paper, *Meliſſa amat Hermotimum*, *Hermotimus Meliſſam*, cauſing it to be ſtucke vpon a poſt, for all gazers to behold, & and loſt in the way where he vſed to walke; which when the ſilly noyice perceaued, *ſtatim vt legit credidit*, inſtantly apprehended it was ſo, came raving to me, &c.^k and ſo when I was in deſpaire of his loue, ſoure moneths after I recovered him againe. *Eugenia* drew *Timocles* for her Valentine, and wore his name a long time after in her boſome; *Camena* ſingled out *Pamphylus* to dance, at *Myſons* wedding (ſome ſay) for there ſhe ſaw him firſt; *Felicianus* ouertooke *Celia* by the high way ſide, offered his ſer-vice, thence came farther acquaintance, and thence came loue. But who can repeat halfe their deviſes; What *Aratine* experienced, what concei-ved *Lucian*, or wanton *Ariſtanctus*? They will deny and take, ſtiſly re-ſuſe, and yet earneſtly ſecke the ſame, repell to make them come with more cagernesse, fly from if you follow, but if averse, as a ſhadow they will follow you againe, *fugientem ſequitur, ſequentem fugit*; with a re-gaining reſtrait, a gentle reluctance, a ſmiling threat, a pretty pleaſant peeuishneſſe, they will put you off, and haue a thouſand ſuch ſeueral ent-iſements. For as he ſaith.

*Non eſt forma ſatis, nec quæ vult bella videri.
Debet vulgari more placere ſuis.*

*Diſta, ſales, luſus, ſermones, gratia, riſus,
Vincunt natura candidioris opus.*

'Tis not enough though ſhe be faire of hewe,
For her to uſe this vulgar complement,
But pretty toyes and ieſts, and ſawes and ſmiles,
As farre beyond what beauty can attempt.

For this cauſe belike *Philoſtratus* in his Images, makes diuerſe loues, ſome young, ſome of one age, ſome of another, ſome winged, ſome of one ſex, ſome of another, ſome with torches, ſome with golde apples, ſome with darts, ſinnes, ſnares, and other engins in their hands, as *Propertius* hath prettily painted them out, *lib. 2. & 29.* and which ſome interpret, diuers ent-iſements, or diuers affections of Louers, which if not alone, yet ioyntly may batter and ouercome the ſtrongeſt conſtitutions.

It is reported of *Decius*, and *Valerianus*, thoſe two notorious perſe-cuters of the Church, that when they could inforce a young Chriſtian by no meanes (as * *Hierom* records) to ſacrifice to their Idols, by no tor-ments or promiſes, they tooke another courſe to tempt him: they put him into a faire Garden, and ſet a young Curteſan to dally with him, ſhee tooke him about the necke and kiſſed him, and that which is not to be named, *manibusq; attrẽtare, &c.* and all thoſe ent-iſements which might be vſed, that whom torments could not, Loue might batter & beleager.

*i Venientem oĩ.
debis iſſam de-
mo inflammari
& prius inſa-
nientem.*

*k Et ſic cum ſe-
re de illo deſpe-
raſſem, poſt men-
ſes 4. ad me re-
dii.*

*i Petronius Ca-
tal.
u ſmages de-
orum, fol. 327.
varios amores
facit, quos aliqui
interpretantur
multiplices affe-
ctus, & illece-
bras, alios puel-
los, puellas, ala-
tos, alios poma-
aurea, alios ſa-
gittas, alios la-
queos, &c.*

*x Epiſt. lib. 3.
vita Pauli Ere-
mitæ.
y Meretrix ſpe-
cioſa cepit deli-
caciũ ſtringere,
colla complexi.
bus & corpore
in libidinem
conſiſato, &c.*

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z Camden in
Glocester shiere.
huic præfuit ro-
bitis & formosa
Abbatissa, God-
winus comes in
dolo subtilis, non
ipsam sed sua
cupiens, reliquit
nepotem suum,
forma elegantis-
simum, tanquã
infirmum donec
reuerteretur, in-
struit &c.

a Ille impiger
regem adit Ab-
batissam & suas
pregnantes edo-
cet, exploratori-
bus missis pro-
bat, & iis electis
a domino suo
manerium ac-
cepit.

b Post sermones
de casu suo sua-
vitate sermonis
conciliat animũ
hominis manũq;
inter colloquia

& risus ad bar-
bam protendit
& palpare cepit
cervicem suam
& osculari, quid
multat captivũ
ducit militem
Christi. Comple-
xura evanescit,
demon in aere
monachum rife-
runt.

† Chorea circũ-
lus, cuius centrũ
diabolus.

c Mulier inde
impudica domũ
cedere, plures
ambigue, melior
nulla.

d Turpius deli-
ciarum comes est
externa salatio,
neq; certo facili
distu que mala
hinc viles hau-
ria, & que ha-
runt colloquia,
monstruos, in-
cendunt, &c.

e Iu. Sat. 1.
Hier. &c.

But such was his constancy, she could not overcome, and when this last engine would take no place, they left him to his owne waies. At z Bar-
cleye in Glocester shiere, there was in times past a Nunnery (saith Gualte-
rus Mapes, an old Historiographer, that lived 400. yeares since) of
which there was a noble and a faire Lady Abbess: Godwin that subtle
Earle of Kent, travelling that way, (seeking not her but hers) leanes a Ne-
phew of his, a proper young Gallant (as if he had beene sicke) with her, till he
came backe againe, and gives the young man charge so long to counterfeit,
till he had deflowred the Abbess, and as many besides of the Nunnas as hee
could, and leanes him withall rings, jewels, girdles, and such toys to give
them still, when they came to visit him. The young man willing to under-
goe such a businesse, playd his part so well, that in short space hee got up most
of their bellies, and when he had done, told his Lord how hee had sped. a His
Lord makes instantly to the Court, tells the King how such a Nunnery was
become a bawdy house, procures a visitation, gets them to be turned out, and
begges the Lands to his owne use. This story I doe therefore repeat, that
you may see of what force these entisements are, if they be opportunely
vsed, and how hard it is even for the most averse and sanctified soules to
resist such allurements: Iohn Maior in the life of Iohn the Monke, that
lived in the daies of Theodosius, commends the Eremite to have beene a
man of singular continency, and of a most austere life; but one night by
chance the Diuell came to his Cell in the habit of a yong market wench
that had lost her way, & desired for Gods sake some lodging with him.
b The old man let her in, and after some common conference of her mishap-
she began to inveagle him with lascivious talke and iests, to play with his
beard, to kisse him, and doe worse, till at last she overcame him. As he went to
addresse himselfe to that businesse, she vanished on a suddaine, and the Di-
vells in the ayre laughed him to scorne. Whether this bee a true story, or
a tale, I will not much contend, it serves to illustrate this which I have
said.

Yet were it so, that these of which I have hitherto spoken, and such
like entising baits be not sufficient, there be many others, which will of
themselues intend this passion of burning lust, amongst which, Dancing
is none of the least; and it is an engine of such force, I may not omit it.
Incitamentum libidinis, Petrarch calls it, the spurre of lust, At circle of
which the Diuell himselfe is the Center. c Many women that use it, have
come dishonest home, most indifferent, none better. d Another tearmes it
the companion of all filthy delights and entisements, and 'tis not easily told
what inconveniencies come by it, what scurrile talke, obscene actions, and
many times such monstrous gestures, such lascivious motions, such
wanton tunes, meretricious kisses, homely embracings,

————— (vt Gaditana canoro

Incipiat prurire choro, plausuq; probata

Ad terram tremulã descendam clune puella.

Irritamentum Veneris languentis) ———

That it will make the spectators mad. Whenthat Epitomizer of t Tro-

Incipit lib. 10. Addum: instrumenta luxurie, tympana & tripudia, nec tam spectator rex, sed nequitie magi-

gus

gus had to the full described and set out King *Ptolomies* riot, as a chiefe engine and instrument of his ouerthrow, he addes *tympanum & tripudium*, fiddling and dancing; *the King was not a spectator only, but a principall Actor him selfe*. A thing nevertheless frequently vsed and part of a Gentlewomans bringing vp, to sing, dance, and play on the Lute, or some such instrument, before she can say her *Pater Noster*, or tenne Commandements. Tis the next way their Parents thinke, to get them husbands, they are compelled to learne, and by that meanes, *Incaestos amores de tenero meditantur vngue*; 'Tis a great allurement as it is often vsed, and many are vndone by it. *Thais* in *Lucian*, inveagled *Lamprias* in a dance. *Herodias* so farre pleased *Herod*, that shee made him sweare to giue her what she would aske, *Iohn Baptists* head in a platter. s *Robert Duke of Normandy*, riding by *Falais*, spied *Arlette* a faire maid, as shee danced on a greene, and was so much enamored with the object, that h hee must needs lye with her that night. *Owen Tudor* wonne *Queene Catharines* affection in a dance, falling by chance with his head in her lappe. Who cannot parallell these stories out of his experience? *Speusippas* a Noble gallant in t that grecke *Aristanetus*, seeing *Panareta* a faire young Gentlewoman dancing by accident, was so farre in loue with her, that for a long time after he could thinke of nothing but *Panareta*: hee came railing home full of *Panareta*: *Who would not admire her, who would not loue her, that should but see her dance as I did? O admirable, O diuine Panaretta! I haue seene old and new Rome, many faire Citties, many proper women, but never any like to Panareta, they are drosse, doudies all to Panareta, O how she danced, how she tript, how she turn'd, with what a grace! happy is that man shall inioy her. O most incomparable, only, Panareta!* When *Xenophon* in *Symposio* or Banquet, had discoursed of loue, and vsed all the engines that might be devised, to moue *Socrates*, amongst the rest, to stirre him the more, he shuts vp all with a pleasant Enterlude or dance of *Dionysius* and *Ariadne*. l First *Ariadne* dressed like a Bride came in and tooke her place, by and by *Dionysius* entred, dancing to the Musicke. The spectators did all admire the young mans carriage, and *Ariadne* her selfe was so much affected with the sight, that she could scarce sit. After a while *Dionysius* beholding *Ariadne*, and incensed with loue, bowing to her knees, embraced her first, and kissed her with a grace; shee embraced him againe, and kissed him with like affection &c. as the dance required: but they that stood by and saw this, did much applaud and commend them both for it. And when *Dionysius* rose vp, he raised her vp with him, and many pretty gestures, embraces, kisses, and loue complements passed betweene them; which when they saw faire *Bacchus* and beautifull *Ariadne* so sweetly and so vnfainedly kissing each other, so really embracing, they swore they loued indeed, and were so enflamed with the object, that they beganne to rouse vp themselves, as if they would haue flowne. At the last when they saw them still so willingly embracing, and now ready to goe to the Bride-chamber, they were so ravished with it, that they that were unmarried, swore they would forthwith marry, and those that were married, called instantly for their horses, and galloped home to their wines. What greater motiue can there bee then this burning lust? What so violent an oppugner? Not without a

497
¶ Herod. 5. ad. 6
¶ Havaide vna
¶
h Of whom
he begat Will-
am the Conque-
ror, by the
same token
she tore her
smocke downe
saying, &c.
† Epist. 26. quis
non mirus est
saltantem? Quis
non videt & a-
mauit? veterem
& novam vidi?
Roman sed ubi
similem non vidi
Panareta, felix
qui Panareta
fruitur, &c.
i Pri. cipe Ari-
adn. velut spor-
sa prodi, as sola
recedit, prodient
illico Dionysius
ad numeros can-
tante tibia salta-
bat, admirati
sunt omnes sal-
tantem iuven.
ipsaq. Ariadne,
viuix potuerit
conquiescere, po-
stea vero cum
Dionysius eam q.
aspexit, &c.
¶ autem sur-
rexit Dionysius,
erexit simul A-
riadnem, lice-
bat q. stare
gestus oculanti-
um, & inter se
complementum,
qui autem spe-
tabant, &c.
¶ extremum
videntes eos
mutuis amplex-
ibus implicatos
& iam iam ad
thalanum iua-
ros, qui nondux-
erant uxores,
iurabant uxores
se ducturos, qui
autē duxerant,
conscensis equis
& incitatu, ut qd
dum fruerentur,
dum essent a-
ruu.

498

† Lib. 4. de con-
temmend. amo-
ribus.* Ad Anysum
ep. 57.† Intempestivū
enim est, & a
nuptiis abhor-
rens inter sal-
tantes podagri-
cum videre; se-
nem, & Episco-
pum.* Rem omnium
in mortalium
vitā optimam
i nocenter ac
casare.† Quæ honestam
voluptatem re-
spicit, aut co-
poris exercitium,
contemni non
debet.* Elegantissima
res est, quæ &
mentem acuit,
corpus exercitat,
& spectantes
oblectet, multos
gestus decoros
docens, oculos,
aures, animum
ex æquo demul-
cens.

† Ovid.

† Apuleius. 10.

Puelli, puellæq;
virenti flores
statula, forma
conspicui, veste
nitidi, incessu
gratiosi, grecani
cam saltantes
pyrrhicam, dis-
positis ordinati-
onibus, decoros
ambitus inerra-
bant, nunc in or-
bem flexi, nunc
in obliquam se-
riem connexi,
nunc in quadrū
cuneati, nunc in
de parati, &c.

* Lib. 1. cap. 11.

† Epami-
nonda.

* Lib. 5.

† Read P. Mar-
tyr Ocean Decad
Benzō, Lerius,

Hæluit, &c.

† Angerianus

Erotopædium.

good cause therefore so many graue men speake against it, *Vse not the company of a woman*, saith Syracides, 8. 4. *that is a singer or a dancer, nei-ther heare, least thou be taken in her craftinesse.* In circo non tam cernitur quā discitur libido. † *Hædus* holds, lust in Theaters is not seene, but learned. *Gregory Nazianzen* that eloquent Divine (* as he relates the story himselfe) when a noble friend of his solemnely invited him with other Bishops, to his daughter *Olympia's* wedding, refused to come: † *For it is absurd to see an old gowty Bishop sit amongst dancers*, he held it vnfit to be a spectator, much lesse an actor. *Nemo saltat sobrius*, Tully writes, hee is not a sober man that danceth, for some such reason belike, *Domitian* forbad the *Romane* Senators to dance, and for that fact, remoued many of them from the Senate. But these, you will say, are lasciuious dances, 'tis the abuse that causeth such inconvenience, and I doe not well there-fore to condemne, speake against, or innocently to accuse the best & pleas-
santest thing (so * *Lucian* calls it) that belongs to mortall men. You mis-interpret, I condemne it not, I hold it notwithstanding an honest dis-
port, a lawfull recreation, if it be opportune, moderately and soberly v-
fed, I am of *Plutarchs* minde, * that which respects pleasure alone, honest
recreation, or bodily exercise, ought not to bee reiected and contemned: I
subscribe to * *Lucian*, 'tis an elegant thing, which cheareth up the minde,
exerciseth the body, delights the spectators, which teacheth many comely
gestures, equally affecting the eares, eyes, and soule it selfe. *Salust* discom-
mends singing and dancing in *Sempronia*, not that she did sing or dance,
but that she did it in excessse, 'tis the abuse of it: and *Gregories* refusall
doth not simply condemne it, but in some folkes. Many will not allow
men and women to dance together, because it is a provocation to lust:
they may as well with *Lycurgus* and *Mahomet*, cut downe all Vines,
forbid the drinking of wine, for that it makes some men drunke.

† Nil prodest quod non ledere posset idem,

Igne quid utilius _____

I say of this as of all other honest recreations, they are like fire, good
and bad, and I see no such inconvenience, but that they may so dance,
if it be done at due times, and by fit persons. Let them take their plea-
sures, and as¹ he said of old, *young men and maides flourishing in their*
age, faire and louely to behold, well attired and of comely carriage, dancing
a Greeke Galliard, & as their dance required, kept their time, now turning,
now tracing, now a part, now altogether, now a curtesie, then a caper, &c.
and it was a pleasant sight. Our greatest Counsellors, and staid Senators,
at some times dance, as *David* did before the arke. The greatest
Souldiers, as * *Quintilianus*, † *Æmilius Probus*, * *Cælius Rhodiginus*
haue proued at large, still vse it in *Greece*, *Rome*, and the most worthy
Senators, *cantare, saltare, Lucian, Macrobius, Athenus* haue written iust
tracts in commendation of it. In this our age it is in much request in
those countries, as in all ciuill common-wealthes, as *Alexander ab Alex-*
andro lib. 4. cap. 10. & lib. 2. cap. 25. hath proued at large, † amongst the
Barbarians themselues nothing so pretious; all the World allowes it.

† Divitias contemno tuas rex Cræse tuamq;

Vendo Asiam, vnguentis, flore, mero, Choreis.

m p 166

^m Plato in his common-wealth, will haue dancing-schooles to be maintained, that young folkes might meet, be acquainted, see one another, and be seene; nay more, he would haue them dance naked, & scoffes at them that laugh at it. But *Eusebius prepar. Euangel. lib. 1. cap. 11.* and *Theodoret lib. 9. curat. grec. affect.* worthily lash him for it; and well they might: for as one saith,ⁿ *The very sight of naked parts, causeth enormous, exceeding concupiscences, and stirres up both men and women to burning lust.* There is a meane in all things, this is my censure in brieft. Dancing is a pleasant recreation of body and minde, if tempestiuelly vsed; a furious motiue to burning lust, if abused. But I proceed.

If these allurements doe not take place, for * *Simierus*, that great master of dalliance shall not behaue himselfe better, the more effectually to moue others, and satisfie their lust, they will sweare and lye, promise, protest, forge, counterfeit, bragge, bribe, flatter and dissemble of all sides. 'Twas *Lucretia's* counsell in *Aretine*, *Si vis amicâ frui, promitte, finge, iura, periura, iacta, simula, mentire*, and they put it well in practise, as *Apollo* to *Daphne*,

— mihi Delphica tellus
Et Claros & Tenedos, Pataraeq; regia seruit,
Iupiter est genitor —
Delphos, Claros and Tenedos serue me,
And Iupiter is knowne my Sire to be.

The poorest swaines will doe as much,

* *Molle pecus niuei sunt & mihi vallibus agni.* I haue a thousand sheepe, good store of cattle, and they are all at her commande,

— † *Tibi nos, tibi nostra supellex,*
Ruraq; seruierint. —

house, land, goods, are at her service, as hee is himselfe. *Dinomachus*, a Senators Sonne in ^a *Lucian*, in loue with a wench inferiour to him in birth and fortunes, the sooner to accomplish his desire, wept vnto her, and swore he loued her with all his heart, and her alone, and that as soone as euer his father died (a very rich man and almost decrepit) he would make her his wife. The maide by chance made her Mother acquainted with the businesse, who being an old foxe, well experienced in such matters, told her daughter, now ready to yeeld to his desire, that he meant nothing lesse, for dost thou thinke he will ever care for thee being a poore wench, ^b that may haue his choice of all the beauties in the Citty, one noble by birth, with so many talents, as young, better qualified, and fairer then thy selfe? Daughter beleue him not: the maide was abasht, and so the matter broke off. When *Iupiter* wooed *Iuno* first (*Lilius Giraldus* relates it out of an old Comment on *Theocritus*) the better to effect his sute, he turned himselfe into a Cuckow, & spying her one day walking alone, separated from the other Goddeses, caused a tempest suddenly to arise, for feare of which she fled to shelter. *Iupiter* to auoide the storme likewise flew into her lap, in *virginis Iunonis gremiū deuoluit*, whom *Iuno* for pittie couered in her *Aperne*. But he turned himselfe forthwith into his owne shape, began to embrace & offer violence vnto her, *sed illa matris metu abnucebat*, but shee by no meanes would not yeeld, *donec pollicitus Connubium obtinuit*, till hee vowed and swore to marry

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^m 10. lig.
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marry her and then she gaue consent. This fact was done at *Thornax* hill, which euer after was called *Cuckow* hill, and in perpetuall remembrance, there was a Temple erected to *Telia Iuno* in the same place. So powerfull are faire promises, vowes, othes and protestations. It is an ordinary thing too in this case to belie their age, which widdowes vsually doe, that meane to marry againe, and batchelors too sometimes,

† Hor.

† *Cuius octauum trepidavit etas,*
cernere lustrum,

to say they are yonger then they are. *Carmides* in the said *Lucian* loued *Philematium*, an olde maid of 45 yeares, she swore to him she was but 32 next December. But to dissemble in this kinde, is familiar of all sides, and often it takes.

c *Deiuravit illa
 secundum supra
 trigessimum ad
 proximum De-
 cembrem com-
 pletum se esse,*
 † *Ovid.*

† *Fallere credentem res est operosa puellam,* 'tis soone done,
 no such great mastery,

Egregiam verò laudem, & spolia ampla, ———

And nothing so frequent as to bely their estates, to preferre their suites, and to advance themselues. Many men to fetch ouer a young womam, widdowes, or whom they loue, will not sticke to cracke, forge and faine any thing comes next, bid his boy fetch his cloke, rapier, gloues, iewels, &c. in such a chest, scarlet, golden, tissewebreeches, &c. when there is no such matter; or make any scruple to giue out, as he did in *Petronius*, that he was master of a ship, kept so many servants, and to personate their part the better, take vpon them to be gentlemen of good houses, well descended and allied, hire apparell at brokers, some Scavenger or prick-louse Tailers to attend vpon them for the time, sweare they haue great possessions, bribe, lye, cog, and foist how dearly they loue, how brauely they will maintaine her, like any Lady, Countesse, Dutchesse, or Queene, they shall haue gownes, tires, iewels, coaches, and caroches, choice diet,

o Nam donis
 vincitur omnis,
 amor, Catullus
 1. eleg. 5.

*The heads of Parrats, tongues of Nightingales,
 The braines of Peacocks, & of Estriches,
 Their bath shall be the iuyce of Gilliflowres,
 Spirit of Roses, and of Violets,
 The Milke of Vnicornes, &c.*

d Fox. act 3.
 163.

Calia in the ^d Comædy, when as they are no such men, not worth a groat, but meere sharkers, to make a fortune, to get their desire, or else pretend loue to spend their idle houres, to bee more wellcome, and for better entertainment. The conclusion is, they meane nothing lesse,

p Catullus.

p *Nil metuunt iurare, nihil promittere curant.
 Sed simul ac cupida mentis sat iata libido est,
 Dicta nihil metuere, nihil periuria curant.*

q *Periuria ridet
 amantum Iupi-
 ter, & ventos
 irrita ferre iu-
 bet, Tibul. lib. 3.
 & 6.*

Oathes, vowes, promises, are much protested,
 But when their minde and lust is satisfied,
 Oathes, vowes, promises, are quite neglected.
 though he solennely sweare by the *Genius* of *Cesar*, by *Venus* shrine, *Hymens* diety, by *Iupiter*, and all the other Gods, giue no credit to his words. For when Louers sweare *Venus* laughs, *Venus hac periuriari det*, q *Iupiter* himselfe smiles, and pardons it withall, as graue ^e *Plato* giues

e *In Philebope-
 ierantibus his
 dy soli ignoscunt*

giues out, of all periury, that alone for loue matters is forgiuen by the Gods. If promises, lyes, oathes, and protestations will not auaile, they fall to bribes, tokens, gifts, and such like feates. *Plurimus auro conciliatur amor:* as *Iupiter* corrupted *Danae* with a golden showre, and *Liber Ariadne* with a louely Crowne, (which was afterwards translated into the heauens, & there for euer shines) they will raine, Chickines, Florens, Crownes, Angells, all manner of coines and stamperes in her lappe. And so must he certainly doe that will speed, make many feasts, banquets, invitations, send her some present or other every foot. *Summo studio parentur epulae* (saith *Hædus*) & *crebra fiant largitiones*, he must bee very bountifull and liberall, seeke and sue, not to her onely, but to all her followers, friends, familiars, fidlers, panders, parasites, and household seruants, he must insinuate himselfe, and surely will, to all, of all sorts, messengers, porters, carriers, no man must be vnrewarded, or vnrespected. I had a suiter (saith *Ætines Lucretia*) that when hee came to my house, flung gold and siluer about, as if it had beene chaffe. Another suiter I had was a very cholericke fellowe, but I so handled him, that for all his fuming, I brought him vpon his knees: If there had beene an excellent bit in the market, any nouely, fish, fruit, or fowle, muskadell, or malmsey, or a cuppe of neat wine in all the city, it was presented presently to me, though neuer so deare, hard to come by, yet I had it: the poore fellowe was so fond at last, that I thinke if I would I might haue had one of his eyes out of his head. A third suiter was a Marchant of *Rome*, and his manner of wooing was with exquisite musicke, costly banquets, poems, &c. I held him off till at length he protested, promised, and swore *pro virginitate regno me donaturum*, I should haue all he had, house, goods and lands, *pro concubitu solo*, ^h Neither was there euer any Coniurer I thinke, to charme his spirits that vsed such attention, or mighty words, as he did exquisite phrases, or Generall of an army so many stratagems to winne a city, as he did trickes and deuises to get the loue of me. Thus men are actiue and passiue, and women not farre behinde them in this kinde: *Audax ad omnia femina, quæ vel amat vel odit:*

^r For halfe so boldly there can none
Sweate and lye as women can.

They will cracke, counterfeit and collogue as well as the best, with handkerchiefs, and wrought nightcaps, purses, poesies, and such toys: as hee iustly complained,

*Cur mittis violas? nempe ut violentius vrar,
Quid violas violis me violentatus, &c.*

Why dost thou send me Violets my deare,
To make me burne more violent I feare.

With Violets too violent thou art,
To violate and wound my gentle heart.

When nothing else will serue, the last refuge is their teares. *Hæc scripsi (testor amorem) mixta lachrymis & suspirijs*, twixt teares and sighs, I write this (I take loue to witnesse) saith *Chelidonia* to *Philonius*. *Lumina quæ modo fuerunt, iam flumina lachrymarum*, those burning torches are now turne drowns of teares. *Ætines Lucretia*, when her sweet heart

^r Catul.

^r Lib. 1. de contemnendis amantibus.

^g Dial. Ital. argentum ut paleas proieciat.

^r Biliosum habui amatorem qui supplex flexis genibus, &c.

^r Nullus recens allatus terra

^r fructus nullum cupiditarum genus tam carum erat.

^r nullum vinum Creticum pretiosum, quia ad me ferret illico, credo alterum oculum pigriori daturum, &c.

^r Post muscam opiperas epulas, & tantis iura mentis, donis &c.

^r Nunquam aliquis umbrarum coniurator tanta attentione, tamq. potenti-

^r bus verbis usus est, quam ille exquiritis mihi dicitis &c.

^r Chaucer.

^r Ab crudele genus nec tutum femina nomen

^r Tibul. 1.3. eleg. 4.

^r Iovianus Pontanus

^r Aristentus

^r lib. 2. epist. 13.

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† Suauiter fle-
bam, uiper/ua
um habebit la-
chrimas pra
gaudio illius re-
ditus mihi ema-
nare.

u Lib 3. his ac-
cedunt uultus
subtristis, color
pallidus, gemo-
bunda vox, igni-
ta suspiria, la-
chrymae prope
innumerales.

† Iste stat in
umbra offerunt
tanto squalore et
in omni fere di-
verticulo tanta
macie, ut illas
iam iam mori-
bundas putes.

* Petronius.

† Celestina act.
7. Barthio inter-
pret. omnibus
aridet, & à
singulis amari so-
lamo dicit.

x Ouid.

b Tom. 4. dial.
merit in uero
aliquando ma-
iore afficeris,
ubi audieris me
à me ipsa laqueo
cui causa suffo-
catam aut in
puteum, prae-
cipit.

- Seneca Hip-
pol.

c Epist. 20. l. 2.

d Matrone
flet duobus ocu-
lis, moniales
quatuor, virgi-
nes uno, meretri-
ces nullo.

y Ouid.

heart came to towne † wept in his bosome, that he might be perswaded those teares were shed for ioy of his returne. Quartilla in Petronius when nought would moue, tell a weeping, and as Balthasar Castilio paints them out, ^u To these Crocodiles teares, they will adde sobbs, fiery sighs, and sorrowfull countenance, pale colour, leanenesse, and if you doe but stirre abroad, these fiends are ready to meet you at every turne, with such a sluttish neglected habit, dejected looke, as if they were now ready to dye for your sake, and how saith he, shall a young novice thus beset, escape? But belecue them not.

* animam ne crede puellis,

Nam q̃ est fameinã tutior unda fide.

peradventure because of her vowes, teares, smiles, and protestations she is solely thine, thou hast her heart, hand, and affection, when as indeed there is no such matter, as the † Spanish Baud said, *gaudet illa habere vnum in lecto, alterum in portã, tertium qui domi suspiret*, she will haue one sweet heart in bed, another in the gate, a third sighing at home, a fourth &c. Every yong man she sees and likes hath as much interest, and shall as soone inioy her as thy selfe. On the other side, which I haue said, men are as false, let them sweare, protest, and lye;

* Quod vobis dicunt, dixerunt mille puellis.

They loue some of them those eleuen thousand Virgins at once, and make them belecue each particular, hee is besotted on her, or loue one till they see another, and then her alone: like Milo's wife in Apuleius, lib. 2. *Si quem conspexerit speciosa formæ iuuenem, venustate eius sumitur, & in eum animum intorquet*. 'Tis their common complement in that case, they care not what they sweare, say, or doe. One while they slight them, care not for them, rayle downe right and scoffe at them, and then againe they will runne mad, hang themselves, stab and kill, if they may not enioy them. Henceforth therefore

— nulla viro iuranti fœmina credat,

let not maides belieue them. These tricks and counterfeit passions are more familiar with women, *finem hic dolori faciet aut vitæ dies, miserere amanti*, quoth Phadrate to Hippolitus. Ioessa in ^b Lucian, told Pythias a yong man, to moue him the more, that if he would not haue her, shee was resolu'd to make away her selfe. There is a Nemesis, and it cannot choose but grieue and trouble thee, to heare that I haue either strangled, or drowned my selfe for thy sake. Nothing so common to this sex, as oathes, vowes, and protestations, and as I haue already said, teares, which they haue at commande, for they can so weepe, that one would thinke their very hearts were dissolved within them, and would come out in teares, their eyes are like rocks, which still drop water, *diariae lacrimae & sudoris in modum turgenti promptae*, saith ^c Aristanetus, they wipe away their teares like sweat, weepe with one eye, laugh with the other; or as children d weepe and cry they can both together.

y Neve puellarum lachrymis moueare memento,

Vt flerent oculos erudière suos.

Care not for womens teares I counsell thee,

They teach their eyes as much to weep, as see.

And as much pitty is to bee taken of a woman weeping, as of a Goose going

going bare-foot. When *Venus* lost her sonne *Cupid*, she sent a Crier about, to bid every one that met him take heed.

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*z Si stentem aspicias, ne mox fallare, caueto,
Sin arridebit, magis effuge, & oscula si fors
Ferre volet, fugito, sunt oscula noxia, in ipsis
Suntq; venena labris, &c.*

Take heed of *Cupids* teares, if cautelous,
And of his smiles and kisses I thee tell,
If that he offer't for they be noxious,
And very poyson in his lips doth dwell.

^a A thousand yeares, as *Castilio* conceaues, will scarce serue to reckon vp those allurements and guiles, that men and women vse to deceaue one another with.

*z Imagines deorum fol. 332. e
Moschi amore fugitivo, quem Politianus Latinum fecit.
a Lib. 3. mille vix anni sufficerent ad emues illas machinationes, dolesq; commemorandos, quos viri & mulieres vt se inuicem circumveniant, excogitare solent.*

SVBSECT. 5.

Bawdes, Philters, causes.



When all other engines faile, that they can proceed no farther of themselves, their last refuge is to fly to Bawds, Panders, Magicall Philters, and receipts, rather then faile, to the Diuell himselfe.

Eiectere si nequeunt superos, Acheronta mouebunt.

And by those indirect meanes many a man is ouercome, and precipitated into this malady, if he takenot good heed. For these Bawdes first, they are every where so common, and so many, that as hee said of old *Croton*, *homines hic aut captantur, aut captant*, either inueagle, or bee inueagled, we may say of most of our Citties, there be so many professed, cunning Bawds in them. Besides bawdry is become an art, or a liberall science, as *Lucian* calls it, and there be such tricks and subtilties, so many nurses, old women, Panders, letter carriers, beggers, Physitians, Friers, Confessors employed about it, that *nullus tradere stilus sufficiat*, one faith,

trecentis versibus

Suas impuritas tralocui nemo potest.

Such occult

notes, ^c *Steganography*, *Polygraphy*, *Nuntius animatus*, or magneticall telling of their mindes, which ⁱ *Cabeus* the Iesuit by the way counts fabulous and false; cunning conveyances in this kinde, that neither *Inno's* ieałosie, nor *Danaes* custody, nor *Argo's* vigilancy can keepethem safe 'Tis the last and common refuge to vse a ^d Bawds helpe, an old woman in the businesse, as ^e *Myrrha* did when she doted on *Cyniras*, & could not compasse her desire, the old Iade her nurse was ready at a pinch, *dic, inquit, opemq; me sine ferre tibi-- & in hac mea (pone timorem) Sedulitas erit apta tibi*, feare it not, if it be possible to be done, I will effect it: *non est mulieri mulier insuperabilis*, as ^f *Calestina* said, let him or her be neuer so honest, watched, and reserued, 'tis hard but one of these old women will get access: and scarce shall you finde, as ^g *Austin* obserues, in a Nunnery a maid alone, if she cannot haue egressed, before her window you shall haue an old woman, or some prating Gossip tell her some tales of

*b Petronius.
† Plantius.
c Tritemius.
† De Magnet. Philo. lib. 4. cap. 10.
d Catul. eleg. 5. lib. 1. Venit in exitium calida lena meum.
c Ouid. 10. met.
† Parnobosc. Barchii.
f De vit. Erem. c. 3. ad sororem Vix aliquam reclusarum huius temporis solam inuenies, ante cuius fenestram non anus garrula, vel nugigerula mulier sedet que cum fabulis accipiet, ramoribus pascit, huius vel illius monachi, &c.*

Rrr

this

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this Clearke, & that Monke, describing or commending some young Gentleman or other vnto her. As I was walking in the street (saith a good fellow in *Petronius*) to see the towne seru'd one euening, & I spied an old woman in a corner selling of Cabbages and Roots, (as our Hucksters doe plummes, Apples, and such like fruits) mother (quoth hee) can you tell where I dwell? she being well pleased with my foolish urbanity, replied, & why sir should I not tell? with that she rose vp and went before me; I tooke her for a wise woman, and by and by shewed me into a by lane, and told me there I should dwell; I replied againe I knew not the house, but I perceaued on a sudden by the naked queanes, that I was now come into a Bawdy house, and then too late I beganne to curse the treachery of this old Iade. Such trickes you shall haue in many places, and amongst the rest it is ordinary in *Venice*, and in the Island of *Zante*, for a man to be Bawd to his owne wife. No sooner shall you land or come on shore, but as the Comickall Poet hath it.

*h Morem hunc meretrices habent;
Ad portum mittunt serulos, ancillulas,
Si qua peregrina navis in portum aderit,
Rogant cuiatis sit, quod ei nomen fiet,
Post illa extemplo sese adplicent.*

*g Agreste olus
amix vendebat
& rogo inquam
mater nunquid
scis ubi ego habi-
tarem? delectata
illa urbanitate
tam stulta, &
quid nisi iam
inquit; consur-
rentis. & cepit
me precedere;
diuinam ego pu-
tabam, &c. nu-
dis video mer-
trices, & in lu-
panar me ad-
ductum, sero ex-
ecratus amicum
insidias,
h Plautus Me-
nech.
i Promissi ever-
berant, molliunt
dulciloquiis &
opportunitum re-
pus aucupantes
lequos ingerunt
quos vix Lucre-
tia vitaret, eleu-
pant quam vel
satur Hippoli-
tus sumeret, &c.
He sene sunt
virge soporifera
quibus contacte
anime ad Orcū
descendunt, hoc
gluten quo com-
pacta mētium
ale volare ne-
queunt, demonis
ancille, que sol-
licitant, &c.*

These white Diuells haue their Panders, Bawds and Factors in every place to seeke about, and bring in customers, to tempt and way-lay no- vices and silly travellers. And when they haue them once within their clutches, as *Agidius Maserius* in his comment vpon *Valerius Flaccus* describes them, with promises and pleasant discourse, with gifts, tokens, and taking their opportunities, they lay nets which *Lucretia* cannot avoid, and baits that *Hippolitus* himselfe would swallow, they make such strong assaults and batteries, that the Goddess of *Virginity* cannot withstand them: giue gifts, and bribes to moue *Penelope*, and with threats able to terrifie *Susanna*. How many *Proserpina's* with those catchpoles doth *Pluto* take? These are the sleepey rods with which their soules touched descend to hell, this the glew or lime with which the wings of the minde once taken cannot fly away; the Diuells ministers to allure, entice, &c. Many young men and maids without all question are inueagled by these *Eumenides*, and their associates. But these are triviall and well knowne. The most slye, dangerons, and cunning Bawdes, are your knavish Physitians, Emphyricks, Masse Priests, Monkes, * Iesuites, and Friers. Though it be against *Hippocrates* oath, some of them will giue a dramme, promise to restore maidenheads, and doe it without danger, make an abort if need bee, keepe downe their pappes, hinder conception, procure lust, make them able with *Satyrions*, and now and then step in themselves. No Monastery so close, house so private, or prison so well kept, but these honest men are admitted to censure and aske questions, to feele their pulse beat at their bed side, and all vnder pretence of giuing Physicke. Now as for Monkes, Confessors, and Friers, as he said,

*h Non audet Stygius Pluto tentare quod audet
Effraus Monachus, plenaq. fraudis anus.*

* See the pra-
ctises of the
Iesuites Anglice.
edit. 1630.

h *Æn. Silvius.*

That *Stygian* Pluto dares not tempt or doe,

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What an old Hag or Monke will vndergoe:

Either for himselſe to ſatiſfie his owne luſt, for another, if hee be hired thereto, or both at once, hauing ſuch excellent meanes. For vnder colour of viſitation, auricular confeſſion, comfort and penance, they haue free egreſſe and regreſſe, and corrupt God knowes how many. They can ſuch trades ſome of them, praſtiſe Phyſicke, vſe exorcifines, &c.

! That whereas was wont to walke an *Eiſe*,

There now walkes the *Limiter* himſelſe,

In ebery buſh and vnder ebery tree,

There needs no other *Iucubus* but he.

! Chaucer in
the wife of
Bathſtale.

^m In the mountaines betwixt *Dauphine* and *Savoy*, the Friers perſwaded the good wines to counterfeit themſelues poſſeſſed, that their husbands might giue them free acceſſe, and were ſo familiar in thoſe daies with ſome of them, that, as oneⁿ obſerues, *wenches could not ſleepe in their beds for Necromantick Friers*: and the good Abbeſſe in *Bocace* may in ſome ſort witneſſe, that riſing betimes, miſtooke and put on the Friers breeches inſteed of her vaile or hat. You haue heard the ſtory, I preſume, of [†] *Paulina*, a chaſt matrone in *Ageſippus*, whom one of *Iſis* Priests did proſtitute to *Mundus* a young knight, and made her beleue it was their God *Anubis*. Many ſuch pranks are played by our *Ieſuits*, ſometimes in their owne habits, ſometime in others, like ſouldiers, courtiers, cittizens, Schollers, Gallants, and women themſelues. *Proteus*-like in all formes, and diſguiſes, that goe abroad in the night, to inſcate and beguile young women, or to haue their pleaſure of other mens wiues: And if we may beleue ſome relations, they haue wardropes of ſeueral ſuits in their Colledges for that purpoſe. Howſoeuer in public like they pretend much zeale, ſeeme to be very holy men, and bitterly preach againſt adultery, fornication; there are no verier Bawds or whoremaſters in a country, ^p *Whoſe ſoule they ſhould gaine to God, they ſacrifice to the Diuell*. But I ſpare theſe men for the preſent.

^m H. Stephanus
Apol. Heroa.
lib. 1. cap. 21.

ⁿ Bile. Puella
in lectis dormire
non poterant.

[†] Idem Ieſephus
lib. 18. cap. 4.

^o Liber edit. Au-
guſte Vindelico-
rum Ao. 1608.

^p Quorum ani-
mas lucrari de-
bent don, ſacrifi-
cant diabolo.

The laſt battering engins, are Philters, Amulets, Spells, Charmes, Images, & ſuch vnlawfull meanes, if they cannot preuaile of themſelues by the helpe of Bawdes, Panders, and their adherents, they will fly for ſuccour to the Diuell himſelſe. I know there bee thoſe that deny the Diuell can doe any ſuch thing, (*Crato. epist. 2. lib. med.*) and many Divines, there is no other fascination then that which comes by the eyes, of which I haue formerly ſpoken, and if you deſire to be better informed, read *Camerarius oper. ſubciſ. cent. 2. c. 5*. It was giuen out of old that a *Theſſalian* wench had bewitched King *Philip* to dote vpon her, and by Philters enforced his loue, but when *Olympia* the Queene ſaw the maid of an excellent beauty, well brought vp, and qualified, theſe, quoth ſhe, were the Philters which inueagled king *Philip*. Thoſe the true charmcs, as *Henry* to *Rofamund*,

[†] M. Drayton
Her. epist.
[†] Parnodidaf-
calo diai. Ital.
latin. faſt, &
Griſp. Barthio.
Plus poſſum quā
omnes philoſo-
phi, Aſtologi,
Necromantici,
&c. ſola ſalua
inungens i. am-
plexu & baſu
tam ſurioſa ſu-
rere, tam beſtia-
liter obſupeſci-
cere, vti in li. 7
Idoli me adora-
unt.

! One accent from thy lippes the bloud more warmes

Then all their Philters, exorcifmes, and charmcs.

With this alone *Lucretia* bragges in [†] *Aretine*, ſhe could doe more then all Philoſophers, Aſtologers, Alcumifms, Necromancers, Witches, and the

demus in *Lucian*, tells so many fine feats, performed in this kinde. But *Erastus*, *Wierus*, and others, are against it; they grant such things indeed may be done, but (as *Wierus* discourseth *lib. 3. de Lamys cap. 37.*) not by Charms, Incantations, Philters, but the Diuell himselfe; *lib. 5. cap. 2.* hee contends as much; So doth *Freitagius noc. med. cap. 74.* *Andreas Cifalpinus cap. 5.* and so much *Sigismundus Schereczius cap. 9. de hirco nocturno*, proues at large. *¶* *Unchast women by the helpe of these Witches, The diuels kitchen maids, haue their Loues brought to them in the night, and carried back againe by a phantasme flying in the Ayre in the likenesse of a Goat. I haue heard* (saith he) *diuerse confesse, that they haue beene so carried on a Goats backe to their sweet-hearts, many miles in a night.* Others are of opinion, that these feats, which most suppose to be done by charmes and Philters, are meereley effected by naturall causes, as by mans blood Chymically prepared, which much auailes saith *Ernestus Burgranius in Luccra vites & morte Iudice, ad amorem conciliandū & odiū*, (so huntsmen make their dogs loue them & farmers their pullen) tis an excellent Philter as he holds. *sed vulgo prodere grandenefas*, but not fit to be made comon: & so by *Mala insana*, Mandrake roots, Mandrake apples, pretious stones, dead mens clothes, candles, *mala Bacchica*, *panis porcinus*, *Hippomanes*, a certaine haire in a * Wolfes taile, &c. of which *Rhasis*, *Dioscorides*, *Porta*, *Wecker*, *Rubens*, *Mizaldus*, *Albertus* treat: a swallows heart, dust of a Doves heart, *multum valent linguæ viperarum*, *cerebella asinorum*, *tela equina*, *palliola quibus infantes obvoluti nascuntur*, *funis strangulati hominis*, *lapis de nido Aquilæ* &c. See more in *Skenkius obseruat. medicinal. lib. 4.* &c. which are as forcible, and of as much vertue, as that fountaine *Salmacus* in *Vitruvius*, *Ouid*, *Strabo*, that made all such mad for loue that dranke of it, or that hot Bath at *Aix* in Germany, wherein *Cupid* once dipt his arrowes, which euer since hath a peculiar vertue to make them louers all that wash in it. But here the Poets owne description of it.

Unde hic ferior aquis terræ erumpentibus vda?

Tela olim hic ludens ignea tinxit amor,

Et gaudens stridore nouo, feructe perennes

Inquit, & hac pharetra sint monumenta meæ.

Ex illo feruct, rarusq; hic mergitur hospes,

Cui non titillet pectora blandus amor.

These aboue named remedies haue happily as much power, as that bath of *Aix*, or *Venus* enchanted girdle, in which saith *Natales Comes*, *Louetoyes* and dalliance, pleasantnesse, sweetnesse, perswasions, subtilties gentle speeches and all witchcraft to enforce loue, was contained, Read more of these in *Agrippa de occult. Philos. lib. 1. cap. 50. & 45.* *Malleus malefic. part. 1. quest. 7.* *Delrio tom. 2. quest. 3. lib. 3.* *Wierus*, *Pomponatius*, cap. 8. *de incarnat.* *Ficinus lib. 13. Theol. Plat. Calcagninus*, &c.

Philosoph. 1. am. 2.

1. In quibus mulieres o; era. ne- nestiam, da- bol: coquarum, amatores sens ad le noctu ducunt & reducunt, ministerio hinc in aere volant: multos novi qui hoc faciunt &c.

1. Mandragæ ap- plet, Lemnius lib. herb. bib. c. 2.

** Or which read Plin lib. 8. c. p. 22 & lib. 13 cap. 25. &*

Quintilianum lib. 7.

1. Lib. 11. cap. 8. Vener implicat eos, qui ex eo bi- bunt. Idem Ov.

Met. 4. Strabo Geog. lib. 14.

1. Lod. Gucciardines descript. Ger. in Aquis- grano.

u Balthus Veneris, in quo sua vitas, & dulcia colloquia bene- volentie, & blâ- ditie, suauitatis, fraudes, & vene- nesia include- bantur.

Symptomes or signes of Loue Melancholy, in body,
Minde, good, bad, &c.



x Ouid Facit
huic amor ipse
colorem, Met. 4.
y Signa eius pro-
funditas oculo-
rum privatio.
lachrimarum
suspensio, (aperi-
dent sibi, ac si
quod delectabile
viderent, aut
audirent.

Ymptomes are either of Body or Mind; of body, paleness, leanness, driness, &c. * Pallidus omnis amans, color hic est ap-
tus amanti, as the Poet describes louers: fecit amor maciem,
Loue causeth leanness. y Avicenna de Ilishi cap. 23. makes
hollow eyes, driness, Symptomes of this disease, to goe smiling to them-
selues, or acting, as if they saw or heard some delectable object. Valleriola
lib. 3. obseruat. c. 7. Laurentius c. 10. Alianus Montaltus de Her. amore.
Langius epist. 24. lib. 1. epist. med. deliuer as much, corpus exangue pallet,
corpus gracile, oculi caui, leane, pale,

———— vt nudis qui preest calcibus anguem,
hollow-eyed, their eyes are hidden in their heads,

Seneca Hippol.

† Tenerę nitidi corporis cecidit decor,
they pine away, and looke ill with waking, cares, sighes,

Et qui tenebant signa Phebeæ facis
Oculi, nihil gentile nec patrium micant.

With groanes, griefe, sadness, dullness,

Seneca Hippol

———— * Nulla iam Cereris subit
Cura aut salutis —————

want of appetite, &c.

z De morbis ce-
rebride erat. a-
more. Obfpiritu-
um distractione
hepar officio suo
non fungitur,
nec verit ali-
mentum in san-
guine, ut debet
Ergo membra
debilia, & prau-
ria salubritas succi
marcescunt,
squalentq; ut
herbe in horto
meo hoc mense
Maio Zerisee,
ob imbrium de-
fectum.

A reason of all this, z Iason Pratenfis giues, because of the distraction of
the spirits the Liuer doth not performe his part, nor turnes the aliment in-
to bloud as it ought, and for that cause the members are weake for want of
sustenance, they are leane and pine, as the hearbs of my garden doe this
month of May, for want of raine. The Greene sicknes therefore often
happeneth to young women, a Cacexia, or an euill habito men, besides
their ordinary sighs, complaints and lamentations, which are too fre-
quent. As drops from a Still,

———— vt occluso stillat ab igne liquor,
doth Cupids fire provoke teares from a true Louers eyes,

* The mighty Mars did oft for Venus shreeke,
Privily moistning his horrid checke,
With womanish teares, —————

———— ignis distillat in undas,
Testis erit largus qui rigat ora liquor,

with many

such like passions. When Chariclia was enamored on Theagines, as He-
lindorus sets her out, n she was halfe distracted, and spake she knew not what,
sighed to her selfe, lay much awake and was leane vpon a sudden: and when
she was besotted on her sonne in law, † pallor deformis, marcentes oculi,
&c. she had vgly paleness, hollow eyes, restless thoughts, short winde
&c. Eurialus in an Epistle sent to Lucretia his Mistresse, complaines a-
mongst other grieuances, tu mihi & somni, & cibi vsum abstulisti, thou
hast taken my stomacke and my slepe from me. So hee describes it a-
right.

† Fairy Queene
l. 3. can. 11.

† Amator. Em-
blem 3.

a Lib. 4. Animo
errat, & quid-
vis obuium lo-
quitur, vigilias
obsequi causa susti-
net & suum
corporis subito
amittit.

† Apuleius.

His sleepe, his meat, his drinke is him bereft,
That leane he wareth, and dry as a shaft,
His eyes hollow and grisly to behold,
His hew pale and ashen to unfold,
And solitary he was ever alone,
And waking all the night making mone.

Theocritus Edyl. 2. makes a faire maid of Delphos in loue with a young man of Minda, confesse as much.

*Vt vidi vt insanij, vt animus mihi male affectus est,
Miser a mihi forma tabescebat, neq; amplius pompam
Vllam curabam, aut quando domum redieram
Novi, sed me ardens quidam morbus consumebat.
Decubui in lecto dies decem, & noctes decem,
Desuebant capite capilli, ipsaq; sola reliqua
Ossa & cutis. —*

No sooner seene I had, but mad I was,
My beauty fayl'd, and I no more did care
For any pomp, I knew not where I was,
But sicke I was, and euill I did fare,
I lay vpon my bed ten dayes and nights,
A Sceleton I was in all mens sights.

All these passions are well expressed by c that Heroicall Poet in the person of Dido.

*At non infelix animi Phænissa, nec unquam
Soluitur in somnos, oculisq; ac pectore amores
Accipit, ingeminant cura, rursusq; resurgens
Sevit amor, &c. —*

Vnhappy Dido could not sleep at all,

But lyes awake, and takes no rest:

And vp she gets againe, whil' st care and griefe,

And raging loue torments her brest.

c Virg. 2. Aen.
d Dum vaga
passim sidera
fulgent, nume-
rat longas terri-
cus horas, & so-
licito nixus cu-
bitu suspirando
viscera rumpit.

Accius SanaZarius Egloga 2. de Galatea, in the same manner faines his Lychoris d tormenting her selfe for want of sleepe, sighing, sobbing, and lamenting, And Eustathius in his Ismenus much troubled, and e panting at heart, at the sight of his mistress, hee could not sleepe, his bed was thornes. f All make leanness, want of appetite, want of sleepe ordinary Symptomes, and by that meanes they are brought often so low, so much altered and changed, that as g he iested in the Comœdic, one can scarce know them to be the same men.

Attenuant iuuenum vigilat e corpora noctes,

Curaq; & immenso qui sit amore dolor.

e Saiebat cre-
bro cepidum cir-
ad aspectum Ji-
menes.
f Gondonius c.
20. amittunt se-
pe cibum potum,
& maceratur
inde totum corp-
us.

† Ouid. Epist. 12.
• Idem. Met. 4.
g Ter. Eunuch.
Dii boni quid
hoc est, adeone
homines mutari
ex amore, ut non
cognoscas eun-
dem esse.

Many such Symptomes there are of the Body to discern louers by,
---† quis enim bene celet amorem, Can a man faith
Solomon Prov. 6. 27. carry fire in his bosome & not burne; it will hardly
be hid, though they doe all they can to hide it, it must ought,
plus quam mille notis--- it may be described,

* Quod, magis tegitur, tectus magis aestuat ignis,

† Was Antiphanes the Comœdians obseruation of old, loue and drun-
kenness cannot be concealed, celare alia possis, hac prater duo, vini potum,
&c.

&c. words, lookes, gestures, all will betray them: but two of the most notable signes are observed by the pulse and Countenance. When *Antiochus* the son of *Selencus* was sicke for *Stratonice* his mother in law, and would not confesse his griefe, or the cause of his disease, *Erasistratus* the Physitian found him by his Pulse and countenance to be in loue with her, ^h because that when she came in presence, or was named, his pulse varied, and he blushed besides. In this very sort was the loue of *Calicles*, the sonne of *Polycles*, discovered by *Panaceus* the Physitian, as you may read the story at large in *Aristinetus*. By the same signes *Galen* brags, that he found out *Iusta Boethius* the Consulls wife, to dote on *Pylades* the Player, because at his name still she both altered Pulse and Countenance, as [†] *Polyarcus* did at the name of *Argenis*. *Franciscus Valesius* l. 3. *controu. 13. med. contr.* denies there is any such *pulsus amatorius*, or that loue may be so discerned; but *Avicenna* confirms this of *Galen* out of his experience, lib. 3. *Fen. 1.* and *Gordonius* cap. 20. ⁱ Their pulse he saith is inordinate, and swift, if she goe by whom he loues, *Langius* epist. 24. lib. 1. *med. epist.* *Nevisanus* lib. 4. numer. 66. *Syl. nuptialis*, *Valesius* de *Taranta*, *Guianerius*, *Tract. 15.* *Valeriola* sets downe this for a Symptome, ^k difference of pulse, neglect of businesse, want of sleepe, often sighes, blushings, when there is any speech of their Mistris, are manifest signes. But amongst the rest, *Iosephus Struthius* that *Polonian*, in the fift booke cap. 17. of his doctrine of Pulses, holdes that this and all other passions of the minde, may be discovered by the Pulse. ^l And if you will knowe, saith he, whether the men suspected be such or such, touch their arteries, &c. And in his 4 booke, 14. chap. he speakes of this particular pulse. ^m Loue makes an vnequall pulse, &c. hee giues instance of a Gentlewoman, a Patient of his, whom by this meanes he found to be much inamoured, and with whom: he named many persons, but at the last when his name came whom he suspected, ^o her pulse began to vary, and to beat swifter, and so by often feeling her pulse, hee perceaued what the matter was. *Apollonius Argonaut. lib. 4.* poetically setting downe the meeting of *Iason* and *Medea*, makes them both to blush at one anothers sight, and at the first they were notable to speake.

—† totus Parmeno.

Tremo, horreoq, postquam aspxi hanc,

Phadria trembled at the sight of *Thais*, others sweat, blow short, are troubled with palpitation of heart vpon the like occasion, *cor proximum ori*, saith ^{*} *Aristanetus*, their heart is at their mouth, leapes, these burne and freeze, (for loue is fire, ice, hot cold, itch, feauer, frenzy, plurisy, what not) they looke pale, red, and commonly blush at their first congresse; and sometimes through violent agitation of spirits, bleed at nose, or when she is talked of: which very signe ^p *Eustathius* makes an argument of *Ismenes* affection, that when she met her sweet-heart by chance, she changed her countenance, to a maidenblush. Tis a common thing amongst Louers, as ^q *Arnulphus* that merry-conceited Bishop, hath well expressed in a facete Epigram of his,

Alternò facies sibi dat responsa rubore,

Et tener affectum prodit utriq, pudor, &c.

Their

^h Adeius nome
rubebat, & ad
aspectum pulsus
variabatur. *Plu*
arch.

[†] *Epist. 13.*

[†] *Barck. lib. 1.*

Oculi modico

tremore erra-

bant.

ⁱ Pulsus eorum

velox & inor-

dinatus, simili-

er quam amat

forte transeat.

^k Signa sunt

cessatio ab omni

opere inueto

privatio somni,

suppiria crebra,

rubor cum sit

sermo aere a-

mata, & com-

mo io pulsus.

^l Si noscere vis

an homines su-

spetti tales sint,

tangito eorum

arterias.

^m Amor facit

inequales, inor-

dinatus.

ⁿ In nobilis cu-

iudam uxore

quis subolacere

adulteri amore

fuisse correptam

& quam me-

ritus &c.

^o Cepit illico

pulsus variari,

& ferri celerrus

& sic inveni.

[†] *Enuch: Act. 2.*

scen. 2.

^{*} *Epist. 7. lib. 2.*

Tener sudor, &

creber anhelitus

palpitatio cordis

&c.

^p *Lib. 1.*

^q *Lexoniensis*

Episcopus.

Their faces answere and by blushing say,
How both affected are they doe bewray.

But the best coniectures are taken from such symptomes as appeare when they are both present, all their speeches, amorous glances, actions, lasciuious gestures will bewray them, they cannot containe themselves, but that they will be still kissing. † *Stratocles* the Physitian vpon his wedding day, when he was at dinner, *nihil prius forbillaui, quam tria basia puella pangeret*, could not eate his meat for kissing the bride, &c. First a word, and then a kisse, then some other complement, and then a kisse, then an idle question, then a kisse, and when hee hath pumped his wittes dry, can say no more, kissing and colling are neuer out of season,

————— * *Hoc non deficit incipitq; semper*, tis never at an end, † another kisse, and then another, another, & another, &c. Come kisse me *Corinna*?

Centum basia centies,

Centum basia millies,

Mille basia millies

Et tot millia millies,

Quot gutta Siculo mari,

Quot sunt sydera caelo,

Istis purpureis genis,

Istis turgidulis labris,

Ocellisq; loquaculis,

Figam continuo impetu;

O formosa *Neera*.

As *Catullus* to *Lesbia*,

Da mihi basia mille, deinde centum,

Dein mille altera, da secunda centum,

Dein usq; altera millia, deinde centum.

————— * first giue an hundred,

Then a thousand, then another

Hundred, then vnto the other

Adde a thousand, and so more, &c.

Till you equall with the store, all the grasse, &c. So *Venus* did by her *Adonis*, the *Moone* with *Endymion*, they are still dallying and culling, as so many *Doues*, *Columbatimq; labra conferentes labijs*, and that with alacrity and courage,

^a *Affligunt avidè corpus, junguntq; salinas*

Oris, & inspirant prensantes dentibus ora.

^b *Tam impresso ore ut vix inde labra detrahant, cervicè reclinata*, as *Lamprias* in *Lucian* kissed *Thais*, *Philippus herc* in *Aristænetus*, *amore lymphato tam furiosè adhæsit, ut vix labra solvere esset, totumq; os mihi cōtrivit*; ^d *Aretines* *Lucretia*, by a suiter of hers was so saluted, and tis their ordinary fashion. ——— *dentes illudunt sape labellis*,

Atq; premunt arctè adfigentes oscula---

I say, containe themselves, they will be still not only ioyning hands, kissing, but embracing, treading on their toes, &c. diuing into their bosomes, and that *libenter, & cum delectatione*, as ^e *Philostratus* confesseth to his mistris; and *Lamprias* in *Lucian*, *mammillas premens, per sinum*

SSS

clam

† *Theodorus prodromus Amarantho dial. Gaulimo Interpres.*

* *Petron. Catal. Sed unum ego usq; & unum Petam à tuis labellis, Postq; unū & unum & unum, unum dari rogabo. Læbeus Anacreon. r Jo. Secundus bas. 7.*

* Translated or imitated by M.B. Johnson. our arch poet, in his 119. Ep.

^a *Lucret. lib. 4.*
^b *Lucian. dial. Tom. 4. Merit. sed & aperientes, &c.*
^c *Epist. 16.*

^d *Deducto ore longo me basio demulcet.*

^e *In deliciis mamas tuas longo.*

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f Terent.]

g Tom. 4. meris.
dial.z Attente adeo
in me affexic,
& interdum in
gemiscbat, &
lachrymabatur.
Et si quando bi-
bens, &c.

clam dextra, &c. feeling their paps, and that scarce honestly sometimes: as the old man in the f Comœdy well obserued of his sonne, *Non ego te videbam manum huic puella in sinum inferere?* Did not I see thee put thy hand into her bosome? goeto, with many such loue tricks. s *Iuno in Lucian, deorum Tom. 3. dial. 3.* complains to *Iupiter of Ixion*, * hee looked so attentiuely on her, and sometimes would sigh and weepe in her comapny, & when I dranke by chance and gaue *Ganymede the cup*, hee would desire to drinke still in that very cup that I dranke of, and in the same place where I dranke, and would kisse the cup, and then looke steadily on me, & sometimes sigh, and then againe smile. If it be so they cannot come neere to dally, haue not that opportunity, familiarity, or acquaintance to conferre and talke together; yet if they be in presence, their eye will bewray them: *vbi amor ibi oculus*, as the common saying is, where I looke I like, and where I like I loue, but they will loose themselues in her lookes.

Alter in alterius iactantes lumina vultus,

Quarebant taciti noster vbi esset amor.

u *Quique omnia cernere de-
bes Leucothoen
spectas, & vir-
gine figis in una
quos mundo de-
bes oculos. Ov.
Met. 4.*

† *Lucian. Tom. 3.
quoties ad Caria
venis currum si-
stis, & de super
aspectas.*

* *Ex quo te pri-
mum vidi Pythia
alio oculos ver-
tere non fuit.*

† *Lib. 4.*

They cannot looke off whom they loue, they will *impregnare eam ipsis oculis*, deflowre her with their eyes, be stil gazing, staring, stealing faces, similing, glancing at her, as u *Apollo on Leucothoe*, the *Moone on her* i *Endymion*, when she stood still in *Caria*, and at *Latmos* caused her Chariot to be staied. They must all stand and admire, or if shee goe by, looke after her as long as they can see her, she is *anima auriga*, as *Anacreon* calls her they cannot goe by her dore or window, but as an adamant, shee drawes their eyes to it, though she be not there present, they must needs glance that way, and look backe to it. *Aristanetus* of * *Exitheumus*, *Lucian* in his *Imagin.* of himselfe, and *Tatius* of *Clitiphon* say as much, *Ille oculos de Leucippe* i *nunquam deſciebat*, and many louers confesse when they came in their mistris presence, they could not hold off their eyes, but looked wistly & steddily on her, *inconnivo aspectu*, with much eagernesse and greedinesse, as if they would looke through, or should never haue enough sight of her,

—— *Fixis ardens, obtutibus hæret;*

So shee will doe by him, drinke to him with her eyes, nay drinke him vp, deuoure him, swallow him, as *Martials Mamurra* is remembred to haue done:

Inspexit molles pueros, oculisq; comedit, &c.

There is a pleasant story to this purpose in *Navigat. Vertom. lib. 3. cap. 5.* The Sultan of *Sanas* wife in *Arabia*, because *Vertomannus* was faire and white could not looke off him, from sunne-rising to sunne-setting, shee could not desist, she made him one day come into her chamber. & *geminæ horæ spatio intuebatur, non à me vnquam aciem oculorum auertebat, me observans veluti Cupidinem quendam*, for two houres space shee still gazed on him. A young man in † *Lucian* fell in loue with *Venus* picture, he came every morning to her Temple, and there continued all day long * from sun-rising to sun set, vnwilling to goe home at night, sitting ouer against the Goddesse picture, hee did continually looke vpon her, and mutter to himselfe I knowe not what. If so bee they cannot see them whom they loue, they will still be walking and waiting about their mistris dores, taking all opportunity to see them, as in a *Longus Sophista, Daphnis*

† *Dial. Ameris.*

* *Ad occasum
Solis agre do-
mum redeas,
atq; totum diem
ex aduerso deæ
sedens recto, in
ipsam perpetuo
oculorum iectus
direxis, &c.
z Lib. 3.*

Daphnis and *Cloe* two louers, were still houering at one anothers gates, he sought all occasions to be in her company, to hunt in summer, and catch birds in the frost about her fathers house in the winter, that shee might see him, and he her. *A Kings pallace was not so diligently attended,* saith *Aretines Lucretia,* as my house was when I lay in Rome, the porch & street was ever full of some walking or riding on set purpose to see mee, their eye was still vpon my window, as they passed by, they could not chooſe but looke backe to my house when they were past, and sometimes hem or cough; or take some impettinent occasion to speake aloud, that I might looke out & obserue them. Tis so in other places, 'tis common to every louer, 'tis all his felicity to bee with her, to talke with her, he is never well but in her company, & will walke y^e seauen or eight times a day through the street where she dwells, and make sleeuelesse errants to see her; plotting still where, when, and how to visit her,

† *Leuesq; sub nocte susurri,*
Composita repetuntur hora.

† *Regum palatium non tam diligentia custodia septum fuit, sed ades meas stipabant &c.*
y^e *Vno, & eodem die sex, vel septies ambulant per eandem plateam ut vel unico amicae sue finantur aspectu li. 3. Theat. mundi.*
† *Hor.*

And when he is gone, he thinkes every minute an houre, every houre as long as a day, ten daies a whole yeare, till he see her againe.

† *Tempora si numeres, bene quae numeramus amantes.*

† *Ouid.*

And if thou be in loue, thou wilt say so too, *Et longum formosa vale,* farewell sweetheart, *vale charissima Argenis,* &c. Farewell my deare *Argenis*, once more farewell, farewell. And though he is to meet her by compact, & that very shortly, perchance to morrow, yet loath to depart, heele take his leaue againe, and againe, and then come backe againe, looke after and shake his hand, waue his hat a farre off. Now gone he thinkes it long till he see her againe, and she him, the clockes are surely set backe, the hour's past,

† *Hospita demophoon tua te Rhodopheia Phillis,*

† *Ouid.*

Vltra promissum tempus abesse queror.

Shee looks out

° *Hyginus fab. 59. Eo die dicuntur nonies ad lictus currisse.*

at windowe still to see whether hee come, * and by report *Phillis* went nine times to the sea side that day to see if her *Demophoon* were approaching. Shee is ill at ease, and sicke till shee see him againe, peeuish in the meane time, discontent, heavy, sad, and why comes he not; where is hee? why breakes hee promise? why tarries hee so long, sure hee is not well; sure he hath some mischance, sure he forgets himselfe and me, with infinite such. And then confident againe, vp shee gets, out shee looks, listens and enquires, harkens, kennes, every man a farre off is sure he, euery stirring in the street, now he is there, that's he, *malè aurora, malè soli dicit,* *dejeratq; &c.* the longest day that ever was, so she raues, restless and impatient; for *Amor non patitur moras*, Loue brookes no delays: the time's quickly gone that's spent in her company, the miles short, the way pleasant, al weather is good whilst he goes to her house, heat or cold, though his teeth chatter in his head, he moues not, wet or dry, 'tis all one, wet to the skinne, he feelles it not, cares not at least for it, but will easily endure it and much more, because it is done with alacrity, and for his Mistresse sweet sake, let the burden be neuer so heavy, Loue makes it light. * *Iacob* serued seauen yeares for *Rachel*, and it was quickly gone because hee loved her. None so merry, if he may happily enioy her company, hee is in heaven for a time, and if he may not, dejected in an instant, solitary, silent, he departs weeping, lamenting, sighing, complaining.

• *Gen. 29. 20.*

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But the Symptomes of the minde in Louers, are almost infinite, and so diuerſe, that no Art can comprehend them, though they bee merry ſometimes, and rapt beyond themſelues for ioy, yet moſt part, Loue is a plague, a torture, an hell, a bitter ſweet paſſion at laſt, † *Amor melle & felle eſt fecundiſſimus, guſtum dat dulcem & amarum.* 'Tis ſuavis amarities, *dolentia delectabilis, hilare tormentum,*

† *Plautus Caſtel*• *Stobæus è greco.** *Et me melle beant ſuauiora,**Et me felle necant amariora,*Like a ſummer flye or *Spinxes* wings, or a raigne bow of all colours,* *Quæ ad ſolis radios, conuerſa aurea erant,**Adverſus nubes Cæruleæ, quæle iubar Iridis,*

faire, fowle, and full of variation, though moſt part irkſome and bad. For in a word, the Spaniſh Inquiſition is not comparable to it, a torment and

z *Plautus credo ego ad hominis carniſcinam amorem inuentu eſſe.*a *De ciuitat. lib.*22. cap. 20. *Ex**eo oriuntur mor-**daces curæ, per-**turbationes, me-**rores, formidi-**nes, inſana gau-**dia, diſcordiæ, li-**res, bella, inſidiæ,**iracundiæ, ini-**micitiæ, fallaciæ,**adulatio, fraus,**furtum, nequi-**tiæ, impudentia.*† *Marullus l. 1.*b *Ter. Eunuch.*c *Plautus Mæ-**rec.*z execution it is, as he calls it in the Poet, an vnquenchable fire, and what not; a From it, ſaith *Auſtin*, ariſe biting cares, perturbations, paſſions, ſorrows, feares, ſuſpicions, diſcontents, contentions, diſcords, warres, treache- ries, enmities, flattery, coſening, riot, luſt, impudence, cruelty, knavery, &c.† *dolor, querela,**Lamentatio, lachryma perennes,**Languor, anxietas, amaritudo;**Aut ſi triſte magis poteſt quid eſſe,**Hos tu das Comites Næra vitæ.*

Theſe be the companions of louers, and the ordinary ſymptomes, as the Poet repeats them.

b *In amore hæc ſunt vitia,**Suſpitiones, inimicitia, audacia,**Bellum, pax rurſum, &c.*c *Infomnia, ærumna, error, terror, & fuga,**Excogitantia, excors immodestia,**Petulantia, cupiditas, & malevolentia,**Inheret etiam auiditas, deſidia, iniuria,**Inopia, contumelia & diſpendium, &c.*

In loue theſe vices are, ſuſpicioas,

Peace, warre, and impudence, detractions,

Dreames, cares, and errors, terrors and affrights,

Immodest pranks, deviſes, ſleights and flights,

Heart burnings, wants, neglects, deſire of wrong,

Loſſe continuall, expence and hurt among.

Every Poet is full of ſuch catalogues of Loue ſymptomes, but feare and ſorrow may juſtly challenge the chiefe place. Though *Hercules de Saxonia cap. 3. Tract. de melanch.* well excluded feare from Loue Melancholy, yet I am otherwiſe perſwaded. d *Res eſt ſoliciti plena timoris amor.* 'Tis full of feare, anxiety, doubt, care, pœuiſhneſſe, ſuſpicion, it turnes a man into a woman, which made *Hefiod* belike, put feare and paleneſſe *Venus* daughters,

d *Ouid.*— *Marti Clypeos atq; arma ſecanti,**Alma Venus peperit pallorem, unaq; Timorem:*

becauſe feare and loue are ſtill linked together. Moreouer they are apt to miſtake, amplifie, too credulous ſometimes, too full of hope and confi-

dence

dence, and then againe very icalous, vnapt to beleue or entertaine any good newes. The comickall Poet hath prettily painted out this passage amongst the rest in a † Dialogue betwixt *Mitio* and *Æschines*, a gentle father and a loue sicke sonne. *M.* Be of good cheare my sonne, thou shalt haue her to wife. *Æ.* Ah father, doe you mocke me now? *M.* I mocke thee, why? *Æ.* That which I so earnestly desire, I more suspect and feare. *M.* Get you home, and send for her to bee your wife. *Æ.* What now a wife, now father, &c. These doubts, anxieties, suspitions, are the least part of their torments, they breake many times from passions to actions, speake faire, and flatter, now most obsequious and willing, by and by they are averse, wrangle, fight, sweare, quarrell, laugh, weepe: and hee that doth not so by fits, * *Lucian* holds, is not thoroughly touched with this Loadstone of Loue. So their actions and passions are intermixt, but of all other passions, Sorrow hath the greatest share, ° Loue to many is bitternesse it selfe, *rem amaram*, *Plato* calls it, a bitter potion, a plague.

Eripite hanc pestem perniciemq; mihi;

Quæ mihi subrepens imos ut torpor in artus,

Expulit ex omni pectore latitias.

O take away this plague, this mischief from me,

Which as a numnesse ouer all my body,

Expels my ioyes, and makes my soule so heauy.

Phadria had a true touch of this, when he cryed out,

— O *Thais*, *Vt inam esset mihi*

Pars æqua amoris tecum, ac paritèr fieret, ut

Aut hoc tibi doleret idem, ut mihi dolet.

O *Thais* would thou hadst of these my paines a part,

Or as it doth me now, so it would make thee smart.

So had that young man, when he roared againe for discontent,

* *lactor, crucior, agitor, stimulator,*

Versor in amoris rota miser,

Exanimor, feror, distrahor, deripior,

Vbi sum, ibi non sum; vbi non sum, ibi est animus.

I am vex't and toils'd, and rack't on Loues wheele,

Where not, I am; but where am, doe not feele.

The *Moone* in *a Lucian*, made her mone to *Venus*, that she was almost dead for Loue, *pereo equidem amore*, and after a long tale, shee broke off abruptly and wept, *b O Venus*, thou knowest my poore heart. *Charmides* in *c Lucian*, was so impatient, that he sob'd and sigh'd, and tore his haire, and said he would hang himselfe, *I am undone, O sister Tryphena, I cannot endure these loue pangs, what shall I doe? Vos O dy Auerunci, solvite me his curis*: O yee Gods, free me from these cares and miseries, out of the anguish of his soule, *d Theocles* prayes. Shall I say, most part a lovers life is full of anxiety, feare and griefe, complaints, sighes, suspitions, and cares, full of silence and irksome solitarinesse,

Frequenting shady bowres in discontent,

To the aire his fruitlesse clamors he will vent.

except at such times that hee hath *lucida intervalla*, pleasant gales, or sudden alterations, as if his Mistris smile vpon him, giue him a good

† *Adelph. Act. 4.*
scen. 5. M. Bone
animo es, ducis
uxorem hanc
Æschines. Æ.
Hem pater, num
tu ludis me
nunc; M. Egone
te, quam obrem.
Æ. Quod tam
miserè cupio &c.
* *Tom. 4. dial.*
amorum.
c *Aristotle. 2.*
Rhet. puts loue
therefore in
the irascible
part.
Ouid.

† *Ter. Eucorid.*
Act. 1. sc. 2.

* *Plantius.*

a *Tom. 3.*

b *Scis quod*
posthac dicturus
fuero.

c *Tom. 4. dial.*
merit. Tryphena
Amor me per-
dit, neq; malu
hoc amplius su
stinere possum
d *Aristenetus.*
lib. 2. epist. 8.

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looke, akisse, or that some comfortable message be broug ht him, his service is accepted &c.

He is then too confident and rapt beyond himselfe, as if he had heard the Nightingale in the spring before the Cuckowe, or as *Calisto* was at *Malebeas* presence, *quis vnquam hac mortali vitâ tam gloriosum corpus vidit, humanitatem transcendere videor? &c.* who euer saw so glorious a sight, what man euer enioyed such delight? More content cannot bee giuen of the Gods, wished, had or hoped of any mortall man. There is no happinesse in the world comparable to his, no content no ioy to this, no life to Loue, he is in paradise.

† *Celestina* act. 1. *Sancti maior letitiam non firmantur. Si mihi deus omnium votorum mortaliū summam concedat non magis, &c.*
‡ *Catullus de Lesbia.*

‡ *Quis me vno vivit felicior? aut magis hæc est Optandum vitâ dicere quis poterit?*

Who liues so happy as my selfe? what blisse In this our life may be compar'd to this?

He will not change fortune in that case with a Prince,

‡ *Hor. ode. 9. lib. 3.*

‡ *Donec gratus eram tibi, Persarum vigui rege beatior.*

‡ *Act. 3, scen. 5. Eunuch. Ter.*

The *Persian* Kings are not so Iouiall as he is, *O festus dies hominis, O* happy day, so *Cherea* exclaimes when hee came from *Pamphila* his sweet-heart, well pleased,

Nunc est profecto interfici cum perpati me possem, Ne hoc gaudium contamineat vita aliquâ aegritudine,

Hee could finde in his heart to be killed instantly, lest if hee liue longer, some sorrow or sicknesse should contaminate his ioyes. A little after, he was so merrily set vpon the same occasion, that he could not containe himselfe.

‡ *Act. 5, scen. 9.*

‡ *O populares, ecquis me vivit hodie fortunatior? Nemo hercule quisquam, nam in me dij planè potestatem suam omnem ostendere;*

Is't possible

(O my Countrymen) for any liuing to be so happy as my selfe? No sure it cannot be, for the Gods haue shewed all their power, all their goodness in me. Yet by and by when this young Gallant was crossed in his wench, he laments, and cries, and roares downe-right.

Occidi

I am vndone,

Neq. virgo est vsquam, neq. ego, qui è conspectu illam amisi meo, Vbi quæram, vbi investigem, quem percuncter, quam insistam viam?

The virgin's gone, and I am gone, shee's gone, shee's gone, and what shall I doe? where shall I seeke her, where shall I finde her, whom shall I aske? what way, what course shall I take? what will become of me?

† *Mantuan. Ter. Adelpb.*

3. 4. ‡ *Lib. 1. de consem amoribus Si quem alium respexerit amica suavis, & familiaris, si, quem alloquuta fuerit, sinutu nuncio &c. statim cruciatur. † Calisto in Celestina.*

— *vitalis auras invitatus agebat,* he was weary of his life, sicke, mad and desperate * *utinam mihi esset aliquid hic, quo nunc me precipitatem darem.* Tis not *Chereas* case this alone, but his and his, and every louers in the like state. If he heare ill newes, hane bad successe in his suit, she frowne vpon him, or that his Mistris in his presence, respect another more (as *g Hedus* obserues) *Preferre another suiter, speake more familiarly to him, or use more kindly then himselfe, if by nod, smile, message* shee discloseth her selfe to another, he is instantly tormented, none so dejected as he is, vtterly vndone, a castaway † *in quem fortuna omnia odiorum suorum crudelissima tela exonerat,* a dead man, the scorne of fortune,

a monster of fortune, worse then naught, the losse of a kingdome had bin lesse.^h *Arctines* *Lucretia* made very good prooffe of this, as she relates it her selfe. For when I made some of my suiters beleene I would betake my selfe to a Nunnery, they tooke on, as if they had lost father and mother, because they were for ever after to want my company. *Omnes labores leues fuere*, all other labour was light; but this might not bee endured.

Tue cavendum quoderat —

for I cannot bee without thy Company, better a Metropolitan Citty were sackt, a royall army ouercome, an invincible Armado sunke, and twenty thousand Kings should perish, then her little finger ake, so zealous are they and so tender of her good. They would all turne Friars for my sake, as she followes it, in hope by that meanes to meete, or see mee againe, as my confessors, at stoole-ball, or at barly-breake: and so afterwards when an importunate suiter came, *if I had bid my maid say that I was not at leasure, not within, busy, could not speake with him, hee was instantly astonish'd, and stood like a pillar of marble, another went swearing, chafing, cursing, foaming,*

† *Illa sibi vox ipsa Iovis violentior ira, cum tonat, &c.*

the voice of a mandrake had beene sweeter musicke, but he to whom I gave entertainment, was in the *Elysian fields*, ravished for ioy, quite beyond himselfe. 'Tis the generall humor of all Louers, she is their sterne, Polestar, and guide,

‡ *Delitiumq; animi, deliquiumq; sui.*

As a tulipant to the Sunne (which our Herbalists call *Narcissus*) when it shines, is *admirandus flos ad radios solis se pandens*, a glorious flowre exposing it selfe, but when the sunne sets, or a tempest comes, it hides it selfe, pines away, and hath no pleasure left, (which *Carolus Gonzaga*, Duke of *Mantua*, in a cause not vnlike, sometimes vsed for an Imprefe) doe all inamorate to their Mistris, she is their Sun, their *Primum mobile* or *anima informans*, this^m one hath elegantly expressed by a windmill, still moued by the winde, which otherwise hath no motion of it selfe,

Sic tua mi spiret gratia truncus ero.

He is wholly animated from her breath, his soule liues in her body, *sola claves habet interitus & salutis*, she keepes the keyes of his life, his fortune ebbes and flowes with her favour, a gracious or bad aspect turnes him vp or downe,

Mens mea lucefcit Lucia luce tua.

Howsoeuer his present state be pleasing or displeasing, 'tis continue so long as he loues, he can doe nothing, thinke of nothing but her; desire hath no rest, shee is his *Cynosure*, *Hesperus & Vesper*, his morning and evening starre, his goddesse, his Mistris, his life, his soule, his every thing, dreaming, waking, shee is alwaies in his mouth, his heart, eyes, cares, and all his thoughts are full of her. His *Laura*, his *Victorina*, his *Columbina*, *Flavia*, *Flaminia*, *Calia*, *Delia* or *Isabella*, (call her how you will) she is the sole object of his senses, the substance of his soule, *nidulus anima sua*, he magnifies her aboue measure, *totus in illa*, full of her, can breath nothing but her. I adore *Malebea*, saith loueficke † *Calesto*, I beleene in *Malebea*, I honour, admire and loue my *Malebea*; His soule

h Parnodidate. dial. Ital. Patre & matre se singula or bus conse bant, quod meo concubere nio sa rendum esset. † Ter. iui can rendum quod erat.

i Si responsum esset dominam occupatam esse alijs vacaret, ille statim vix hoc audito, velut in marmor obriguisset, se damnare, &c. at cui favebam, in campis Elysiis esse videbatur, &c.

† Mantuan. k Læchens. l Sole se occultante, aut tempestate veniente, statim clauditur ac languescit. m Emblem a. mat. 13. n Calisto de Malebea.

i Anima non est ubi animat, sed ubi amat.

† celestine act. 1 credo in Malebeam, &c.

518 soule was fowfed, imparadised, imprifoned in his Lady. When^a Th^a is tooke her leaue of Phædria,
a Ter. Eunuch. Act. 1. c. 2.

— mi Phædria, & nunquid aliud vis?

Sweet heart (she said) will you command me any further service? hee readily replyed, and gaue this in charge,

— egone quid velim?

Dies noctesq; ames me, me desideres,

Me somnies, me expectes, me cogites,

Me speres, me te oblectes, mecum tota sis,

Meus fac postremo animus, quando ego sum tuus.

Dost aske (my deare) what service I will haue?

To loue me day and night is all I craue,

To dreame on me, to expect, to thinke on me,

Depende and hope, still couet me to see,

Delight thy selfe in me, be wholly mine,

For know my loue, that I am wholly thine.

But all this needed not, you will say, if she affect once, she will be his, settle her loue on him, on him alone,

† Virg. 4. Æn.

— † illum absens absentem

Auditq; videtq; —

shee can, shee must

thinke and dreame of nought else but him, continually of him; as did Orpheus on his Euridice,

Te dulcis coniux, te solo in littore mecum,

Te veniente die, te discedente canebam.

On thee sweet wife was all my song,

Morne, Euening, and all along.

And Dido vpon her Aeneas.

— & quæ me insomnia terrent,

Multa viri virtus, & plurima currit Imago.

And euer and anon, she thinkes vpon the man,

That was so fine, so faire, so blith, so debonaire.

‡ Interdium oculi.
 Et aures occupate distrabunt
 animum, at non
 solus iactor,
 ad auroram
 Gommus paulum
 miserius, nec tamen
 ex animo
 puella abiit, sed
 omnia mihi de
 Leucipe somnia
 erant.

† Totâ hac nocte
 somnum bis-
 ce oculis non vi-
 di. Ter.

† Buchanan.
 Sylu.

‡ Aeneas Sylvius
 Te dies, noctesq;
 amo, te cogito, te
 desidero, te voco
 te expecto, te
 spero, tecum ob-
 lecto me, totus
 in te sum.

in Hor. lib. 2.
 ode. 9.

Clitiphon in the first booke of Achilles Tatius, complaineth how that his Mistris Leucippetormented him much more in the night, then in the day. ^k For all day long hee had some obiect or other to distract his senses, but in the night all ranne vpon her: All night long he lay † awake, and could thinke of nothing else but her, he could not get her out of his minde, towards morning sleepe tooke a little pittie on him, he slumbr ed a while, but all his dreames were of her.

— te nocte sub atrâ

Alloquor, amplector, falsa q; in Imagine somni,

Gaudia sollicitam palpant evanida mentem.

In the darke night I speake, embrace and finde,

That fading ioyes deceiue my carefull minde.

The same complaint Eurialus makes to his Lucretia, day and night I thinke of thee, I wish for thee, I talke of thee, call on thee, looke for thee, hope for thee, delight my selfe in thee, day and night I loue thee.

‡ Nec mihi vespere

Surgente decedunt amores,

Nec rapidum fugiente solem;

Morning

Morning, Evening, all is alike with me, I haue reſleſt thoughts,

n Te vigilans oculis, animo te nocte requiro.

Still I thinke on thee. *Anima non eſt ubi animat, ſed ubi amat*, I liue and breath in thee, I wiſh for thee.

** O niniā quæ te poterit mihi reddere lucem,*

O mihi felicem terq; quaterq; diem.

- Tibullus lib 3.

Egl 3.

O happy day that ſhall reſtore me to thy ſight. In the meane time hee raues on her, her ſweet face, eyes, actions, geſtures, hands, feet, ſpeech, length, breadth, height, depth, and the reſt of her dimenſions, are ſo ſuruaied, meaſured, and taken, by that Aſtrolabe of phantaſie, and that ſo violently ſometimes, with ſuch earneſtneſſe and eagernesſe, ſuch continuance, ſo ſtrong animagination, that at length he thinkes hee ſees her indeed, he talkes with her, he imbraceth her, *Ixion-like pro Iunone nubem*, a cloud for Iuno, as he ſaid. *Nihil præter Leucippen cerno, Leucippe mihi perpetuò in oculis, & animo verſatur*, I ſee and meditate of naught but Leucippe. Be ſhe preſent or abſent, all is one,

† Et quamvis aberat placida præſentia forma,

Quem dederat præſens forma, manebat amor.

† Ovid Faſt. 2.

uer. 775.

That impreſſion of her beauty is ſtill fixed in his minde,

** hærent infixi pectore vultus.*

as he that is bitten

• Virg. Æn 4.

with a mad dogge, thinks all he ſees dogges, dogges in his meat, dogges in his diſh, dogges in his drinke, his miſtris is in his eyes, cares, heart, in all his ſenſes. *Valleriola* had a merchant his patient in the ſame predicament, and *• Vlricus Molitor* out of *Auſtin*, hath a ſtory of one, that through vehemency of his loue paſſion, ſtill thought hee ſaw his miſtris preſent with him, ſhe talked with him, *Et commiſceri cum eâ vigilans videbatur*, ſtill embracing him.

• De Pythoniſſa

Now if this paſſion of loue can produce ſuch effects, if it be pleaſantly intended, what bitter torments ſhall it breed, when it is with feare and continuall ſorrow, ſuſpicion, care, as commonly it is, ſtill accompanied, what an intollerable paine muſt it be?

--- *Nontam grandes*

Gargara culmos, quot demerſo

Pectore curas longâ nexas

Uſq; catenâ, vel quæ penitus

Crudelis amor vulnera miſcet.

*p Iuno, nec ira
deum tantum,
nec tela, nec bo-
ſſis, quantum
tute potis ani-
mis illapſus. Si-
lius Ital. 15. bel.
Panicæ amore.*

Mount *Gargarus* hath not ſo many ſtemmes,

As Louers breſt hath grieuous wounds,

And linked cares, whitch loue compounds.

*q Philoſtratus
vita eius Maxi-
mum tormentū
quod extogitare,
vel docere te
poſſum, eſt ipſe
amor.*

*r Auſonius c. 35
ſ Et cæco carpi-
tur igne, & mihi
ſeſe offert ultra
meus ignis A-
myntas.*

*† Ter. Eunuch.
& Seneca Hyppol.*

When the King of *Babylon* would haue puniſhed a Courtier of his, for louing of a young Lady of the royall blood, & farre aboue his fortunes, *q Apollonius* in preſence, by all meanes perſwaded to let him alone, *For to loue and not enioy, was a moſt unſpeakable torment*, no tyrant could invent the like puniſhment; as a gnat at a candle, in a ſhort ſpace hee would conſume himſelfe. For Loue is a perpetuall *flux, angor animi*, a warfare, *militat omnis amans*, a grieuous wound is loue ſtill, and a Louers heart is *Cupids* quiuer, a conſuming *fire*, *† accede ad hanc ignem*, &c. an nextingable fire. *— alitur & creſcit malum,*

Et ardet intus, qualis Aetnao vapor

Exundat antro——

As *Aetna* rageth, so doth Loue, and more then *Aetna*, or any materiall fire.

——^u *Nam amor sapè Lyparco*

Vulcano ardentio rem flammam incendere solet.

Vulcans flames are but smoke to this; For fire, saith † *Xenophon*, burnes them alone that stand neere it, or touch it, but this fire of Loue burneth and scorcheth a farre off, and is more hot and vehement then any materiall fire, * *Ignis in igne furit*, tis a fire in a fire, the quintessence of fire. For when *Nero* burnt *Rome*, as *Calisto* vrgeth, he fired houses, consumed mens bodies and goods, but this fire deuoures the soule it selfe, * and one soule is worth 100000 bodies. No water can quench this wild fire.

——^x *In pectus cecos absorbuit ignes,
Ignes qui nec aqua perimi potuere, nec imbre
Diminui, neqꝫ graminibus, magicisqꝫ susurrus.*

A fire he tooke into his brest,

Which water could not quench,

Nor hearbe, nor art, nor Magicke spells,

Could quell, nor any drench.

Except it be teares and fighes, for so they may chance finde a little ease.

† *Sic candenti a colla, sic patens frons*

Sic me blanda tui, Neera, ocelli,

Sic pares minio genae perurunt,

Vt nime lachryma rigenti perennes,

Totus in tennes cam favillas.

So thy white necke *Neera* me poore soule,

Doth scorch, thy cheekes, thy wanton eyes that roule:

Were it not for my dropping teares that hinder,

I should be quite burnt vp forthwith to cinder.

This fire strikes like lightning, which made those old *Gracians* paint *Cupid* in many of their Temples, with *Iupiters* thunder-bolts in his handes, for it wounds, and cannot be perceaued how, whence it came, where it pierced.

2 *Primur, & cecum pectora vulnus habent,*

And can hardly be discerned at first. —^a *Est mollis flamma medullas,*

Et tacitum insano vivit sub pectore vulnus.

A gentle wound, an easie fire it was,

And slic at first, and secretly did passe.

But by and by it beganne to rage and burne a maine;

——^b *Pectus insanum vapor,*

Amorqꝫ torret, intus sevus vorat

Penitus medullas, atqꝫ per venas meat

Visceribus ignismersus, & venis latens,

Vt agilis altas flamma percurrit trabes.

This fiery vapour rageth in the veines,

And scorcheth entrals, as when fire burnes

An house, it nimble runnes along the beames,

And at the last the whole it ouerturnes,

Abraham Hofemannus lib. 1. amor. coningal. cap. 2. pag. 22. relates out of Plato

^u *Theocritus*
edyl. 2. Levibus
cor est violabile
telus.

† *Ignis tangens*
solum urit,
at forma procul
astantes inflam-
mat.

† *Nonius.*

^x *Maiores illa*

flammae quae co-

sumunt unam a-

nimum, quam

quae centum

millia corporum

^x *Mane, egl. 2.*

† *Marullus*
Epig. lib. 1.

^y *Imagines deo-*
rum.

^z *Ouid.*
^a *Aeneid. 4.*

^b *Seneca.*

Plato, how that *Empedocles* the Philosopher was present at the cutting vp of one that died for loue, *his heart was combust, his liuer smoakie, his lungs dried vp, insomuch that he verily beleued his soule was either sod or roasted, through the vehemency of lones fire.* Which belike made a moderne writer of amorous Emblems, expresse Loues fury by a pot hanging ouer the fire, and *Cupid* blowing the coales. As the heat consumes the water, * *Sic sua consumit viscera cecus amor,*

So doth Loue dry vp his radicall moisture. Another compares Loue to a melting Torch, which stood too neere the fire.

† *Sic quo quis propior sua puella est,*

Hac stultus propior sua ruina est.

The neerer he vnto his mistris is,

The neerer he vnto his ruine is.

So that to say truth, as *Castilio* describes it, *The beginning, middle, ende of Loue is naught else but sorrow, vexation, torment, irksomenesse, wearisomenesse, so that to be squalid, vgly, miserable, solitary, discontent, dejected, to wish for death, to complaine, raue, and to bee peeuish, are the certaine signes, and ordinary actions of a loue-sicke person.* This continuall paine & torture makes them forget themselves, if they bee farre gone with it, in doubt, despaire of obtaining or eagerly bent, to neglect all ordinary businessse. — * *pendent opera interrupta, minaq;*

Murorum ingentes, aequataq; machina cælo.

Loue-sicke *Dido* left her workes vndone, so did *Phædra,*

— *Palladis tela vacant*

Et inter ipsas pensa labuntur manus.

Faustus in * *Mantuan,* tooke no pleasure in any thing he did,

Nulla quies mihi dulcis erat, nullus labor agro

Pectore, sensus iners, & mens torpore sepulta,

Carminis occiderat studium.----

And tis the humour of them all, to be carelesse of their persons, & their estates, as the shepheard in *Theocritus,* *Et hac barba inculta est, squalidq; capilli,* their beards flagge, and they haue no more care of pranking themselves or of any businessse, they care not as they say, which end goes forward. * *Oblitusq; greges, & rura domestica totus*

† *Vrur, & noctes in luctum expendit amaras.*

Forgetting flocks of sheepe and country farmes,

The silly shepheard alwaies mournes and bernes.

Loue-sick † *Cherea* when he came from *Pamphila's* house, & had not so good welcome as he did expect, was all amort, *Parmeno* meets him, *quid tristis es?* Why art thou so sad man, *unde es?* whence com'st, how do'st but he sadly replies, *Ego hercle nescio neq; unde eam, neq; quorsum eam, ita prorsus oblitus sum mei,* I haue so forgotten my selfe, I neither knowe where I am, nor whence I come, nor whether I will, what I doe. P. * *How so? Ch. I am in loue. Prudens sciens*

— † *uiuus vidensq; pereor, nec quid agam scio.*

He that erst had his thoughts free (as *Philostratus Lemnius* in an Epistle of his, describes this fiery passion) and spent his time like an hard student,

† Cor totum
combustum, i.e.
cur suffumigatū,
pulmō arefactus
ut credam mi-
serum illam a-
nimam hic elled
aut combustionē,
ob maximum
ardorem quem
patimur, ob ig-
nem amoris.

* Embl. Amat.

4. & 5.

† Grotius.

c Lib. 4. nam

istius amoris

neq; principia,

neq; media aliud

habent quid,

quam molestias,

dolores, crucia-

tus, defatigatio-

nes, adeo ut mi-

serum esse, mere-

re, gemitu, soli-

tudine torueri,

mortem optare,

semperq; debas-

chari, sint certa

amantium signa

& certa actio-

nes.

* Virg. Æn. 4.

† Seneca Hipp.

act.

* Ecl. 1.

d Edyl. 14.

c Mant. Eclog. 2

f Ouid. Met. 13.

de Polyphemo:

oritur oblitus

pecarum, antro-

rumq; suorum,

Iamq; ibi for-

ma, &c.

† Ter. Eunuch.

* Qui quæso

Amo.

† Ter. Eunuch.

g Qui olim co-

gnabat que vel-

let, & pulcherr-

is Philosophie

præceptis operâ

insumptis, qui v-

niversi circumsi-

ones ceteriq; na-

turam, &c.

Hanc vnam in-

termitte operam,

de sola cogitat,

noctes & dies se

componit ad hanc, & ad acc. h. m. servit: in red. s. m. animus, &c.

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in those delightfull philosophicall precepts, hee that with the Sunne and Moone wandred all ouer the world, with Starres themselues ranged about, and left no secret or small mystery in nature vnsearched, since hee was enamored, can doe nothing now but thinke and meditate of loue matters, day & night composeth himselfe how to please his Mistris, all his study, endeauor, is to approue himselfe to his Mistris, to winne his Mistris fauour, to compass his desire, to be counted her servant. When Peter Abelhardus that great scholler of his age, ** Cui soli patuit scibile quicquid erat,* was now in loue with Helonissa, hee had no minde to visit or frequent schooles and schollers any more. *Tediosum mihi valde fuit* (as ** he confesseth*) *ad scholas procedere, vel in ijs morari,* all his minde was on his new mistris.

** Pa. Epita
phij eius*

** Epist. prima*

Now to this end and purpose, if there be any hope of obtaining his suit to prosecute his cause, hee will spend himselfe, goods, fortunes for her, and though he loose and alienate all his friends, be cast off, and disinherited, vtterly vndone by it, disgraced, goe a begging, yet for her sweet sake, to enioy her, he will willingly beg, hazard all he hath, goods, lands, shame, scandall, fame, and life it selfe.

Non recedam neq; quiescam noctu & interdiu,

Prius profecto quam aut ipsam, aut mortem investigauero,

Ile never rest or cease my sute

Till she or death doe make me mute.

*† Epist. lib 6.
Valeat pudor,
valeat honestas,
valeat honor.*

** Theodor. pro-
dyomus lib 3.*

*Amor Mestili
genibus obvolu-
tus, vbertimq;*

*lactymans, &c
Nihil ex tota*

*prada preter
Rhodanthen vir-*

*ginem accipiam.
h Lib 2. Certe*

*vix credam, &
bona fide fatea-
re Aratine, te*

*non amasse adeo
vehementer, si*

*enim vere ama-
ses, nihil prius*

*aut potius opta-
ses, quam amate*

*mulieri placere.
Ea enim amoris*

*lex est idem vel-
le & nolle.*

*† Stroza fil.
Epig.*

*† Quippe hec
omnium ex atra-
bile & amore*

*proueniunt. Ia-
son Pratenis.*

*† Immensus a-
mor ipse stultitia*

*est. Cardan. lib. 1
de sapientia.*

Parthenis in *† Aristenetus* was fully resolved to doe as much. *I may haue better matches I confesse, but farewell shame, farewell honour, farewell honesty, farewell friends and fortunes, &c.* O Harpedona keepe my counsell, *I will leaue all for his sweet sake, I will haue him, say no more,* contra gentes, *I am resolved, I will haue him.* ** Gobrias* the Captaine, when he had espied *Rhodanthe*, the faire captiue maid, fell vpon his knees before *Mystilus* the Generall, with teares, vowes, and all the Rhetoricke he could, by the scarres he had formerly receaued, the good service he had done, or what soeuer else was deare vnto him, besought his gonerour he might haue the captiue virgin to bee his wife, *virtutis sue spoliū*, as a reward of his worth and service; and moreouer hee would forgiue him the money which was owing, and all reckonings besides due vnto him, *I aske no more, no part of booty, no portion, but Rhodanthe to be my wife.* And when as he could not compass her by faire meanes, he fell to treachery, force and villany, and set his life at stake at last, to accomplish his desire. Tis a common humour this, a generall passion of all louers to bee so affected, and which *Æmilia* told *Aratine* a Courtier in *Castilio's* discourse, *surely Aratine, if thou werst not so inderd, thou didst not loue, ingeniously confesse, for if thou hadst beene thoroughly enamored, thou wouldst haue desired nothing more then to please thy Mistris. For that is the law of loue, to will and will the same,*

** Tantum velle & nolle, velit nolit quod amica.*

Vndoubtedly this may bee pronounced of them all, they are very slaues, drudges for the time, mad men, fooles, dizards, *† atrabiliary*, be- fide themselves, and as blinde as beetles. Their *†* dotage is most eminent, *Amare simul & sapere ipsi lori non datur*, as *Seneca* holds, *†* *Iupitur* him- selfe

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 selfe cannot loue and bee wiſe both together, the very beſt of them, if once they be overtaken with this paſſion, the moſt ſtaid, diſcreet, graue, generous and wiſe, otherwiſe able to gouerne themſelues, in this commit many abſurdities, many indecorums, vnbeſitting their grauity and perſons.

* *Quisquis amat ſeruit, ſequitur captiuus amantem,
 Fert domitâ ceruice iugum*——

* Manlium.

Sampſon, David, Solomon, Hercules, Socrates, &c, are juſtly taxed of indiſcretion in this point, the middle ſort are betwixt hawke and buzzard, and although they doe perceauce and acknowledge their owne dotage, weakneſſe, furie, yet they cannot withſtand it; as well may witneſſe thoſe expoſtulations, and confeſſions of *Dido* in *Virgil*.

^a *Incipit effari mediâq; in voce reſiſtit.* Phædra in *Seneca*, ^a *Virg. Æn. 4.*

^b *Quod ratio poſſit, vincit ac regnat furor,* ^b *Seneca Hip.*

Potensq; totâ mente dominatur deus. Myrræa in * *Ovid.* ^{pol.} ** Met. 10.*

Illa quidem ſentit, ſædôq; repugnat amori,

Et ſecum quo mente feror, quid molior, inquit,

Dij precor, & pietas, &c.

She ſees and knowes her fault, and doth reſiſt,

Againſt her filthy luſt ſhe doth contend,

And whether goe I, what am I about?

And God forbid, yet doth it in the end. Againe,

—— *Pervigil igne,*

Carpitur indomito, furioſaq; vota retreſcat,

Et modo deſperat, modo vult tentare, pudetq;

Et cupit, & quid agat, non inuenit, &c.

With raging luſt ſhe burnes, and now recalſ

Her vow, and then deſpaires, and when 'tis paſt,

Her former thoughts ſhe'll proſecute in haſt,

And what to doe ſhe knowes not at the laſt.

She will and will not, abhorres; and yet as *Medea* did, doth it,

—— *Trahit invitam nova vis, aliudq; cupido,*

Mens aliud ſuadet, video meliora, proboq;

Deteriora ſequor.——

Reason pulls one way, burning luſt another,

She ſees and knowes what's good, but ſhe doth neither.

O fraus, amorq; & mentis emotæ furor,

Quo me abſtulisti?

† Buchanan:

The maior part of Louers are carried headlong like ſo many brute beaſts, reaſon counſells one way, their friends, fortunes, ſhame, diſgrace, danger, and an Ocean of cares that will certainly follow; yet this furious luſt, *præcipitates*, counterpoiſeth, weighes downe one the other: though it be their vtter vndoing, perpetuall infamy, loſſe, yet they will doe it, and become at laſt, *inſenſati* void of ſenſe; degenerate in doggs, hogges, aſſes, brutes; as *Iupiter* into a Bull, *Apuleius* an Aſſe, *Lycaon* a Wolfe, *Tereus* a Lap-wing, ^k *Calisto* a Beare, *Elpenor* and *Grillus* into Swine by *Circe*. For what elſe may we thinke thoſe ingenuous Poets to haue ſhadowed in their witty fictions and Poems, but that a man once giuen o-

† An immodest woman is like a Beare.

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*l'feram induit
dum rosas com-
edat, dum ad
se redeat.*

*in Alciatus de
repupa Embl.
Animal immun-
dum repupa ster-
cora amans, ave
hac nihil sedius,
nihil libidinofius
Sabina in Ovid.
Met.*

*n Loue is like
a false glasse
which repre-
sents every
thing fairer
then it is.*

uer to his lust (as¹ *Fulgentius* interprets that of *Apuleius*, *Alciat* of *Tere-
us*) is no better then a beast.

^m *Rex fueram, sic crista docet, sed sordida vita,
Immundam è tanto culmine fecit avem.*

I was a king, my Crowne a wittnesse is,

But by my filthinesse am come to this.

Their blindnesse is all out as great, as manifest as their weaknesse and do-
tage, or rather an inseparable companion, an ordinary signe of it. ⁿ Loue
is blinde, as the saying is, *Cupid's* blinde, and so are all his followers.

Quisquis amat ranam, ranam putat esse Dianam.

Every Louer admires his mistris, though she bee very deformed of her
selfe, ill fauored, wrinkled, pimpled, pale, red, yellow, tan'd, tallow-faced,
haue a swolne Iuglers platter face, or a thin, leane, chitty face, haue
clouds in her face, be crooked, dry, bald, goggle-eyed, bleare-eyed, or with
staring eyes, she lookes like a squif'd Cat, hold her head still awry, hea-
vy, dull, hollow-eyed, blacke or yellow about the eyes, or squint-eyed,
sparrow mouthed, hooke nosed, haue a sharpe fox nose, a redde nose, flat,
great nose, *nare simo patuloq;*, a nose like a promontory, gubber-tushed,
rotten teeth, black, vneven, browne teeth, beetle browed, a Witches
beard, her breath stinke all ouer the roome, her nose drop winter and
summer, with a *Bavarian* poke vnder her chin, a sharpe chin, laue cared,
with a long cranes necke, *pendulis mammis*, her dugges like two double
iugges, or else no dugges, in that other extreame, bloody-falne-fingers,
she haue filthy long vnpared nailes, scabbed hands or wrists, a tanned
skinne, a rotten carkasse, crooked backe, lame, splea-footed, *as slender in
the middle as a cove in the wast*, goutie legges, her ankies hang ouer her
shooes, her feet stinke, she breed lice, a meere changeling, a very monster,
an Aufe imperfect, her whole complection favours, an harsh voice, in-
condite gesture, vile gate, a vast virago, or an vgly tu, (*siqua latent melio-
ra puta*) and to thy indgement lookes like a mard in a lanthorne, whom
thou couldst not fancy for a world, but hatest, loathest, and wouldst haue
spit in her face, or blow thy nose in her bosome, *remedium amoris* is to a-
nother man, a dowdy, a slut, a scold, a nasty, filthy, beastly queane, dis-
honest peradventure, obscene, base, beggerly, rude, foolish, vntaught,
pecuishi, *Irus* daughter, *Thirsira* sister, *Grobians* scholler: if hee loue her
once, he admires her for all this, he takes no notice of any such errors, or
imperfections, of body or minde,

• *Hor. Ser lib. 1.
Sat. 3.*

* *Ipsa hæc----delectant, veluti Balbinum Polypus Agna,* he had
rather haue her then any woman in the world. If he were a king shee a-
lone should be his Queene, his Empreffe. O that he had but the wealth
and treasure of both the *Indies* to endowe her with, a carracke of Dia-
monds, a chaine of pearle, a cascanet of Iewels, (a paire of calfe skinne
gloues of 4^d a paire were fitter) or some such toy, to send her for a to-
ken, shee should haue it with all his heart, he would spend myrriades
of Crownes for her sake. *Venus* her selfe, *Panthea*, *Cleopatra*, *Tarquins*,
Tanaquil or * *Mary* of *Burgundy* if she were aliue, would not match her.

• The daugh-
ter and heire
of *Carolus Pug-
max.*

† *Seneca in
octavia.*

(† *Vincet vultus hæc Tyndaridos,*

Qui mouerunt horrida bella.

Let *Paris* himselfe be
iudge)

judge) renowned *Helena* comes short, that *Rhodopheian Phillis*, *Larissæan Coronis*, *Babylonian Thysbe*, *Polixena*, *Laura*, *Lesbia*, &c. your counterfeited Ladies were neuer so faire as she is.

(† *Quicquid erit placidi, lepidi, grati, atq; faceti,
Vivida cunctorum retines Pandora deorum,*

† *Læbeus.*

What e're is pretty, pleasant, facete; well,

What e're *Pandora* had, she doth excell.

* *Dicebam Trivia formam nihil esse Diana,* Diana was * *Mantuan*

Egl. 1.

not to be compar'd to her, nor *Iuno*, nor *Minerva*, nor any Goddesse. *Thetis* feet were as bright as siluer, the ancles of *Hebe* clearer then *Crystall*, the armes of *Aurora* as ruddy as the *Rose*, *Iuno's* breasts as white as snowe, *Minerva* wife, *Venus* faire; but what of this? Shee is all in all,

———† *Calia ridens*

† *Angerianus.*

Est Venus, incedens Iuno, Minerva loquens.

† *Fairest of faire, that fairenesse doth excell.*

† *Fayry Quene*
cant. lib. 4.

Ephemerus in *Aristanetus*, so farre admireth his mistris good parts, that he makes proclamation of them, and challengeth all commers in her behalfe. * *Who euer saw the beauties of the East, or of the West, let the come from all quarters, all, and tell truth, if euer they saw such an excellent fea-*

* *Epist. 12. Quis unquam formas vidit erientis, quis occidentis, veniant undiq; omnes, & dicant veraces, an tam insignem viderint formam. † Nulla vox formam eius possit comprehendere. * Calcagnini dial. Galat.*

ture as this is. A good fellow in *Petronius* cries out, no tongue can † tell his Ladies fine feature, or † expresse it, *quicquid dixeris minus erit, &c.* Most of your louers are of his humour and opinion. She is *nulli secunda*, a rare creature, a *Phenix*, the sole Commander of his thoughts, Queene of his desires, his only delight: as * *Triton* now feelingly sings, that loue-

sicke Sea-God, *Candida Leucothoe placet & placet atra Melane,
Sed Galatea placet longè magis omnibus vna.
Faire Leucothoe black Melene please me well,
But Galatea doth by odds the rest excell.*

All the gracious elogies, Metaphors, Hyperbolicall comparifons of the best things in the world, the most glorious names, whatsoeuer, I say, is pleasant, amiable, sweet, gratefull, and delitious, are too little for her.

Phæbo pulchrior & sorore Phæbi.

His *Phœbe* is so faire, she is so bright,

She dimmes the Sunnes lustre, and Moones light.

Starres, Sunnes, Moones, Mettals, sweet smelling flowres, Odours, perfumes, Colours, Gold, Siluer, Iuory, Pearles, pretious Stones, Snow, painted Birds, Dounes, Hony, Suger, Spice, cannot expresse her, ° so soft, ° so tender, so radiant, sweet, so faire is shee.

o *Caullus.*

———° *Mollior cuniculi capillo &c.*

p *Lydia bella, puella candida,
Quæ benè superas lac, & lilium,
Albamq; simul rosam & rubicundam,
Et expositum ebur Indicum.*

p *Petronii.*
Catalefi.

Fine *Lydia* my mistris white and faire,
The milke, the lilly doe not thee come neere,
The rose so white, the rose so red to see,
And *Indian Ivory* comes short of thee;

Such a description our English *Homer* makes of a faire Lady,

That

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* Chaucer in
the Knights
tale.

* That Emilia that was fairer to seene,
Then is Lilly vpon the stalke greene:
And fresher then May with flowres new,
For with the Rose colour stroue her hew,
I not which was the fairer of the two.

In this very phraſe q Polyphemus courts his Galatea.

q Ouid, met. 13.

*Candidior folio ninei Galatea ligustri,
Floridior prato, longâ procerior alno,
Splendidior vitro, tenero lascinior hado, &c.
Mollior & cigni plumis, & lacte coacto.*

Whiter Galat then the white withy-winde,
Fresher then a field, higher then a tree,
Brighter then glasse, more wanton then a kidde,
Softer then Swannes downe, or ought that may be.

So shee admires him againe, in that conceived dialogue of *Lucian*, which *Iohn Secundus*, an elegant Dutch moderne Poet hath translated into verse. When *Doris* and those other Sea Nymphes, vpbraided her with her vgly mishapen louer *Polyphemus*, shereplies, they speake out of envy and malice,

*Et plane inuidia huc mera vos stimulare videtur,
Quod non vos itidem vt me Polyphemus amet;*

Say what they could, he was a proper man. And as *Holoissa* † writ to her sweet-heart *Peter Abelhardus*, *Si me Augustus orbis imperator uxorem expeteret, mallem tua esse meretrix quam orbis imperatrix*, she had rather be his vassal, his Queane, then the worlds emperesse or queene. * --- *non si me Iuppiter ipse forte velit*, --- she would not change her loue for *Iupiter* himselfe.

† Plutarch sibi
dixit tam pul-
chram non vide-
ri, &c.

To thy thinking she is a most loathsome creature, and as when a coun- try fellow discommended once, that exquisite picture of *Helena* made by *Zeuxis*, † for he saw no such beauty in it, *Nichomachus* a loue-sicke spectator replied, *sume tibi meos oculos & deam existimabis*, take mine eyes and thou wilt thinke she is a Goddesse, dote on her forth with, count all her vices, vertues, her imperfections, infirmities, absolute and perfect if she be flat-nosed she is louely, if hooke-nosed kingly, if dwarfish and little pretty, if tall proper and manly, if croked wise, if monstrous, comely, her defects are no defects at all, she hath no deformities. *Immo nec ipsum amica stercus fetat*, Though she be nasty, fulsome, as *Stratu's* bitch, or *Parmeno's* sow: thou hadst as leiuie haue a snake in thy bosome, a toad in thy dish, and callest her witch, diuell, hagge, with all the filthy names thou canst invent, he admires her on the other side, shee is his Idoll, Ladie, Mistris, † *Venerilla*, Queene, the quintessence of beauty, an Angell, a † *Starre*, a Goddesse,

‡ Quanto quam
lucifer, aurea
Phebe, Tanto
virginibus con-
spectior omni-
bus Herce, Ov.
† M.D. Son. 30

† Thou art my *Vesta*, thou my Goddesse art,
Thy hollowed temple only is my heart.

The fragrancy of a thousand *Curtesians* is in her face: *Nec pulchrae effigies hac Cypridis aut Stratonices*, 'Tis not *Venus* picture that, nor the Spanish *Infanta's*, as you suppose, (good Sir) no Princeesse, or Kings daughter, no no but his diuine mistris, forsooth, his deare *Antiphila*, to whose service

service hee is wholly consecrate, whom hee alone adores.

* *Cui comparatus indecens erit pavo,*
Inamabilis sciurus, & frequens Phœnix
 To whom confer'd a Peacocks vndecent,
 A Squirrels harsh, a Phœnix too frequent.

All the graces, veneres, elegances, pleasures, attend her. He preferres her before a Myriade of Court Ladies.

† *He that commends Phillis or Nerea,*
Or Amarillis, or Galatea,
Tityrus or Melibea, by your leaue,
Let him be mute, his loue the praises haue.

Nay, before all the Gods and Goddeses themselves. So * *Quintus Ca-*

tulus admired his squinteyed friend *Roscus*,
Pace mihi liceat (Cælestes) dicere vestrâ,
Mortalis visus pulchrior esse Deo:

By your leaue gentle Gods, this il'e say true,
 There's none of you that haue so faire an hue.

All the bumbast Epethetes, pathetical adiuncts, incomparably faire, curiously neat, diuine, sweet, dainty, delicious, &c, pretty diminutives, *cor-culum, suauiolum, &c.* pleasant names may be invented, bird, mouse, lambe, pus, pigeon, pegsney, kidde, hony, loue, doue, chicken, &c. he puts on her.

† *Meum mel, mea suauitas, meum cor,*

Meum suauiolum, mei lepôres,

my life, my light, my

jewel, my glory, * *Margareta speciosa, Cuius respectu omnia mundi pretiosa sordent,* my sweet Margret, my sole delight and darling. And as *Rhodomant* courted *Isabella*,

By all kinde words, and gestures that he might,
 He calls her his deare heart, his sole beloued,
 His ioyfull comfort, and his sweet delight:
 His Mistris, and his Goddesse, and such names,
 As louing Knights apply to louely dames.

Every cloath shee weares, every fashion pleaseth him about measure, her hand, *o quales digitos, quas habet illa manus!* pretty foote, pretty coronets, her sweet carriage, sweet voice, tone, o that pretty tone, her diuine and louely lookes, her every thing, louely, sweet, amiable, and pretty, pretty, pretty. Her very name (let it be what it will) is a most pretty pleasing name, I belecue now, there is some secret power and vertue in names, every action, site, habit, gesture, he admires, whether she play, sing or dance, in what tyres soeuer shee goeth, how excellent it was, how well it became her, never the like seene or heard.

u *Mille habet ornatus, mille decenter habet.*

Let her weare what shee will, doe what she will, say what she will,

† *Quicquid enim dicit, seu facit, omne decet,*

he applaudes and admires every thing she weares, saith, or doth.

* *Illam quicquid agit, quoquod vestigia vertit,*

Composuit furtim subsequiturq; decor;

Seu soluit crines, fufus decet esse capillis,

Seu compfit, comptis est reuerenda comis.

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 * *Martiall. l. 5.*
Epig 38.

† *Ariosto.*

* *Tully lib. 1. de nat. deor. pul. chrior deo, & tamen erat oculis peruersissimis*

† *Martiallus ad Naeram epig. 1. lib.*
 * *Barthius.*

† *Ariosto, l. 29. hist. 8.*

u *Tibullus.*

† *Martial, lib. 2.*

* *Tibullus lib. 4. de 4. Sulpina.*

What ere she doth, or whether ere she goe,
A sweet and pleasing grace attend forsooth,
Or loofe, or binde her haire, or combe it vp,
She's to be honoured in what she doth.

^a *Aristenetus*
Epist. 1.

^b Epist. 24. *veni-
cino charissime*
Lycia, cito veni,
pre te Satyri
omnes videntur
non homines.
nullo loco, solus
es, &c.

^y Lib. 3. *de au-*
lico, alterius af-
fectu te totum
componit, totum
placere studet,
& ipsius animā
amate pedisse-
quam facit.

^z *Cynopod. lib. 5.*
amor servitus,
& qui amant
optant eo libera-
ri non secus
ac alio quovis
morbo, regē libe-
rari tamen pos-
sunt, sed v. ludi-
ari necessitate
ligati sunt, quam
si in ferreā vin-
cula coniecti fo-
rent.

^c *In paradoxis.*
An ille mihi li-
ber videtur cui
mulier imperat?
cui leges impo-
nit, p. scribit,
iubeat, vetat
quod videtur.

Qui mihi impe-
ranti negat, ni-
hil audet, &c.
poscit? dandum,
vocat? venien-
dū, minatur? ex-
timiscendum.

Est illane parua
est servitus a-
motorum singu-
lis fere horis pe-
ctine capillum,
calamistroq, bar-
ham componere,
faciem aquis re-
dolentibus dilu-
ere, &c.

^e *Si quando in*
pauimentum in-
cautus quid mi-
hi excidisset, eleuare idem quam promptissime,
nec nisi osculo compacto mihi cōmendare, &c.

^a *Vestem induitur, formosa est, exuitur, tota forma est,* let her be dressed or vndressed, all is one, shee is excellent still, beautifull, faire, and louely to behold. Women doe as much by men: nay much more, farre fonder, weaker, and that by many paraflanges. Come to me my deare Lycias (saith *Musarinus* in ^b *Aristenetus*) come quickly sweet heart, all other men are Satyres, meere clownes, blockheads to thee, no body to thee: thy lookes, words, gestures, actions, &c. are incomparably beyond all others. *Venus* was neuer so much besotted on her *Adonis*, *Phædra* so delighted in *Hippolitus*, *Ariadne* in *Theseus*, *Thysbe* in her *Piramus*, as shee is enamored on her *Mopsus*. I could repeat centuries of such. Now tell mee what greater dotage, or blindnesse can there be then this in both sexes? and yet there slavery is more eminent, a greater signe of their folly then the rest.

They are commonly slaues, captiues, voluntary servants, *amator amice mancipium*, as ^y *Castilio* tearmes him, his mistris seruant, her drudge, prisoner, bondman, what not? He composeth himselfe wholly to her affections, to please her, and as *Æmilia* said, makes himselfe her lacky. All his cares, actions, all his thoughts, are subordinate to her will and commandement; her most devote, obsequious, affectionate servant and vassall. For loue (as ^z *Cyrus* in *Xenophon* well obserued) is a meere tyranny, worse then any disease, and they that are troubled with it desire to be free and cannot, but are harder bound then if they were in iron chaines. What greater captivity or slavery can there be (as ^c *Tully* expostulates) then to be in loue? Is he a free man ouer whom a woman domineeres, to whom shee prescribes lawes, commands, forbids what she will her selfe? That dares deny nothing she demands, shee asks, he giues; she calls, he comes; shee threatens, he feares; nequissimum hunc servum puto, I account this man a very drudge. And as he followes it, ^d *Is this* no small servitude for an enamorate to be euery houre combing his head, stifning his beard, perfuming his haire, washing his face with sweet waters, painting, curling, and not to come abroad but sprucely crowned, decked and apparelled? Yet these are but toyes in respect to goe to the Barber, Bath, Theaters, &c. hee must attend vpon her where ever she goes, runne along the streets, by her doores and windowes to see her, take all opportunities, sleecuelesse errands, disguise, counterfeited shapes, and as many formes as *Iupiter* himselfe euer tooke; and come euery day to her house (as he will surely doe if he be truly enamored) and offer her seruice, and follow her vp and downe from roome to roome, as *Lucretia's* sutors did, he cannot containe himselfe but he will doe it, hee must and will be where she is, sit next her, still talking with her. ^e *If I did but let my gloue fall by chance,* (as the said *Aretines* *Lucretia* bragges) *I had one of my suiters, nay two or three at once ready to stoope and take it vp, to kisse it, & with a low con-*
gy deliver it vnto me, If I would walke, another was ready to sustaine me

by the arme. A third to provide fruits, peares, plummes, cherries, or whatsoeuer I would eate or drinke. All this and much more hee doth in her presence, and when he comes home, 'tis all his meditation to recount with himselfe her actions, words, gestures, what entertainment hee had, how kindly she vsed him in such a place, how she smiled, how she graced him, and that infinitely pleased him, then he breakes out, o sweet *Arcusa*, o my dearest *Antiphila*, o most diuine looks, o louely graces, and therevpon instantly he makes an Epigramme, or a Sonnet to five or seauen tunes, in her commendation, or else he ruminates how shee reiected his service, denied him a kisse, disgraced him, &c. and that as effectually torments him. And these are his exercises betwixt combe and glasse, madrigalls, elegies, &c. these his cogitations till he see her againe. But all this is easie and gentle, and the least part of his labour and bondage, no hunter will take such paines for his game, fowler for his sport, or souldier to sacke a citty, as he will for his mistris favour,

Ipsa comes veniam, neq; me salebroso movehunt

Saxa, nec obliquo dente timendus aper,

as *Phadra* to *Hippolitus*. No danger shall affright, for if that be true the poets faine, loue is the sonne of *Mars* & *Venus*; as he hath delights, pleasures, elegancies from his mother, so hath he hardnesse, valour & boldnesse from his father. And 'tis true that *Bernard* hath; *Amore nihil mollius, nihil violentius*, nothing so boisterous, nothing so tender as loue. If once therefore enamored, he will goe, runne, ride, many a mile to meet her, day and night, in a very darke night, endure scorching heat, colde, wait in frost and snow, raine, tempests, till his teeth chatter in his head, those Northerne windes and shoures cannot coole or quench his flames of loue, *intempestâ nocte non deterretur*, hee will, take my word, he will sustaine hunger, thirst, *pene trahit omnia, perrumpet omnia*, through thicke and thinne he will to her; *expeditissimi montes videntur, amnes tranabiles*, he will swim through an Ocean, ride post ouer the Alpes, *Apenimen*, or *Pirenean* hills,

† *Ignem marisq; fluctus, atq; turbines*

Venti paratus est transire,

† *Pluta: chus amat dial.*

though it raine daggers with their points downeward, light or darke all is one: (*Roscida per tenebras Faunus ad antra venit*)

for her sweet sake he will endure hazarde, &c. he feesles it not. * *What shall I say (saith Hædus) of their great dangers they vndergoe, single combats they vndertake, how they will venture their liues, creepe in at windows, gutters, clime ouer walls to come to their sweet hearts, (annointing the doores and hinges with oile, because they should not creake, tread soft, swim, wade, watch, &c.) and if they be surprised, leap out at windows, cast themselves headlong downe, brusing or breaking their legges or armes, and sometimes loosing life it selfe as Calisto did for his louely Melibea. Heare some of their owne confessions, protestations, complaints, proferies, expostulations, wishes, brutish attempts, labours in this kinde. Hercules serued Omphale, put on an aporne, tooke a distaffe and spunne; Thraso the souldier was so submisse to Thais that he was resolved to doe whatsoeuer she enioyned. † *Ego me Thaidi dedam, & faciam quod iubet*, I am at her service, *Philostratus* in an Epistle to his mi-*

* *Lib. 1. de cor. tem. amor, quid referam eorum pericula & clades, qui in amicorum ædes per fenestras ingressi silicidiâ, egressi indeq; de turbatis se dant precipites, membra frangunt, collidunt, aut animam amittunt.*

† *Ter. Eunu. Act. 5. Scen. 8.*

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a Paratus sum
ad obeundum
mortem, si tu in-
beas, hanc si im-
elluratus scda,
quem tuum ly-
dus perdidit, a-
que & fontes
non negant &c.

b Si occidere
placet ferrum
meum vides, si
verberibus con-
sentia es, curro
nudus ad pen-
nam.

† Act. 15. & 18.
Impera mihi;
occidam decem
viros, &c.

• Gaffer Ens.
puellam misere
depericis, per
icium ab eam
Padum deslire
iussus statim e
ponte se preci-
pitavit. Alius
Ficino in (ano a-
more ardens ab
amica iussus se
suspendere, illi-
to fecit.

• Intellego pecu-
niam rem esse
iucundissimam,
meam tamen li-
bentius darem
Clinia quam
ab aliis accipe-
rem, libentius
huius servirem,
quam aliis impe-
rarem, &c.

Noctem & som-
num accuso,
quod illum non
videam, luci au-
sem & soli gra-
tiam habeo quod
mihi Cliniam
ostendant. Ego
etiam cum
Clinia in ignem
currerem & scio
vos quoque mecum
ingressuros si
videretis.

d In simpos.

e Impera quid

vis navigare

inbe, uacuum conscendo, plagas accipere, plector, animam profunderem, in ignem currere, non recuso, libens facio. Seneca in Hipp.

act. 2. g Huius ero divi is, mortuus huius ero, Propert. lib. 2. vinam si vinas, si cadat illa cadam. Id.

stris, ^a I am ready to dye sweet-heart if it bethy will, alay his thirst whom
thy starre hath scorched & undone, the fountaines and rivers deny no man
drinke that comes, the fountaine doth not say thou shalt not drinke, nor the
apple thou shalt not eat, nor the faire meadow walke not in me, but thou a-
lone wilt not let me come neere thee, or see thee, contemned and dispised I
dye for grieve. Polienus when his mistris Circe did but frowne vpon him
in Petronius, drew his sword, and bad her ^b kill, stabbe, or whip him to
death, he would strip himselfe naked and not resist. Another will take a
Iourny to Iapan, long & navigationis molestias non curans; a third (if shee
say it) will not speake a word for a twelue months space, her command
shall be most inviolably kept: A fourth, with that Centurion in the
Spanish + Celestina, will kill ten men for his mistris Areusa', for a word
of her mouth, he will cut bucklers in two like pippins, and flap downe
men like flies, *elige quo mortis genere illum occidi cupis* : * Galeatus of
Mantua did a little more : for when he was almost mad for loue of a
faire maid in the city, she to try him belike what he would doe for her
sake, bad him in iest leap into the riuier Po if he loued her, he forthwith
did leap headlong off the bridge and was drowned. Another at Ficinum
in like passion, when his mistris by chance (thinking no harme I dare
sweare) bad him goe hang, the next night at her doores hanged him-
selfe. • Money (saith Xenophon) is a very acceptable and welcome
guest, yet I had rather giue it my deare Clinia, then take it of others, I had
rather serue him, then command others, I had rather be his drudge, then
take my ease, vndergoe any danger for his sake, then line in security. For I
had rather see Clinia then all the world besides, and had rather want the
sight of all other things, then him alone, I am angry with the night and
sleepe that I may not see him, and thanke the light and Sunne because they
shew me my Clinia, I will runne into the fire for his sake, and if you did but
see him, I know that you likewise would runne with me. So Philostratus
to his mistris. Command me what you will I will doe it, bid me goe to Sea,
I am gone in an instant, take so many stripes, I am ready, runne through
the fire, and lay downe my life and soule at thy feet, 'tis done. So did Æolus
to Iuno.

— Tuus o regina quod optas

Explorare labor, mihi iussa capeffere fas est.

O Queene it is thy paines to inioyne me still,

And I am bound to execute thy will.

And Phedra to Hippolitus.

• Me vel sororem Hippolite aut famulam voca,
Famulamq; potius, omne servitium feram.

O call me sister, call me servant, chuse

Or rather servant, I am thine to vse.

† Non me per altas ire si inbeas nives,
Pigeat gelatis ingredi Pindi iugis,
Non si per ignes ire aut infesta agmina
Cuncter, paratus & ensibus pectus dare,
Te tunc inbere, me decet iussa exequi.

It shall not grieve me to the snowy hills,
Or frozen *Pindus* tops forthwith to clime,
Or runne through fire, or through an armie,
Say but the word for I am alwaies thine.

Callieratides in ¹ *Lucian* breakes out into this passionate speech, O God of ^{i Dial. Amorum.} heaven, grant me this life for euer to sit ouer against my Mistris, and to ^{mibi o dii cele-} heare her sweet voice, to goe in and out with her, to haue every other busi- ^{stes vltra sit vi-} nes commom with her I would labour when she labours, saile when shee ^{ta hac perpetua} sailes, he that hates her should hate mee, and if a tyrant kill her, hee should ^{ex aduerso ami-} kill me, if she should dye, I would not liue, and one graue should hold vs both. ^{ce sedere, & sua}

¹ *Finiet illa meos moriens morientis amores,*

Abrocomus in ^o *Aristanetus* makes the like petition for his *Delphia*,

^p *Tecum viuere amem tecum obeam lubens.*

same straine which *Theagines* vsed to his *Clariclea*, so that I may but iniey ^{'Tis the} thy loue let me dye presently: *Leander* to his *Hero*, when he besought the ^{o Epist. 21. Sit.} sea waues to let him goe quietly to his loue, and kill him comming ^{boc votum a diis} backe. ^{amare Delphi-} ^{dem ab ea a} ^{mari, adloqui} ^{pulchram, &} ^{loquentem au-} ^{dere.} ^{p Hor.} ^{q Mart.} ^{† Leze Calami-} ^{tatei Pet. Abe-} ^{hardi epist.} ^{prima.}

^q *Parcite dum propero, mergite dum redeo.*

common humour of them all, to contemne death, to wish for death, to ^{'Tis the} confront death in this case, *quippe quis nec fera, nec ignis, neq; precipiti-* ^{um, nec fretum, nec ensis, neq; laqueus graua videntur;} ^{'Tis their desire} (saith *Tyrius*) to dye.

Haud timet mortem, cupit ire in ipsos

obuius enses.

Though a thousand dra-
gons or diuells kept the gates, *Cerberus* himselfe, and the way as dan-
gerous, as inaccessible as hell, he will adventure for all this. And as ^{† Pe-} *ter Abelbradus* lost his testicles for his *Helonisa*, he will I say not ven-
ture an incision, but life it selfe. For how many gallants offered to loose
their liues for a nights lodging with *Cleopatra* in those dayes. And in the
hower and moment of death, tis their sole comfort to remember their
deare mistris. As *Arcite* did his *Emely*,

----when he felt death,

Dusked beene his eyes, and faded is his breath.

But on his Lady yet casteth he his eye,

His last word was, merry *Emely*.

His spirit changd, and out went there,

Whether I cannot tell, ne where.

When captaine *Gobrias* by on vn lucky accident had receiued his deaths
wound, *heu me miserum exclamat*, miserable man that I am, (instead of
other deuotions) he cries out, shall I dye before I see *Rodant* he my sweet
heart. *Sic amor mortem*, (saith mine author) *aut quicquid humanitus acci-*
dit, aspernatur, so loue triumphs, contemnes, insults ouer death it selfe.
Thirteene proper young men lost their liues for that faire *Hippodamias*
sake, the daughter of *Onomaus* king of *Elis*: when that hard condition
was proposed of death or victory, they made no account of it, but cou-
ragiously for loue died, till *Pelops* at last wonne her by a slight. ^{† As} ^{r Ouid. 10. met.} ^{Higinus. c. 187.}
many gallants desperatly adventured their dearest blood for *Atalanta*
the daughter of *Schenius*, in hope of marriage, all vanquished and over-
came, till *Hippomenes* by a few golden apples happily obtained his suite.
Perseus of old, fought with a sea monster for *Androneda's* sake; & our S.

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George freed the Kings daughter of Sebea (the golden legend is mine author) that was exposed to a Dragon, by a terrible combat. Our Knights errant, and the *S^r Lancelots* of these daies, I hope will adventure as much for ladies favours, as the *Squire of Dames*, *Knight of the Sunne*, *S^r Bevis of Southampton*, or that renowned peire,

† *Ariost. lib. 1. cant. 1. stoff. 5.*

*Orlando, who long time had loued deare
Angelica the fayre, and for her sake
About the world, in nations farre and neare,
Did high attempts performe and vndertake,*

he is a very dastard, a Coward, a blocke and a beast, that will not doe as much, but they will sure, they will; For it is an ordinary thing for these enamorato's of our times to say and doe more, to stab their armes, carouse in blood, † or as that *Theſſalian Thero*, that bit off his owne thumbe, *provocans rivalem ad hoc emulandum*, to make his corrivall doe as much. Tis frequent with them to challenge the field for their lady and mistris sake, to runne a tilt,

† *Plut. dial. amor*

† *Fairy Queene cant. 1. lib. 4. & cant. 3. lib. 4.*

*That either beares (so furiously they meete)
The other downe under the horses feet,*

and then vp and to it againe,

*And with their axes both so sorely power,
That neither plate nor maile sustaine the stour,
But rivelde wreake like rotten wood a sunder,
And fire did flash like lightning after thunder.*

† *Dum cassis peritura, ensis instar serræ excisus scutum &c. Baribius Celestina.*

† *Lesbia sex Cyathis septem Tusina bibatur.*

† *As Xanthus for the loue of Eurippe, omnem Europam peragravit. Parthenius Erot. cap. 8.*

and in her quarrell, to fight so long † till their head peice, bucklers be all broken, and swords hackt like so many sawes, for they must not see her abused in any sort, 'tis blasphemy to speake against her, a dishonour without all good respect to name her. 'Tis common with these creatures, to drinke † healths vpon their bare knees, though it were a mile to the bottome (no matter of what mixture) off it comes. If shee bid them they will goe barefoot to *Ierusalem*, to the great *Chams* court, † to the *East Indies*, to fetch her a bird to weare in her hat: and with *Drake* and *Candish* saile round about the world for her sweet sake, *adversis ventis*, serue twice seauen yeares as *Iacob* did for *Rachel*; doe as much as † *Gesmund* the daughter of *Tancredus* prince of *Salerna*, did for *Guiscardus* her true loue, eat his heart when he died; or as *Artimesia* dranke her husbands bones beaten to powder, and so bury him in her selfe, and endure more torments then *Theseus* or *Paris*. *Et his colitur Venus magis quam thure, & victimis*, with such sacrifice as these (as † *Aristanetus* holds) *Venus* is well pleased. Generally they vndertake any paine, any labour, any toyle, for their mistris sake, loue and admire a servant, not to her alone, but to all her friends and followers, they hug and embrace them for her sake. her dog, picture, and euery thing she weares, they adore it as a relique. If any man come from her, they feast him, reward him, will not be out of his company, doe him all offices still remembring, still talking of her:

† *Beroaldus e Bocatio.*

† *Epist. 17. lib. 2.*

† *Lucretius.*

† *Nam si abest quod ames, præsto simulachra tamen sunt illius, & nomen dulce obuersatur ad aures.*

The very carrier that comes from him to her is a most welcome guest, and

and if he bring a letter, she will read it twenty times ouer, and as ^m Lucretia did by Eurialus, kisse the letter a thousand times together and then read it: And ⁿ Chelidonia by Philonius, after many sweet kisses put the letter in her bosome,

And kisse againe, and often looke thereon,

And stay the messenger that would be gone:

And aske many pretty questions, ouer and ouer againe, as how hee looked, what he did, and what said he? In a word,

vult placere sese amica, vult mihi, vult pedisseque

vult famulus, vult etiam ancillis, & catulo meo.

He struiues to please his mistress, and her maid,

Her servants, and her dogge, and 's well a paid.

If he get any remnant of hers, a buske-point, a feather of her fan, a shoo-tye, a lace, a ring, a bracelet of haire,

Pignusq; direptum lacertis;

Aut digito male pertinaci,

he weares it for a fayour on his arme, in his hat, finger, or next his heart. Her picture he adores twice aday, and for two houres together, will not looke off it; As *Laodomia* did by *Protiselaus*, when he went to warre, † *Sit at home with his picture before her*: a garter or a bracelet of hers is more pretious then any Saints Relique, he layes it vp in his casket, (O blessed Relique) and euery day will kisse it: if in her presence, his eye is never off her, and drinke hee will where she dranke, if it be possible in that very place, &c. If absent, he will walke in the walke, sit vnder that tree where shee did vse to sit, in that bowre, in that very seat, many yeares after sometimes, though she bee far distant, and dwell many miles off, he loues yet to walke that way still, to haue his chamber window looke that way: To walke by that riuers side (which though farre away) runnes by the house where shee dwells, hee loues the winde blowes to that coast.

10 quoties dixi Zephyris properantibus illuc,

Felices pulchram visuri Amaryllida venti.

O happy Westerne windes that blowe that way,

For you shall see my loues faire face to day,

to conferre with some of her acquaintance, for his heart is still with her, to talke of her, admiring and commending her, lamenting, honing, wishing himselfe any thing for her sake, to haue opportunity to see her, O that he might but enioy her presence. So did *Philostratus* to his mistress, † O happy ground on which she treads, and happy were I if shee would tread vpon me, I thinke her countenance would make the riuers stand, and when shee comes abroad, birds will sing, and come about her,

Ridebunt valles, ridebunt obuia Tempe,

In florem viridis protinus ibit humus.

The fields will laugh, the pleasant vallies burne,

And all the grasse will into flowres turne.

Omnis Ambrosiam spirabit aura.

When shee is in the meadow, she is fairer then any flowre, for that lasts but for a day, the river is pleasing, but it vanisheth on a sudden, but thy flowre doth not fade, thy streame is greater then the Sea. If I looke vpon the Heaven, mee thinkes I see

*m*Æneus Siluius, Lucretia quam accepit Eurialis literas hilaris statim millesq; papirū bagavit
ⁿ Meatus infertuit papillis literam eius mille prius pangens (suavia, Arist. 2. epist. 13.
ⁿ Plautus Asinaria.

† Hor.
 † illi domi sedens. Imaginem eius fixis oculis assidue conspiciat.
 † Buchanan. Sylua.
 o Happy servants that serue her, happy men that are in her company.
 p Non ipsos solum sed ipsorum memoriam amant. Lucian.
 † Epist. O ter felix solum beatus ego, si me calcaveris, vultus tuus amnes sistere potest, &c.

* Idem epist. in Proo. cum sit, flores superat, illi pulchri sed vnius tantum diei, fluvius gratus, sed evanescit, ac tuus fluvius mari maior. Sic etiam aspicio, solem exstimo cecidisse, et in terra ambulare, &c.

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† Scruinate e-
greater sequen-
tur te dii custo-
des, spectatio
commoti, si na-
viges sequentur,
quis fluuius sa-
lum tuum non
rigaret?

see the sunne falne downe to shine below, and thee to shine in his place, whom I desire. If I looke vpon the night, me thinkes I see two more glorious stars, *Hesperus* and thy selfe. A little after he thus courts his mistris; If thou goest forth of the city, the protecting Gods that keepeth the towne, will runne after to gaze vpon thee: If thou sayle vpon the seas, as so many small boats, they will follow thee: what river would not runne into thy Sea. Another, he sighs and sobs, sweares he hath *Cor scissum*, an heart bruised, to powder, dissolued and melted within him, or quite gone from him, to his mistris bolome belike, he is in an ouen, a *Salamader* in the fire, so scorched with loues heat; He wisheth himselfe a saddle for her to sit on, a posie for her to sinell to, and it would not grieue him to be hanged, if hee might bee strangled in her garters: he would willingly dye to morrow, so that shee might kill him with her owne hands. * *Ovid* would bee a flea, a gnat, a ring, *Catullus* a sparrow,

† 2. El. 15.

*O si tecum ludere, sicut ipsa possem,
Et tristes animi lenare curas.*

* Carm. 30.

* *Anacreon*, a glasse, a gowne, chaine, any thing,

*Sed speculum ego ipse fiam,
Vt metuum vsq; cernas,
Et vestis ipse fiam,
Vt metuum vsq; gestes.
Mutari & opto in vndam,
Lavem tuos vt artus,
Nardus puella fiam,
Vt ego te ipsam in ungam,
Sim fascia in papillis.
Tuo & monile collo.
Fiamq; calceus, me
Saltem vt pede vsq; calces.*

Englified by
Mr B. Holliday
in his Technog.
Art. 1. Sen. 7.

But I a looking glasse would be,
Still to be look'd vpon hy thee,
Or I, my loue would be thy gowne,
By thee to be worne vp and downe;
Or a pure Well full to the brimmes,
That I might wash thy purer limmes:
Or I'd be pretious balme to 'noint,
With choicest care each choicest ioint,
Or, if I might, I would be faine.
About thy necke the happy chaine.
Or would it were my blessed hap
To be the Lawne o're thy faire pap.
Or would I were thy shooe to bee
Daily trod vpon by thee.

* *Ovid. Met. l. 4*
† *Xenophon Cy-
reped. lib. 5.*

O thrice happy man that shall enioy her: as they that saw *Hero* in *Musa-*
us, & * *Salmacis* to *Hermaphroditus*, --- *Felices mater, & c. felix nutrix* ---
*Sed longè cunctis, longèq; beatior ille,
Quem fructu sponsi & socij dignabere lecti.*

The same passion made her breake out in the Comœdy,

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† *Na illa Fortunata sunt que cum illo cubant,*

happy are his bed-fellowes; and as she said of *Cyrus*, *Beata que illi uxor futura esset*, blessed is that woman that shall be his wife, nay thrice happy she, that shall inioy him but a night;

† *Vna nox Iouis sceptro equiparanda,*

such a nights lodging is worth *Iupiters* scepter.

* *Qualis nox erit illa, di, de eq;**Quam mellis thorus?*

O what a blissefull night would it be, how soft, how sweet a bed? Shee will adventure all her estate for such a night, for a Nectarean, a balsome kisse alone.

* *Qui te videt beatus est,**Beatior quite audiet,**Qui te potitur est deus.*

The Sultan of Sana's wife in Arabia, when shee had seene *Kertomannus* that comely traveller, lamented to her selfe in this manner, *u O God, thou hast made this man whiter then the Sunne, but me, mine husband, and all my children blacke, I would to God hee were my husband, or that I had such a sonne, she fell a weeping, and so impatient for loue at last, that (as Potiphars wife did by Ioseph) shee would haue had him gone in with her, shee sent away Gazella, Tegeia, Galzerana her waiting maides, loaded him with faire promises and gifts, and wooed him with all the Rhetorick she could.*

extremum hoc miseræ da munus amanti:

but when he gaue not consent, shee would haue gone with him and left all, to be his page, his seruant, or his Lackey, *Certa sequi Charum corpus ut umbra solet*, so that she might enioy him, threatening moreouer, to kil her selfe, &c. Men will doe as much and more for women, spend goods, lands, liues, fortunes, Kings will leaue their Crownes, as King Iohn for *Matilda* the Nunne at Dunmowe.

* *But Kings in this yet priuilegd'd may be,**I'll be a Manke so I may liue with thee.*

The very Gods will endure any shame (at q. aliquis de dijs non tristibus inquit, &c.) be a spectacle, as *Mars* and *Venus* were to all the rest; so did *Lucians Mercury* wish, and peradventure so dost thou. They will adventure their liues with allacrity,

† *pro quâ non metuum mori*

may more, *pro quâ non metuum bis mori*, I will dye twice, nay twenty times for her. If shee dye, there's no remedy, they must dye with her, they cannot helpe it. A Louer in *Calcagninus*, wrote this on his darlings

Tombe, *Quincia obiit, sed non Quincia sola obiit,**Quincia obiit, sed cum Quinciâ & ipse obiit,**Rifus obit, obit gratia, lusus obit,**Nec mea nunc anima in pectore, at in tumulto est.**Quincia* my deare is dead, but not alone,

For I am dead and with her I am gone,

Sweet smiles, mirth, graces, all with her doe rest,

And my soule too, for 'tis not in my brest.

How many doting Louers vpon the like occasion might say the same? But these are toyes in respect, they will hazard their very soules for their

X x x

mistris

† *Xenophon Cy-*
reped. lib. 5.† *Plautus de*
milite.† *Lucian.** *Petronius.*† *E. Græce. Ruf.*

u *Lod. Verto-*
mannus' navig.
lib. 2. c. 5. O de-
us, hunc creasti
sole candidiorē,
ē diverso me &
coniugem meum
& natos meos
omnes nigrican-
tes, Utinam his
&c.

Ibit Gazella,
Tegeia, Galze-
rana, & promissis
oneravit, &
donis, &c.

M.D.

† *Horod. 9. l. 3.*

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mistris sake. *x Atq; aliquis inter iuvenes miratus est, & verbum dixit,*

Non ego in cælo cuperem Deus esse;

Nostram uxorem habens domi Hero.

One said, to Heauen would I not

desire at all to goe,

If that at mine owne house I had

such a fine wife as *Hero*.

† Ouid, Met. 10. Venus forsooke Heauen for Adonis sake — cælo præfertur Adonis.

Old *Iani* were in *Chaucer* thought when he had his faire *May*, hee should neuer goe to heauen, he should liue so merrily here on earth, had I such a mistris, he protests,

† Buchanan.

† Hendeasyl.

• Petrarch.

y Cardan. lib. 2.

de sap. ex vilibus

generosos efficere

solet, ex timidis

audaces, ex aua-

ris splendor,

ex agrestibus ci-

uiles, ex crudeli-

bus mansuetos,

ex impijs religi-

osos, ex sordidis

nitidos atq; cul-

tos, ex duris mi-

sericordes, ex

musis eloquentes.

† Cælum djs ego non suum inviderem,

Sed sortem mihi dij meam inviderent.

I would not envy their prosperity,

The Gods should envy my felicity.

Another as earnestly desires to behold his sweetheart, he will adventure and leaue all this, and more then this to see her alone.

** Omnia qua patior mala si pensare velit fors,*

Vnâ aliquâ nobis prosperitate, dij

Hoc precor, vt faciant, faciant me cernere coram,

Cor mihi captivum qua tenet hocce, deam.

If all my mischiefs were recompenced

And God would giue me what I requested,

I would my mistris presence onely seeke,

Which doth mine heart in prison captiue keepe.

But who can reckon vp the dotage, madnesse, seruitude and blindness, the foolish phantasmes and vanities of Lovers; their torments, wishes, idle attempts?

Yet for all this, amongst so many irksome, absurd, troublesome symptoms, inconueniences, phantasticall fits and passions which are vsually incident to such persons, there bee some good and gracefull qualities in Louers, which this affection causeth. As it makes wise men fooles, so many times it makes fooles become wise, y it makes base fellowes become generous, cowards couragious, as *Cardan* notes out of *Plutarch*, covetous, liberall and munificent; clownes, ciuill; cruell, gentle; wicked prophane persons, to become religious; slouens, neat; churles, mercifull; and dumbe dogs,

eloquent; your lazie drones, quicke and nimble; *Feras mentes domat cupido*, that fierce, cruell and rude *Cyclops Polyphemus* sighed, and shed many a salt teare for *Galatea's* sake. No passion causeth greater alterations, or more vehement of ioy or discontent: *Plutarch Sympos. lib. 5. quest. 1.*

z faith, that the soule of a man in loue is full of perfumes and sweet odours, & all manner of pleasing tones and tunes, insomuch that it is hard to say (as he addes) whether loue doe mortall men more harme then good. It addes spirits, and makes them otherwise soft and silly, generous and couragious,

a Audacem faciebat amor. *Ariadne's* loue, made *Theseus* so adventurous, and *Medea's* beauty *Iason* so victorious, expector at amor timorem. *b* *Plato* is of opinion that the loue of *Venus* made *Mars* so valorous. A young man will be much abashed to commit any foule offence, that shall come to the hearing

a Anima hominis amore capti, tota referta sensibus & odoribus, pænes resonat, &c.

a Ouid.

b In conuiuio, Amor ueneris Martem detinet, & sortem facit, adolecentem maxime erubescere cernimus, quum amatrix eum turpe quid committentem offendit.

hearing or sight of his Mistris. As * he that desired of his enemy now dying, to lay him with his face vpward, *ne amarus videret eum à tergo vulneratum*, least his sweet-heart should say he was a coward. And if it were possible to haue an army consist of Louers, such as loue, or are beloued, they would be extraordinary valiant & wise in their government, modesty would detainethem from doing amisse, emulation incite them to doe that which is good and honest, and a few of them would ouercome a great cōpany of others. There is no man so pusillanimous, so very a dastard, whom loue would not incense, make of a diuine temper, and an heroicall spirit. As hee said in like case, *Tota ruat cæli moles non terreor*, &c. Nothing can terrifie, nothing can dismay them, But as St Blandimor and Paridell, those two braue Fayrre Knights, fought for the loue of faire Florimel in presence,

* And drawing both their swords with rage anew,
Like two mad Mastiues each on other flew,
And shields did share, and males did rash, and helmes did hew:
So furiously each other did assaile,
As if their soules at once they would haue rent,
Out of their brests, that streames of blood did rayle
Adowne, as if their springs of life were spent,
That all the ground with purple blood was sprent,
And all their armour stain'd with bloody gore,
Yet scarcely once to breath would they relent.
So mortall was their mallice and so sore,
That both resolved (then yeeld) to dye before.

Every base swaine in loue will dare to doe as much for his deare mistris sake. For as * Agatho contends, a true Louer is wise, iust, temperate and valiant. d I doubt not therefore, but if a man had such an Army of Louers (as Castilio supposeth) hee might soone conquer all the world, except by chance he met with such another Army of Inamorato's to oppose it. e For so perhaps they might fight as that fatall dogge, and fatall hare in the heauens, course one another round, and neuer make an end. Castilio thinke's Ferdinand King of Spaine would neuer haue conquered Granada; had not Queene Isabell and her Ladies beene present at the siege, f It cannot be expressed what courage the Spanish Knights took, when the Ladies were present, a few Spaniards overcame a multitude of Moores. They will vndergoe any danger whatsoever, as St Walter Manny in Edward the 3d time, stuck full of Ladies favours, fought like a Dragon. For *solī amantes*, as t Plato holds, *pro amicis mori appetunt*, only Louers will dye for their friends, and in their Mistris quarrell. And for that cause t he would haue women follow the Camp, to be spectators and encouragers of noble actions: vpon such an occasion; the * Squire of Dames himselte, S. Lancelot, or Sir Tristram, Cesar, or Alexander shall not be more resolute, or goe beyond them.

Not courage only doth Loue adde, but as I said, subtilty, wit, & many pretty deuises, * *Namq; dolos inspirat amor, fraudesq; ministrat*, * Iupiter in loue with Leda, and not knowing how to compasse his desire, turn'd himselte into a Swanne, and got Venus to pursue him in the likenesse of an Eagle, which she doing, for shelter he fled to Leda's lap, &

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* Plutarch. A. matoy. dial.
e Si quo pacto fieri ciuitas aut exercitus posset
part m ex his qui amant patim ex his, &c.
† Angerianus.

* Fayrie Que.
lib 4. Cant. 2.

* Plat. Connuius d Lib. 3. de Am. lico. Non dubito quin is qui talem exercitum haberet, totius orbis statim victor esset, nisi forte cum aliquo exercitus confli-gendum esset, in quo omnes amatores essent.
e Higinus de Cane & Lepore celesti, & Decimator.
f Vix dici potest quantam inde audaciam assumerent Hispani, inde pauci infinitas Maurorum copias superarunt.
† Lib. 5. de legibus.
* Spencers Fayrie Queene, 3. booke cant. 8.
* Higinus lib. 2. Aratus in phœnom.

538 *in eius gremio se collocauit*, Leda embraced him, and so fell fast asleepe, *sed dormientem Iupiter compressit*, by which meanes Iupiter had his will. Infinite such trickes can loue devise, such fine feates in abundance, with wisdom and warinesse, ——— * *quis fallere possit amantem*.

* Virg.

All manner of civility, decency, complement, and good behauiour, † *plus salis & leporis*, polite graces, and merry conceipt. Bocace hath a pleasant tale to this purpose, which he borrowed from the Greekes, and which Beroaldus hath turned into Latine, Bebelius in verse, of Cymon and Iphigenia. This Cymon was a foole, a proper man of person, and the Gouvernour of Cyprus sonne, but a very Ass, insomuch that his father being ashamed of him, sent him to a Farme house he had in the Country to bee brought vp. Where by chance, as his manners was, walking alone, hee espied a gallant young Gentlewoman named Iphigenia, a Burgomasters daughter of Cyprus with her maid, by a brooke side in a little thicket, fast asleepe in her smocke, where she had newly bathed her selfe: When

g Hanc ubi conspicatus est Cymon, baculo innixus, immobilis stetit, & mirabundus, &c.

g Cymon saw her, he stood leaning on his staffe, gaping on her immoueable, and in a maze: at last hee fell so farre in loue with the glorious object, that he beganne to rouze himselfe vp, to bethinke what hee was, would needs follow her to the city, and for her sake beganne to bee civill, to learne to sing and dance, to play on Instruments, and got all those Gentlemen-like qualities & complements in a short space, which his friends were most glad of. In brieft, he became from an Idiot and a Clowne, to be one of the most compleat Gentlemen in Cyprus, did many valorous exploits, and all for the loue of Mistris Iphigenia. In a word, I may say thus much of them all, let them bee neuer so clownish, rude and horrid, Crobians and sluts, if once they be in loue, they will bee most neat and spruce, for, † *Omnibus rebus, & nitidis nitoribus anteuertit amor*, they will follow the fashion, beginne to tricke vp, and to haue a good opinion of themselves, *venustatum enim mater Venus*; a ship is not so long a rigging, as a young Gentlewoman a trimming vp her selfe, against her sweet heart comes. A Painters shop, a flowry meadow, no so gracious aspect in Natures store-house, as a young maid, *nubilis puella*, a Nouitise, or Venetian Bride, that lookes for an husband; or a young man that is her suiter, composed looks, composed gate, cloathes, gestures, actions, all composed; all the graces, elegances in the world are in her face. Their best robes, chaines, Jewels, Lawnes, Linnens, Laces, Spangles, must come on, h *præter quam res patitur student elegantie*, they are beyond all measure coy, nice, and too curious on a sudden: 'Tis all their study, all their businesse, how to weare their cloathes neat, to be polite and terse, and to set out themselves. No sooner doth a young man see his sweet-heart coming, but he smugges vp himselfe, pulls vp his cloake now false about his shoulders, ties his garters, points, sets his band, cuffes, flicks his haire, twires his beard, &c. When Mercury was to come before his Mistris,

† Plantus Casina act. 2. sc. 4.

h Plautus.

† Ouid. Met. 2.

——— † *Chlamydemq, ut pendeat aptè Collocat, ut limbus totumq, appareat aurum.*

He put his cloake in order, that the lace.

And hemme, and gold worke all might haue his grace.

Salmacis would not be seene of Hermaphroditus, till shee had spruced vp her

her selfe first. † *Nec tamen ante adiit, et si properabat adire,
Quam se composuit, quam circumspexit amictus,
Et finxit vultum, & meruit formosa videri.*

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† Ovid. Met. 4

Nor did she come, although 'twas her desire,
Till she compos'd her selfe, and trim'd her tire,
And set her lookes to make him to admire.

Venus had so ordered the matter, that when her sonne * Aeneas was to * Virg. 1. Aen.
appeare before Queene Dido, he was

(*Os humerosq; deo similis, namq; ipsa decoram
Caesariem nato genetrix, lumenq; inventa
Purpureum & latos oculis afflarat honores.*)

Like a God, for she was the tire-woman her selfe, to set him out with all
naturall and artificiall impostures. When the hirsute Cyclopical Poly-
phemus courted Galatea.

*Iamq; tibi forma, iamq; est tibi cura placendi,
Iamq; rigidos pectus rastris Polypheme capillos,
Iam libet hirsutam tibi falce recidere barbam,
Et spectare feros in aqua & componere vultus.*

i Ovid. Met. 13.

And then he did beginne to pranke him selfe,
To please and combe his head, and beard to shaue,
And looke his face ith' the water as a glasse,
And to compose him selfe for to be braue.

He now began to haue a good opinion of his owne feature, and good
parts.

*Iam Galatea veni, nec munera despice nostra,
Certè ego me novi, liquidaq; in Imagine vidi
Nuper aqua, placuitq; mihi mea forma videnti.*

Come now my Galatea scorne me not,
Nor my poore presents; for but yesterday
I saw my selfe ith' water, and me thought
Full faire I was, scorne me not I say.

† *Non sum adeo informis, nuper me in littore vidi,
Cum placidum ventis staret mare*

† Virg. Egl. 3.

k Epist. An ux-
or literato sit du-
cenda. Nolles
informes tradu-
cende, literis re-
nunciandum,
sapo gemendum,
nonnunquam et
illachrymandū
forti & conditi-
oni tue. Viden-
dum quæ vestes
quis cultus te
deceat, quis in
usu sit, verum
latus barbe, &c.
Cum cura lo-
quendum, ince-
dendum, biben-
dum, & cum cu-
ra infaniendum.
† Mart. Epig. 5.

'Tis the common humour of all Sutors to tricke vp themselues, to bee
prodigall in apparell, pure lotus, neat, comb'd and curl'd, with powdred
haire, comptus & calami stratus, with a long loue-locke, a floure in his
care, perfumed gloues, rings, scarfes, feathers, points, &c. as if hee were a
Princes Ganimede, with euery day new suits, as the fashion varies; going
as if he trod vpon egges, and as Hensius writ to Primierus, k If once he be
besotted on a wench, he must lye awake anights, renounce his booke, sigh and
lament, now and then weepe for his hard hap, and marke aboue all things
what Hats, Bands, Doublets, Breeches are in fashion, how to cut his Beard, &
were his locke, to turne vp his Mushato's, and curle his head, prune his Pic-
kiti-variant, or if he weare it broad, that the East side bee correspondent to the
West: he must be in league with an excellent Tayler, Barber,

† *Tonsorem puerum sed arte talem,
Qualis nec thalamus fuit Neronis;*

haue neat shooe-ties, points, garters, speake in print, walke in print, eat and
drinke

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drinke in print, and that which is all in all, he must be mad in print,

Amongst other good qualities an amorous fellow is endowed with, he must learne to sing and dance, play vpon some instrument or other, as without all doubt he will, if he be truely touched with this Loadstone of Loue. For as ¹ *Erasmus* hath it, *Musica docet amor & Poesin*, Loue will make them Musicians, and to compose ditties, Madrigals, Elegies, Loue Sonnets, and sing them to severall pretty tunes, to get all good qualities may be had. [†] *Iupiter* perceaued *Mercury* to be in loue with *Philologia*, because he learned languages, polite speech, (for *Suadela* her selfe was *Venus* daughter, as some write) Arts and Sciences, *quò virgini placeret*, all to please his mistress. 'Tis their chiefest study to sing, dance, and without question, so many Gentlemen and Gentlewomen would not be so well qualified in this kinde, if loue did not incite them. ^m *Who*, saith *Castilio*, would learne to play, or giue his minde to Musicke, learne to dance, or make so many Rimes, Loue-songs, as most doe, but for womens sake, because they hope by that meanes to purchase their good wills, and winne their fauour. Wee see this daily verified in our young women and wiues, they that being maids tooke so much paines to sing, play, and dance, with such cost and charge to their parents, to get those gracefull qualities, now being married will scarce touch an instrument, they care not for it. *Constantine agricult. lib. 11. cap. 18.* makes *Cupid* himselfe to be a great dancer, by the same token as he was capering amongst the Gods, ⁿ he slung downe a bowle of *Nectar*, which distilling vpon the white Rose, euer since made it red: and *Calistratus* by the helpe of *Dædalus* about *Cupids* statua, ^o made a many of young wenches still a dancing, to signifie belike, that *Cupid* was much affected with it, as without all doubt he was. For at his and *Psyche*s wedding, the Gods being present to grace the feast, *Ganimede* fill'd *Nectar* in abundance (as ^{*} *Apuleius* describes it) *Vulcan* was the Cooke, the *Howres* made all fine with Roses and flowers, *Apollo* plaid on the harpe, the *Muses* sang to it, *sed suauis Musica superingressa Venus saltauit*, but his mother *Venus*, danced to his and their sweet content. Witty [†] *Lucian*, in that Patheticall Loue passage, or pleasant description of *Iupiters* stealing of *Europa*, and swimming from *Phænicia* to *Crete*, makes the Sea calme, the windes hush, *Neptune* and *Amphitrite* riding in their charriot to breake the waues before them, the *Tritons* dancing round about, with every one a Torch, the Sea-nymphes halfe naked, keeping time on Dolphins backs, and singing *Hymeneus*, *Cupid* nimble tripping on the top of the waters, and *Venus* her selfe comming after in a shell, strawing Roses and flowres on their heads. *Praxiteles* in all his pictures of loue, faines *Cupid* euer smiling, and looking vpon dancers, And [†] in *St Markes* Garden in *Rome* (whose worke I knowe not) one of the most delicious peeces, is a many of *Satyrs* dancing about a wench asleepe. So that dancing still is as it were a necessary appendix to loue matters. Young lasses are neuer better pleased, then when as vpon an Holiday after *Euen* song, they may meet their sweet hearts, and dance about a May-pole, or in a towne greene vnder a shady elme. Nothing so familiar in *France* as for Cittizens wiues and maids to dance a round in the streets, and often too for want of better instruments,

1 Chil. 4. cent. 5.
pro 15.

† Martianus.

Capella lib. 1. de

nupe philolo. iam.

illum sentio a-

more tenerse-

ausi studio plu-

res habere com-

paratas in fa-

mulatio disci-

plinas &c.

in Lib. 3. de au-

lico. Quis Cho-

reis insudaret,

nisi seminarum

causa, qui mu-

sice tantam na-

diuer operam,

nisi quod illius

dulcedine per-

mulcere speret,

quis tot carmina

componeret, nisi

ut inde affectus

suos in mulieres

explicaret.

n Craterem ne-

claris euerit

saltans apud de-

os, qui in terram

cadens, rosam

prius albam ru-

bore infecit.

o Puellas cho-

reantes circa

iuuentilem cupi-

dinis statuam

fecit. Philostrat.

Imag. lib. 3. de

statuis Exerci-

tium: omni ap-

tissimum.

† Lib 6. Met.

† Tom 4.

† Kornman.

de cur. mori.

part. 5. cap. 28.

Sat. puella dor-

mienti insultan-

tium &c.

† Veiw. of Fr.

ments, to make good Musicke of their owne voices; and dance after it. Yea many times this loue will make old men and women that haue more toes then teeth dance, maske and mumme; for *Comus* and *Hymen* loue maskes, and all such merriments aboue measure, will allow men to put on womens apparell in some cases, and promiscuously to dance young and old, rich and poore, generous and bate, of all sorts. *Paulus Iovius* taxeth *Augustine Niphus* the Philoospher, & For that being an old man, and a publike Professor, a father of many children, he was so mad for the loue of a young maid (that which many of his friends were ashamed to see) an old gouty fellow, yet would dance after *Fidlers*. Many laughed him to scorne for it, but this omnipotent loue would haue it so,

† *Hyacinthino bacillo,*
Properans amor, me adëgit
Violentèr adsequendum.

Loue hasty with his purple staffe did make
 Me follow, and the dance to vndertake.

And who can withstand it? If once we be in loue, young or old, though our teeth shake in our heads, like virginall Iacks, or stand paralel as under like the arches of a bridge, there is no remedy, we must dance. *Plutarch Sympos. 1. quest. 5.* doth in some sort excuse it, and telleth vs moreouer in what sense, *Muscam docet amor, licet prius fuerit rudis*, how loue makes them that had no skill before, learne to sing and dance; hee concludes, 'tis only that power and prerogatiue loue hath ouer vs. 9 *Loue* (as he holds) will make a silent man speake, a modest man most officious; dull, quicke, slow, nimble, and that which is most to be admired, an hard, base, vtractable churle, as fire doth Iron in a Smithes forge, as free, facile, gentle, & easy to be intreated. Nay 'twill make him prodigall in the other extreame, and giue an † hundred sesterces for a nights lodging, as they did of old to *Lais* of Corinth or † *ducenta drachmarum millia pro vnica nocte* as *Mundus* to *Paulina*, spend all his fortunes (as too many doe in like case) to obtaine his suit. For which cause many compare Loue to wine, which makes men Iouiall and merry, frolicke and sad, whine, sing, dance, and what not.

But aboue all the other Symptomes of Louers, this is not lightly to be ouerpasse, that likely of what condition soeuer, if once they bee in loue, they turne to their ability, Rimers, Ballet-makers, and Poets. For as *Plutarch* saith, † *They will bee witnesses and trumpeters of their Paramours good parts, bedecking them with verses and commendatory songs, as we doe statues with gold, that they may be remembred and admired of all.* Ancient men will dote in this kinde sometimes as well as the rest; the heat of loue will thawe their frozen affections, dissolue the ice of age and so far inable them, though they be 60. yeares of age aboue the girdle, to be scarce thirty beneath. *Iovianus Pontanus* makes an old foole rime, and turne Poetaster to please his Mistris.

† *Ne ringas Mariana, meos ne despice canos,*
Desene nam Iuuenem Dia referre potes, &c.
 Sweet *Marian* doe not mine age disdain,
 For thou canst make an old man young againe.

P Vita eius Pu-
 ella amore (ep-
 tuagenarius se-
 nex usq, ad insa-
 niam correptus,
 multis liberis
 susceptis: multi
 non sine pudore
 conspexerunt
 senem & Philo-
 sophum podagri-
 cum, non sine ri-
 su saltantem ad
 sibi modis.
 † *Anacreon*
carm. 7.
 q De taciturno
 loquacem facit;
 & de verecundo
 officiosum reddit
 de negligente
 industrium, de
 socorde impi-
 grum.
 † *Josephus* an-
 tiqu. Iud. lib. 18:
 cap. 4.
 † *Gellius* lib. 1.
 cap. 8. pretium
 noctis centum
 sestertia.

† *Ipsi enim vi-
 lunt suarum a-
 misiarum pul-
 chritudinis pra-
 cones ac testes
 esse, eas laudi-
 bus, & cantile-
 nis & versibus
 exornare, ut au-
 ro statuas, ut
 memorentur, &
 ab omnibus ad-
 mirentur.*
 † *Tom. 2. Anti-
 Dialogo.*

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† Flores hist.
fol. 298.

They will be still singing amorous songs and ditties (if young especially) and cannot abstaine though it be when they goe to, or should bee at Church. We haue a pretty story to this purpose in *Westmonasteriensis*, an old writer of ours (if you will beleuee it) *An. Dom. 1012. at Colewiz. in Saxony*, on Christmas Eue a company of young men and maids, whilst the Priest was at Masse in the Church, were singing catches and loue songs in the Church-yard, hee sent to them to make lesse noyse, but they sung on still; and if you will, you shall haue the very song it selfe,

*Equitabat homo per syluam frondosam,
Ducebatq; secum Meswinden formosam,
Quid stamus cur non imus?*

A fellow rid by the greenewood side,
And faire Meswinde was his bride,

Why stand we so, and doe not goe?

This they sung, he chafte, till at length impatient as he was, hee prayed to St *Magnus* patron of the Church, they might all there sing and dance 'till that time tweluemonth, and so * they did, without meat and drinke, wearisomnesse or giuing ouer, till at yeares end they ceased singing, and were absolved by *Herebertus* Archbishop of *Colen*. They will in all places be doing thus, young folkes especially, reading loue stories, talking, singing, telling or hearing lascivious tales, tunes, such objects are their sole delight, their continuall meditation, and as *Guaſtavinus* addes *Comm. in 4. Sect. 27. Prob. Arist. obſeminis abundantiam crebra Cogitationes, veneris frequens recordatio & pruriens voluptas, &c.* an earnest longing comes hence, tickling thoughts, pleasant hopes, hence it is, they can thinke, discourse willingly, or speake almost of no other subiect: 'Tis their only desire, if it may be done by art, to see their husbands picture in a glasse, they'le giue any thing to know when they shall be married, how many husbands they shall haue, by *Cromnymantia*, a kind of Dimination with † onions laid on the altar on Christmas Eue, or by fasting on St *Annes* night, to know who shall bee their first husband, or by *Amphitomantia*, by beanes in a Cake, &c. to burne the same. This loue is the cause of all good conceipts, † neatnesse, exornations, playes, elegancies, delights, pleasant expressions, sweet motions and gestures, ioyes, comforts, exultancies, and all the sweetnesse of our life, † *Qualis iam vita foret, aut quid incundi sine aureâ veneré.*

* Per totum
annum cantant,
pluvia super
illos non cecidit,
non frigus
non calor non
siccitas, nec lassitudo
illos affecit,
&c.

† His eorum nomina
inscribuntur de quibus
querunt.
‡ Huic munditias,
ornatum,
leporem, delicias,
ludos, elegantiâ,
omnem deniq;
vitiâ suauitatem
debemus.

† Hyginus cap.
272.

† E. Græco.

* Angerianus.

let me liue no longer then I may loue, saith a mad merry fellowe in *Mimnermus*. This loue is the salt that seasoneth our harsh and dull labours, and giues a pleasant relish to our other vnſavory proceedings,

Emoriar cum istâ non amplius mihi cura fuerit,

* *Absit amor surgunt tenebra, torpedo, veterum
Pestis, &c.*

All our feasts almost, masquesummings, banquets, merry meetings, weddings, pleasing songs, fine tunes Poems, Loue-stories, playes, Comœdies, Attellans, Iigges, Fescenines, Elegies, Odes, &c. proceede hence. † *Danaus* the sonne of *Belus*, at his daughters wedding at *Argos*, instituted the first pleas (some say) that ever were heard of. Symbols, Emblems, Imprefes, devises, if wee shall beleuee *Iovius*, *Contiles*, *Paradine*, *Camillus de Camillus*, may bee ascribed to it. Most of our arts and sciences, painting amongst the rest, was first

first inventor, saith † *Patritius ex amoris beneficio*, for loues sake. For when the daughter of * *Debyriades* the *Sicyonian*, was to take leaue of her sweetheart now going to wars, *ut desiderio eius minus tabesceret*, to comfort her selfe in his absence, she tooke his picture with cole vpon a wal, as the candle gaue the shadow, which her father admiring perfected afterwards, and it was the first picture by report that euer was made. And long after † *Sycion* for painting, caruing, statuary, musicke, and Philosophy was preferred before all the citties in *Greece*. *Apollo* was the first inventor of Physicke, Divination, Oracles; *Minerua* found out weauing, *Vulcan* curious iron-worke, *Mercury* letters, but who prompted all this into their heads? Loue, *Nunquam talia inuenissent, nisi talia adamassent*, they loued such things, or some party, for whose sake they were vndertaken at first. 'Tis true, *Vulcan* made a most admirable Bruch or neck-lace, which long after *Axion* and *Temenus*, *Phegius* sonnes, for the singular worth of it, consecrated to *Apollo* at *Delphos*, but *Pharyllus* the tyrant stole it away, and presented it to *Ariston's* wife, on whom he miserably doted (*Parthenius* tells the story out of *Phylarchus*) but why did *Vulcan* make this excellent ouche? to giue *Hermione Cadmus* wife, whom he dearely loued. All our Tilts and Turnaments, Orders of the Garter, Golden Fleece, &c. *Nobilitas sub amore iacet* —

owe their beginnings to loue, & many of our histories. By this meanes, saith *Iovius*, they would expresse their louing mindes to their Mistris, and to the beholders. 'Tis the sole subiect almost of Poetry, all our invention tends to it, all our songs, what euer those old *Anacreons*: (And therefore *Hesiod* makes the *Muses* and *Graces* still follow *Cupid*, and as *Plutarch* holds, *Menander*, and the rest of the Poets were loues Priests,) all our *Greeke* and *Latine* Epigrammatists, Loue writers, *Anthony Diogenus* the most ancient, whose Epitome we finde in *Phocius Bibliotheca*, *Longius Sophista*, *Eustathius*, *Achilles Tatius*, *Aristenetus*, *Heliodorus*, *Plato*, *Plutarch*, *Lucian*, *Parthenius*, *Theodorus Prodromus*, *Ovid*, *Catullus*, *Tibullus*, &c. Our new *Ariostoes*, *Boyardes*, authors of *Arcadia*, *Vrania*, *Fairy Queene*, &c. *Marullus*, *Leotichius*, *Angerianus*, *Stroza*, *Secundus*, *Capellanus*, &c. with the rest of those facete moderne poets, haue written in this kinde, are but as so many Symptomes of Loue. Their whole bookes are a *Synopsis* or breuiary of Loue, the portuous of loue, Legends of Lovers liues and deaths, & of their memorable adventures. Nay more, *quod leguntur, quod laudantur amori debent*, as * *Nevisanus* the Lawyer holds, that there never was any excellent Poet, that invented good fables, or made laudable verses, which was not in loue himselfe, had he not taken a quill from *Cupids* wings, he could neuer haue written so amorously as he did,

Cynthiate vatem fecit lasciuie Properti,
Ingenium Galli pulchra Lycoris habet,
Fama est arguti Nemesis formosa Tibulli,
Lesbia dictavit docte Catulle tibi.
Non me Pelignus, nec spernit Mantua vatem,
Si qua Corinna mihi, si quis Alexis erit:

† Lib. 4. Tit. 11.
 de prin. institut.
 † Plinii lib. 35.
 cap. 12.
 † Gerbelius l.
 6. de script. Gr.
 u. Francus lib. 3.
 De symbolis: qui
 primus symboli
 excogitavit, vo-
 luit nimirum
 hac ratione im-
 plicatum animi
 evolvere, eumq
 vel domine vel
 alius intuentibus
 ostendere.

x Lib. 4. num.
 102. *cygne nup-
 tialis poetæ non
 inueniunt fabu-
 las, aut versus
 laudatos faciunt
 nisi qui ab amo-
 re fuerint exci-
 tati.*
Martial. Epig.
 73. lib. 9.

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Wanton *Propertius*, and witty *Gallus*,
 Subtile *Tibullus*, and learned *Catullus*,
 It was *Cynthia*, *Lesbia*, *Lychoris*,
 That made you Poets all, and if *Alexis*,
 Or *Corinna* chance my Paramour to be,
Virgil and *Ovid* shall not despise me.

Petrarch's Laura made him so famous, *Astrophels Stella*, and *Iovianus Pontanus* Mistris was the cause of his *Roses*, *violets*, *Lillies*, *Nequitia*, *blanditie*, *joci*, *decor*, *Nardus*, *Ver*, *Corolla*, *Thus*, *Mars*, *Pallas*, *Venus*, *Charis*, *Crocum*, *Laurus*, *Vnguentum*, *Costum*, *Lachryma*, *Myrrha*, *Muse*, &c. And the rest of his Poems, why are *Italians* at this day generally so good Poets and Painters? because every man of any fashion amongst them hath his Mistris. The very rusticks and hog-rubbers, *Menalcas* and *Coridon*, *qui fatant de stercore equino*, those fulsome knaues, if once they tast of this Loue liquor, are inspired in an instant. Instead of those accurate Emblems, curious Impreses, gaudy masques, Tilts, Turnaments, &c. They haue their Wakes, Witson-ales, Shepherds feasts, meeting on holy daies, country dances, roundelaies, writing their names on t trees, true loues knots, pretty gifts.

† *Teneris arboribus amicarum nomina inscribentes ut simul crescant*. *Hed.*

With tokens, hearts divided, and halfe rings,
 Shepherds in their loues are as coy as kings.

Choosing Lords, Ladies, Kings, Queenes, and Valentines, &c. they goe by couples, *Coridons Phyllis*, *Nysa* and *Mopsus*,

With dainty *Doufisbell* and *Sr Tophus*.

In steed of Odes, Epigrammes and Elegies, &c. they haue their Ballads, counry tuncs, Ditties and Songs, *Besse a Bell* *(he doth excell---*
 they must write likewise and indite all in rime.

S.R. 1600.

Thou Hony-suckle of the Hathorne hedge,
 Vouchsafe in *Cupids* cup my heart to pledge,
 My hearts deare blood, sweet *Cis* is thy Carouse,
 Worth all the Ale in Gammer *Gubbins* house.
 I say no more, affaires call me away,
 My fathers horse for prouender doth stay.
 Be thou the Lady *Cresseligh* to me,
 Sir *Trolly Lolly* will I proue to thee,
 Written in hast, farewell my Cowslip sweet,
 Pray let's a Sunday at the Alehouse meet.

y *Lib. 13. cap.*
Dipnosophist.

a See *Puteanus*
epist. 33 de sua
Margareta Be-
waldus &c.

b *Hen. Stephani*
apol. pro Herod.

† *Tully orat. 5.*
ver.

c *Esth. 5.*

d *Mat. 147.*

Yonr most grimme *Stoicks*, & severe *Philosophers* will melt away with this passion, and if y *Athenus* bely them not, *Aristippus*, *Apollidorus*, *An-tiphanes*, &c. haue made loue songs and Commentaries of their Mistris praises, a Orators write Epistles, Princes giue titles, honours, what not? b *Xerxes* gaue to *Themistocles Lampscus* to find him wine, *Magnesia* for bread, and *Myunte* for the rest of his diet. The i *Persian* kings allotted whole cittes to like vse, *hac civitas mulieri redimiculum praebeat hac in collum, hac in crines*, one whole citty served to dresse her haire, another her necke, a third her hood. As *ruerus* would haue c giuen *Esther* halfe his Empire, and d *Herod* bid *Herodias* aske what she would she should haue it. *Caligula* gaue an 100000 sesterces to his Curtisan, at first word

to

to buy her pinnes, and yet when he was solicited by the Senate, to bestowe something to repaire the decayed walls of Rome for the Cōmonwealths good, he would giue but 6000 sesterces at most. * *Dionysius* that *Sicilian* tyrant reiected all his priuy counsellors, and was so besotted on *Mirtha* his favorite and Mistris, that he would bestowe no office, or in the most waightieſt businesse of the kingdome, doe ought without her especiall aduise, preferre, depose, send, entertaine no man, though worthy and well deseruing, but by her consent, and he againe whom shee commended, howsoeuer vnfit, vnworthy, was as highly approued. Kings and Emperours in steed of Poems, build citties, *Adrian* built *Antinoia* in *Egypt*, besides Constellations, Temples, Altars, Statutes, Images, &c. in the honour of his *Antinous*. *Alexander* bestowed infinite summes, to set out his *Hephestion* to all eternity. e *Socrates* professeth himselfe loues servant, ignorant in all arts and sciences, a Doctor alone in loue matters, & quum aliarum rerum omnium scientiam diffiteretur, saith † *Maximus Tyrius* his sectator, huius negotij professor, &c. and this he spake openly, at home and abroad, at publike feasts, in the Academy, in *pyræo*, *Lyceo*, sub *Platano*, &c. the very bloodhound of beauty, as he is stiled by others. But I conclude there is no end of Loues Symptomes, 'tis a bottomlesse pit, Loue is subiect to no dimensions, not to be suruayed by any art or engine: and besides I am of f *Hædus* minde, no man can discourse of loue matters, or iudge of them aright, that hath not made triall in his owne person, or as *Aneas Silvius* addes, hath not a little doted, beene mad or loue sicke himselfe. I confesse I am but a nouice, a Contemplator only, Nescio quid sit amor nec amo---- I haue a tincture, for why should I lye, dissemble or excuse it, yet homo sum, &c. not altogether inexpert in this subiect, non sum preceptor amandi, and what I say, is meerely reading, ex aliorum forsan ineptiis, by mine owne observation, and others relation.

Gravissimis
regni negotijs
nihil sine amasie
sue consensu fecit, omnesq; cō-
tiones suas scortis
tulis communi-
cavit &c. Nich.
Bellus discors-
26. de amat.
e Amoris famu-
lus omnem sci-
entiam diffite-
tur, amandi ta-
men se scientissi-
mum doctorem
agnoscit.
† Serm. 8.
z Quis horum
scribere mola-
stus potest, nisi
qui & is aliqua
tum insanit.
f Lib. i. de non
temendis amo-
ribus, opinor hac
de re neminem
aut desceptare
recte posse aut
iudicare quinon
in ea versatur,
aut magnum fe-
cerit periculum.

M E M B. 4.

Prognosticks of Loue Melancholy.



What Fires, Torments, Cares, Iealosies, Suspitions, Feares, Griefes, Anxieties, accompany such as are in loue, I haue sufficiently said: the next question is what will be the event of such miseries, what they foretell. Some are of opinion that this loue cannot be cured, Nullis amor est medicabilis herbis, it accompanies them to the a last, Idem amor exitio est pecori pecorisq; magistro, and is so continuat, that by no persuation almost it may be relieued. Bid me not loue, said b *Eurialus*, bid the Mountaines come downe into the plaines, bid the Rivers run backe to their fountaines; I can as soone leaue to loue, as the Sunne leaue his course,

† Et prius aequoribus pisces, & montibus umbra,
Et volucres deerunt sylvis, & murmura ventis,
Quam mihi discedent formosæ Amarillidis ignes.

a Semper moritur, nunquam mortuus est qui amat. Æn. Silu.
b Eurial. ep. ad Lucretiam, apud Æneam Silvium, Rogas ut amare desiciam, roga montes ut in planum deveniant, ut fontes flumina repant, tam posses non amare, ac suum Phebus relinquere cursum.
† Buchanan. Syl.

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First Seas shall want their fish, the mountaines shade,
Woods singing birds, the windes murmure shall fade,
Then my faire *Amarillis* loue allaid.

Bid me not loue, bid a deafe man heare, a blind man see, a dumb speake,
lame runne, counsell can doe no good, a sicke man cannot rellish, No
Phyicke can easeme.

Non profunt domino quæ profunt omnibus artes.

As *Apollo* confessed, and *Iupiter* himselfe could not be cured.

c *Propert. lib. 2.*
Eleg. 1.

c *Omnes humanos curat medicina dolores,*
Solus amor morbi non habet artificem.

Phyicke can soone cure euery disease,

d Excepting loue that can it not appease

d *Est orcus ille*
vis, est immedi-
cabillis, est rabies
insana.

e *Lib. 2.*

f *Virg. Egl. 3.*

g *R. T.*

g *Qui quidem*
amor virosq. &
totam Aegyptum
extremis cala-
mitatibus in-
voluit.

h *Plautus.*

i *Ut corpus pon-*
dere, sic animus
amore præcipi-
tatur. Auson. 2.
de civ. deic. 28.

k *Dial. hinc. o-*

ritur peniten-

tia, desperatio, et

non vident in-

genium se cum

re simul amisse.

l *Idem Savana-*

rola, & plures

alii &c.

m *Rahidum fastu-*

rum Orexin. Iu-

ven.

n *Cap. de He-*

roico Amore.

o *Hæc passio du-*

rans sanguinem

torridum & a-

trabiliarium

reddat. bicuero

ad cerebrum de-

latus, insaniam

parat, vigilia &

crebro desiderio

exiccans.

p *Virg. Egl. 2.*

q *Insani sunt*

aut sibi ipsis de-

sperantes mori

asserunt. Lan-

guentes cito mor-

tem aut maniam

patiuntur.

But whether Loue may be cured or no, and by what meanes shall be explained in his place, in the meane time, if it take his course, and be not otherwise eased or amended, it breaks out into outragious often and prodigious euent. *Amor & Liber violenti dii sunt*, as e *Tatius* obserues, & eousq. *animum incendunt, ut pudoris obliuisci cogant*, Loue and *Bacchus* are so violent Gods, so furiously rage in our minds, that they make vs forget all honesty, shame and common civility. For such men ordinarily as are throughly possessed with this humor, become *insensati & insani*, for it ist *amor insanus*, as the Poet calls it, beside themselves, and as I haue proued, no better then beasts, irrationall, stupid, head-strong, void of feare of God or men, they frequently forswear themselves, spend, steale, commit incests, rapes, adulteries, murders, depopulate Townes, Citties, Countries, to satisfie their lust.

f A Divell 'tis, and mischief such doth worke,
As neuer yet did Pagan, Iew, or Turke.

The warres of *Troy* may be a sufficient witnesse; and as *Appian. lib. 5. hist.* faith of *Anthony* and *Cleopatra*, g *Their loue brought themselves, and all Egypt into extreame and miserable calamities*, The end of her is as bitter as wormewood, and, as sharpe as a two-edged sword. *Prov. 5. 4. 5.* *Her feet goe downe to death, her steps lead on to hell. Shee is more bitter then death (Eccles. 7. 28.) and the sinner shall be taken by her.*

h *Qui in amore præcipitavit, perius perit, quam qui saxo salit.* i Hee that runnes headlong from the top of a rocke, is not in so bad a case, as hee that falls into this gulf of Loue. For hence, faith k *Platina*, comes repentance, Dotage, they loose themselves, their wittes, and make shipwracke of their fortunes altogether: Madnesse, to make away themselves and others, violent death, *Prognosticatio est talis*, faith *Gordonius*, l *si non succurratur ijs, aut in maniam cadunt, aut moriuntur*, the prognostication is, they will either runne mad, or dye. For if this passion continue, faith m *Ælian Montalius*, it makes the blood hot, thicke and blacke, and if the inflammation get into the braine, with continuall meditation and waking, it so dries it up, that madnesse followes, or else they make away themselves,

t o *Coridon, Coridon, quæ te dementia cepit?*

Now as *Arnoldus* addes, it will speedily worke these effects, if it be not presently helped, n *They will pine away, runne mad, and dye upon a sudden. Facile incidunt in maniam*, faith *Valescus*, quickly mad, msi succurratur, if

if good order bee not taken,

† *Eheu triste iugum quisquis amoris habet,
Is prius ac norit se perijsse perit.*

Oh heauy yoke of loue, which who so beares,
Is quite vndone, and that at vnawares.

So she confessed of her selfe in the Poet.

— *p Insaniam priusquam quis sentiat,
Vix pili intervallo à furore absum.*

I shall be mad before it be perceiued,
An haire breadth off scarce am I, now distracted.

As mad as Orlando for his *Angelica*, or Hercules for his *Hylas*.

*At ille ruebat quò pedes ducebant, furibundus,
Nam illi sevens Deus intus iecur laniabat,*
He went he car'd not whether, mad he was,
The cruell God so tortur'd him, alas.

At the sight of *Hero* I cannot tell how many ran p mad,

q *Alius vulnus celans insanit pulchritudine puella,
And whilst he doth conceale his grieffe,
Madnesse comes on him like a theefe.*

Goe to *Bedlam* for examples. It is so well knowne in every village, how
many haue either died for loue or voluntary made away themselves,
that I need not much labor to proue it; † *Nec modus aut requies nisi
mors reperitur amoris*: Death is the common *Catastrophe* to such persons.

† *Mori mihi contingat, non enim alia
Liberatio ab erumnis fuerit ullo pacto istis.*

Would I were dead, for nought God knowes,
But death can rid me of these woes.

Assoone as *Eurialus* departed from *Senes*, *Lucretia* his Paramour neuer
looked vp, no iests could exhilarate her sad minde, no ioyes comfort her
wounded and distressed soule: but a little after she fell sicke and died. But
this is a gentle end, a naturall death, such persons commonly make away
themselves — *proprioq; in sanguine letus,*

Indignantem animam vacuas effudit in auras;

so did *Dido*, *Sed moriamur ait, sic sic iuvat ire per umbras;*

Piramus and *Thysbe*, *Medea*, † *Corefus* and *Callyrhoe*, * *Theagines* the
Philosopher and many Myriades besides, and so will euer doe,

— † *& mihi fortis*

Est manus, est & amor, dabit hic in vulnera vires,

Who euer heard a story of more woe,

Then that of *Iuliet* and her *Romeo*.

reade *Parthenium in*

Eroticis, and *Plutarches* *amatorias narrationes* or loue stories, all tending
almost to this purpose. *Valleriola lib. 2. observ. 7.* hath a lamentable nar-
ration of a Merchant his patient, † *that raving through impatience of loue,*
had he not bene watched, would every while haue offered violence to him-
selfe. *Amatus Lucitanus cent. 3. car. 56.* hath such † another story, and
Felix Platter med. observ. lib. 1. a third of a young * Gentleman that
studied Physicke, and for the loue of a Doctors daughter, hauing no
hope to compasse his desire, poisoned himselfe, † *Ano 1615.* A barber in

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† *Calcagninus*
o *Theocritus*
Edyl. 14.

p *Lucian Imag.*
So for *Lucians*
mistis all that
saw her, and
could not en-
ioy her, ranne
mad, or han-
ged theselues,

q *Musens.*

† *Ouid. met. 10.*
Aeneas Silvius.
Ad cuius decessu
numquam visa
Lucretia ridere,
nullis facetis.
iocis, nullo gau-
dio, potuit ad le-
titiam renouari,
max in agnitudi-
nem incidet &
sic breui con-
tabuit.

† *Anacreon.*

† *Pausanias A-*
chaicus lib. 7.

* *Meagrensis*
amoye flagram
Lucian Tom. 4.

† *Ouid. 3. Met.*

† *Fubicundus*
putauit se vide-
re Imaginem
puelle, & coram
loqui blandiens
illi, &c.

u *Iuuen He-*
brens.

x *Iuuenis Medi-*
cina operam
dans Dottoris
uiliam deperibat
&c.

y *Gotardus Ar-*
thus Gallohelgi-
cus, mund. ver-
nal. 1615. collis
nouacula aperu-
it: & inde ex-
pirauit.

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z Cum reuente
parente viroq;
et ipsa virgine
frui non possit,
ipsum et ipsam
interfecit, hoc a
magistratu pe-
sens. ut in eo-
dem sepulchro
sepeliri possent.
† Bocace.
* Sedes eorum
qui pro amoris
impatientia per-
eunt, Virg. 6.

Æneid.

† Sal. Val. Max.

† Sable. lib. 3.

E. 2. 6.

† Curtius lib. 5.

a Chalcocondi-

las de reb. Tur.

cicis lib. 9. Nerei

uxor Athenarū

domina, &c.

b Nicephorus

Greg. hist. lib. 8.

Vxorem occidet

liberos, & Mi-

chaelism filium

videre abhor-

ruit. Thessalo-

nice amore cap-

tus pro notarii

filia, &c.

c Parthenius

Erat lib. cap. 5.

d Idem cap. 21.

Gubernatoris

alia Achilles a-

more capta, ciui-

tatem prodidit.

e Idem cap. 9.

Francfort, because his wench was betrothed to another, cut his owne throat. z At Neoburge the same yeare a young man, because he could not get her Parents consent, killed his sweet-heart, and afterward himselfe, desiring this of the magistrate, as he gaue vp the Ghost, that they might be buried in one graue,

Quodq; rogis superest vnâ requiescat in vnâ,

which † Gismunda besought of Tancredus her father, that she might be in like sort buried with Guiscardus her loue, that so their bodies might lye together in the graue, as their Soules wander about * Campos lugentes in the Elysian fieldes, — quos durus amor crudeli tabe peredit, in a myrtle groue — & myrtea circum

Sylua tegit: cura non ipsâ in morte relinquunt.

You haue not yet heard the worst, they doe not offer violence to themselves in this rage of lust but vnto others, their nearest & dearest friends.

† Cateline killed his only sonne, *misitq; ad orci pallida, lethi obnubila, obsita tenebris loca*, for the loue of Aurelia Orestilla, *quod eius nuptias viuo filio recusaret.* * Laodice the sister of Mithridates, poisoned her husband, to giue content to a basefellow, whom she loued. † Alexanderto please Thais a concubine of his, set Persipolis on fire. a Nereus wife, a widdow and Lady of Athens, for the loue of a Venetian Gentleman, betrayed the Citty, and he for her sake, murdered his wife, the daughter of a Noble man in Venice. b Constantine Despota, made away Catharine his wife, turned his sonne Michael and his other children out of doores, for the loue of a base Scriueners daughter in Thessalonica, with whose beauty he was enamored. c Leucophria betrayed the City where she dwelt, for her sweet-hearts sake, that was in the enemies Campe. d Pithidice the Governours daughter of Methinia for the loue of Achilles, betrayed the whole Iland to him, her fathers enemy. e Diognetus did as much in the City where he dwelt, for the loue of Policrita. Medea for the loue of Iason, taught him how to tame the fire breathing brasse footed Bulls, and kill the mighty dragon that kept the golden flecce, and toare her little brother Absyrtus in peeces, that her father Æthes, might haue something to detaine him, while she ran away with her beloued Iason, &c. Such Acts and Scenes hath this Tragicomœdy of loue.

MEMB. 5. SVBSECT. I.

Cure of Loue Melancholy, by Labour, Diet, Physicke, Fasting, &c.



* Virg. Æn. 6.

Although it be controverted by some, whether Loue Melancholy may be cured, because it is so irresistable and violent a passion, for as you know. — * *facilis descensus Avern,*

Sed revocare gradum, superasq; evadere ad auras,

Hic labor, hoc opus est.

It is an easie passage downe to hell,

But to come backe, once there, you cannot well.

Yet without question, if it be taken in time, it may be helped, and by many good remedies amended. Avicenna lib. 3. Fen. cap. 23. & 24. sets downe

downe seauen compendious wayes, how this malady may be eased, altered and expelled. *Sauanarola* 9. principall obseruations, *Iason Pratenfis* prescribes 8 rules besides Physicke, how this passion may bee tamed, *Laurentius* 2. maine precepts, *Arnoldus*, *Valleriola*, *Montaltus*, *Hildeheim*, *Langius*, and others enforme vs otherwaies, and yet all tending to the same purpose. The summe of which I will briefly Epitomize, and enlarge againe vpon occasion, as shall seeme best to mee, and that after mine owne method. The first rule to be obserued in this stubborne and vnbrideled passion, is exercise and diet. It is an old and well knowne sentence, *Sine Cerere & Baccho friget Venus*; As an idle sedentary life, liberrall feeding, are great causes of it, so the opposite labour, slender and sparing diet, with continuall businesse, are the best & most ordinary meanes to prevent it.

*Ortium, nau-
fragium castita-
tis Auslin.*

*Otia si tollas perire Cupidinis artes,
Contemptaq; iacent, & sine luce faces.*

Take idlenesse away, and put to flight
Are Cupids Arts, his torches giue no light.

Minerua, Diana, Vesta, and the 9 *Muses* were not inamored at all because they neuer were idle,

** Frustra blanditiæ appulstis ad has,
Frustra nequitia venistis ad has,
Frustra delitia obsidebitis has,
Frustra has illecebra, & procacitates,
Et suspirra, & oscula, & susurri,
Et quisquis mala sana corda amantum
Blandis ebria fascinat venenis.*

** Buchanan
Henricus.*

In vaine are all your flatteries,
In vaine are all your knaueries,
Delights, deceits, procacities,
Sighes, kisses, and conspiracies,
And what e're is done by Art,
To bewitch a louers heart.

Tis in vaine to set vpon those that are busie. Tis *Sauanarola*'s third rule, *Occupari in multis & magnis negotijs*, And *Avicennâ*'s Precept cap. 24.

To bee busie still, and as *Guianerius* inioynes, about matters of great moment, if it may be. *Magninus* addes, neuer to be idle, but at the houres of sleepe.

*g Ouid. lib. 1.
remed.
h Cap. 16. circa
res arduas exer-
ceri.
i Part. 2. cap. 23
reg. San. His,
præter horam
somnia, nulla per
otium transeat.
k Hor. lib. 1.
Epist. 2.*

*Poscas ante diem librum cum lumine, si non
Intendas animum studijs, & rebus honestis,
Invidia vel amore miser torquerere.---*

For if thou do'st not ply thy booke,
By candle-light to study bent,
Imploy'd about some honest thing,
Envy or loue shall thee torment.

No better Physicke then to be alwaies occupied, seriously intent.

*1 Cur in penates rarius tenues subit,
Hæc delicatas eligens pestis domus,
Mediumq; sanos vulgus affectus tenet: &c.*

1 Seneca.

Why

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Why dost thou aske, poore folkes are often free,
And dainty places still molested be?

Because poore people fare courly, worke hard, goe wollward and bare.

Non habet unde suum paupertas pascat amoorem, ^mGuianerius there-
fore prescribes his patient to goe with haire-cloath next his skinne, to goe
bare-footed, and bare-legged in cold weather, to whip himselfe now and
then, as Monkes doe, but aboue all, to fast. Not with sweet wine, mut-
ton and pottage, as many of those Tenterbellies doe, howsoeuer they
put on Lenten faces, and whatsoeuer they pretend, but from all manner
of meat. Fasting is an all-sufficient remedy of it selfe; for as Iason Pra-
tensis holds, the bodies of such persons that feed liberally, and liue at
ease, ⁿare full of bad spirits and Diuels, diuvelish thoughts, no better Phy-
sicke for such parties, then to fast. Hildesheim spicel. 2. to this of hunger,
addes ^ooften bathes, much exercise and sweat, but hunger and fasting he
prescribes before the rest. And 'tis indeed our Sauours Oracle, *This*
kinde of diuell is not cast out but by fasting and prayer, which makes the
fathers so immoderate in commendation of Fasting. As Hunger saith
P Ambrose, is a friend of virginity, so is it an enemy to lasciuiousnesse, but
fulnesse overthrowes chastity, and fostereth all manner of provocations. If
thine horse be too lusty, Hierome adviseth thee to take away some of
his prouender, by this meanes those Paules, hillaries, Antonies, and fa-
mous Anachorites subdued the lusts of the flesh, by this meanes Hilla-
rion made his asse, as he called his owne body, leaue kicking, (so Hierome
relates of him in his life) when the diuell tempted him to any such foule
offence. By this meanes those ^rIndian Brachmanni kept themselves
continent, they lay vpon the ground couered with skinnies, as the Red-
shankes doe on Hadder, and dieted themselves sparingly on one dish,
which Guianerius would haue all young men put in practise; and if that
will not serue, ^fGordonius would haue them soundly whipped, or to coole
their courage, kept in prison, and there fed with bread and water, till they
acknowledge their error, and become of another minde. If imprison-
ment and hunger will not take them downe, according to the direction
of that ^rTheban Crates, Time must weare it out, if time will not, the last
refuge is an halter. But this you will say, is comically spoken. Howsoe-
uer Fasting by all meanes must be still vied, and as they must refraine
from such meats formerly mentioned, which cause venery, or provoke
lust, so they must vse an opposite diet. ^uWine must bee altogether a-
voided of the younger sort. So ^{*}Plato prescribes, and would haue the
magistrates themselves abstaine from it, for examples sake, highly com-
mending the Carthaginians for their temperance in this kinde. And
'twas a good edict, a commendable thing, so that it were not done for
some sinister respect, as those old Egyptians abstained from wine, be-
cause some fabulous poets had giuen out, wine sprang first from the
blood of the Gyants, or out of superstition as our moderne Turkes, but
for temperance, it being *anima virus & vitiorum fomes*, a plague it selfe
if immoderately taken. Women of old for that cause, ^tin hot countries

m Traff. 16.
cap. 18. sepe nu-
di carne citius
portant, tempore
frigido sine cali-
gis, & nudis
pedibus incedat,
in pane & aqua
reuerent. sepius
se verberibus
cedant, &c.
n Demonibus.
referta sunt cor-
pora nostra, illo-
rum precipue
qui delicatis ve-
suntur edulibus,
adulterant &
corporibus inbe-
rent. hanc ob
rem ieiunium
impediendo proba-
tur ad pudicitiam.
o Pictus sit at-
tenuatus, balnei
frequens usus &
sudationes, cold
bathes, not
hot saith Mag-
ninus per. 3.
cap. 23. to diue
ouer head and
eares in a cold
riuer, &c.
p Ser. de gula
fames amica vir-
ginitati est, ini-
mica lasciuie:
saturitas vero
castitatem per-
dit, & nutrit
illicebros.
q Pita Hilario-
nis lib. 3. epist.
cum uentasset
cum demon ti-
tillatione inter-
seterat; Ego in-
quit, aselle, ad
corpus suum, fa-
ciam &c.
r Strabo lib. 15.
Geog. lib. pelli-
bus cubant, &c.
s Cap. 2. part. 2.
Si sit iuuenis, &
non uult obedire
flagellatur fre-
quenter & for-
siter, dum incipiat
sistere. t Laetius lib. 6. cap. 5. *amori medetur fames, sin aliter, tempus, sin non hoc, laqueus.* u *Vina parant*
animos Veneri, &c. * 3. de Legibus † Non minus si vinum bibissent ac si adulterium admississent, Gellius lib. 10. c. 23.

were

were forbid the vse of it, as severely punished for drinking wine, as for adultery, and young folkes, as *Leonius* hath recorded, *Var. hist. l. 3. cap. 87. 88.* out of *Athenens* and others, and is still practised in *Italy* and some other countries of *Europe*, and *Asia*, as *Claudius Minoes* hath well illustrated in his comment on the 23. Embleme of *Alciat.* So choice is to be made of other diet.

Nec minus erucas aptum est vitare salaces,

Et quicquid Veneri corpora nostra parat.

Eringo's are not good for to be taken,

And all lasciuious meats must be forsaken,

Those opposite meats which ought to be vsed, are Cowcumbers, Melons, Purselan, water lillies, Rue, Woodbine, Amni, Lettice, which *Lemnius* so much commends, *lib. 2. cap. 42.* and *Mizaldus hort. med.* to this purpose. *Vitex*, or *Agnus castus* before the rest, which saith * *Mag-*
minus, hath a wonderfull vertue in it. Those *Athenian* women, in their solemn feasts called *Thesmopheries*, were to abstaine nine daies from the company of men, during which time, saith *Ælian*, they laid a certaine hearbe named *Hanea*, in their beddes, which asswaged those ardent flames of loue, and freed them from the torments of that violent passion. See more in *Porta*, *Matthiolus*, *Crescentius lib. 5. &c.* and what euery Herbalist almost and Physitian hath written, *cap. de Satyriasi & Priapismo*, *Rhasis* amongst the rest. In some cases againe, if they be much dejected and brought low in body, and now ready to despair through anguish, griefe, and too sensible a feeling of their misery, a cup of wine and full diet is not amisse, and as *Valescus* adviseth, *cum aliâ honestâ vernerem sæpè exercendo*, which *Languius epist. med. lib. 1. epist. 24.* approves out of *Rhasis* (*ad a fiduationem coitus invitat*) and *Guianerius* seconds it. *cap. 16. tract. 16.* as a very profitable remedy,

* *rument tibi quum inguina, cum si*

Ancilla, aut verna præsto est, tentigine rumpi.

Malis? non ego Namq; &c.

† *Iason. Pratenfis*

subscribes to this counsell of the Poet, *excretio enim aut tollit prorsus aut lenit agritudinem.* As it did the raging lust of *Assuerus* * *qui ad impatientiam amoris leniendam, per singulas fere noctes novas puellas devirginavit.* And to be drunke too by fits, but this is mad Physicke, if it be at all to be permitted. If not, yet some pleasure is to be allowed as that which *Vives* speakes of *lib. 3. de anima. 2.* A lover that hath as it were lost himselfe through impotency, impatience, must be called home as a traveller by musicke, feasting, good wine, if need be to drunkenesse it selfe, which many so much commend for the easing of the minde, all kinde of sports and merriments, to see faire pictures, hangings, buildings, pleasant fields, Orchards, Gardens, Groves, Ponds, Pooles Rivers, fishing, fowling, hawking, hunting, to heare merry tales, and pleasant discourse, reading, to vse exercise till he sweat, that new spirits may succeed, or by some vehement affection or contrary passion, to bee diverted till he be fully wained from anger, suspicion, cares, feares, &c. and habituated into another course. *Semper tecum sit* (as † *Sempronius* advised *Calisto* his loueficke master) *qui sermones ioculares moueat, conciones ridiculas, dicteria salsa, suaves histo-*

x *Ret. Sam. pat. 3. cap. 23. Mincabilem vim habet.*

y *Cum muliere aliqua gratiose sepe coire erit utilissimum.*

Idem *Laurentius cap. 11.*

* *Hor.*

† *Cap. 29 de morb. cereb.*

* *Beoaldus orat de Amore.*

z *Amatori, cuius est pro impotentia mens amota, opus est, ut paulatim animus velut a peregrinatione domum revocetur per musæam, convivia, &c. Per aucupium, fabulas, & festivas narrationes, laborem usq; ad sudorem, &c.*
† *Calistine Aet. 2. Barthio interprete*

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rias, fabulas venustas recenscat, coram ludat, &c. still haue a pleasant companion to sing and tell merry tales, songs and facete histories, sweet discourse, &c. And as the melody of Musicke, merriment, singing, dancing, doth augment the passion of some louers, as ^a *Avicenna* notes, so it expelleth it in others, and doth very much good. These things must be warily applied, as the parties Symptomes vary, and as they shall stand variously affected.

*a Cap. de Illis
Multos hoc affe-
ctu sanat canti-
lena, letitia, mu-
sica, & quidam
sunt quos hec
augent.*

If there be any need of Physicke, that the humours be altered, or any new matter aggregated, they must be cured as melancholy men. *Carolus à Lorme* amongst other questions, discussed for his degree at *Montpelier in France*, hath this, *An Amantes & amentes iisdem remedijs curentur?* Whether Louers and mad men be cured by the same remedies, he affirms it, for loue extended is meere madnesse. Such Physicke then as is prescribed, is either inward or outward, as hath beene formerly handled in the precedent partition in the cure of Melancholy. Consult with *Valleriola observat. lib. 2. observ. 7. Lod. Mercatus lib. 2. cap. 4. de mulier. affect.* *Daniel Sennertus lib. 1. part. 2. cap. 10.* * *Iacobus Ferrandus* the Frenchman in his Tract *de amore Erotique*, *Forestus lib. 10. observ. 29. & 30. Iason Pratensis* and others for peculiar receipts. ^b *Amatus Lucitanus* cured a young Iew that was almost mad for loue, with the syrupe of Hellebor, and such other evacuations and purges, which are vsually prescribed to blacke choller: ^c *Avicenna* confirms as much if need require, and ^d blood-letting about the rest, which makes *amantes ne sint amentes*, Louers to come to themselves, and keepe in their right mindes. 'Tis the same which *Schola Salernitana*, *Iason Pratensis*, *Hildesheim*, &c. prescribe, blood-letting to be vsed as a principall remedy. Those old *Scythians* had a trick to cure all appetite of burning lust, by ^e letting themselves blood vnder the eares, and to make both men and women barren, as *Sabellicus* in his *Æneades* relates of them. Which *Salmuth. Tit. 10. de Herol. comment. in Pancirol. de nov. report. Mercurialis var. lec. lib. 3. cap. 7.* out of *Hippocrates* and *Benzo* say still is in vse amongst the *Indians*, a reason of which *Langius* giues *lib. 1. epist. 10.*

* This Author came to my hands, since the third Edition of this booke.
b Cent. 3. carat. 56. Syrupe Helleborato & aliis que ad atram bilem pertinent.
c Purgetur si eius dispositio veneris ad adust. humoris, & phlebotomisetur
d Amantium morbus ut prius soluitur, vena sectione & cucurbitulis.
e Cura à Vena sectione per aureas unde semper steriles.

Huc faciunt medicamenta venerem sopientia, *ut Camphora pudendis alligata, & in brachâ gestata (quidam ait) membrum flaccidum reddit.*
^f *Laboravit hoc morbo virgo nobilis, cui inter cetera præscripsit Medicus, ut laminam plumbeam multis foraminibus pertusam ad dies viginti porteret in dorso, ad exiccandum vero sperma iussit eam quam parcissimè cibari, & manducare frequenter coriandrum præparatum, & semen lactucæ & acetosæ, & sic eam à morbo liberavit.* Porro impediunt & remittunt coitum folia falicis trita & epota, & si frequentius vsurpenter ipsa in totum auferunt. Idem præstat *Topatius annulo gestatus, dexterum lupi testiculum attritum, & oleo vel aqua rosatâ exhibitum Veneris tedium inducere* scribit *Alexander Benedictus*: lac buturi comestum & semen Canabis, & Camphora exhibita idem præstent. Verbena herba gestata libidinem extinguit, pulvisq; ranæ decollatæ & exiccatae. Ad extinguendum coitum, vngantur membra genitalia, & renes & pecten aquâ, in qua opium Thebaicum sit dissolutum, libidini maxime contraria camphora est, & coriandrum siccum frangit coitum, & erectionem virgæ impedit idem,

idem efficit synapium ebibitum. Da verbenam in potu & non erigetur virga sex diebus, utere mentha sicca cum aceto, genitalia illinita succo Hyosciami aut cicuta, coitus appetitum sedant, &c. R. seminis lactuc portulac coriandri an. 3j. menta sicca 3℔. sacchari albiss. 3℥iiij. pulveriscentur omnia subtiliter, & postea simul misce aqua Neunpharis, f. confec. solida in morsulis, Ex his sumat mane vnum quum surgat. Innumera fere his similia petas, ab Hildishemo loco prædicto, Mixaldo, Portacæterisq;

SUB-SECT. 2.

Withstand the beginnings, avoid occasions, change his place: faire and fowle meanes, contrary passions, with witty inventions: to bring
in another, and discommend the former.



Ther good rules and precepts are enioyned by our Physitians which if not alone, yet certainly conioyned may doe much. The first of which is *obstare principijs*, to withstand the beginning, & *Quisquis in primo obstitit*, *Peperitq; amorem tutus ac victor fuit*, he that will but resist at first may easily bee a conquerer at the last, *Baltasar Castilio lib. 4.* vrgeth this prescript about the rest, *when he shall chance* (saith he) *to light upon a woman, that hath good behaviour ioy- ned with her excellent person, and shall perceave his eyes, with a kind of greenesse, to pull vnto them this Image of beauty, and carry it to the heart: shall obserue himselfe to be somewhat incended with this influence, which moueth within: when he shall discern those subtile spirits sparkling in her eyes, to administer more fuell to the fire, he must wisely withstand the beginnings, rowze vpreason stupified almost, fortifie his heart by all meanes, and shut vp all those passages, by which it may haue entrance.* 'Tis a precept which all concurre vpon, *h Opprime dum nova sunt subiti mala semina morbi, Dum licet, in primo limine siste pedem.*

g Seneca.
† Cum in mulie-
rem incidere,
que cum forma
morum suavitatem
coniunctam
habet, & iam
oculos per se sen-
sit forme ad se
Imaginem cum
aviditate qua-
dam rapere, cum
eadem, &c.

h Ouid. de rem
lib. 1.

Thy quicke disease, whilst it is fresh to day,
By all meanes crush, thy feet at first step stay.

Which cannot speedier be done, then if hee confesse his grieve and passion to some iudicious friend (*qui tacitus ardet magis vritur*, the more he conceales the greater is his paine) that by his good aduise may happily ease him on a sudden; and withall to avoid occasions, or any circumstance that may aggrauate his disease, to remoue the object by al meanes for who can stand by a fire and not burne?

* *Suscite obsecro & mittite istanc foras,*

Que misero mihi amanti ebibit sanguinem.

'Tis good therefore to keepe quite out of her company, which *Hierome* so much labours to *Paula*, to *Nepotian*; *Chrysost.* so much inculcates in *ser. in contubern.* *Cyprian*, and many other fathers of the Church. *Siracides* in his ninth chapter, *Iason Pratensis*, *Sauanarola*, *Arnoldus*, *Valleriola*, &c. and euery Physitian that treats of this subiect. Not only to avoid as *Gregory Tholosanus* exhorts, *kissing, dalliance, all speeches, tokens, letters and the like*, or as *Castilio lib. 4.* to conuerse with them, heare them speake, or sing, (*tolerabilius est audire basiliscum sibilantem*, thou hadst

o *Plautus gurgis*
h *Tom. 2. lib. 4.*
cap. 10. *Syntag.*
med. arc. *Mirah.*
videntur oscula,
caelus sermo,
& scripta impu-
dica, licere, &c.

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* Lib. de sing. ul. Cler.

† Tam admirabilem splendorem declinet, gratiam, scintillas, amabiles risus, gestus suauissimos, &c.
† Lipsius hortileg. lib. 3. antiqu. lec.

† Lib. 3. de vit. coelitus sompar. cap. 6.

* Lucertius.

† Joh. 3. i. pepigi sedus cum oculis meis ut ne cogitarem de virgine.

* Lib. 2. Eleg. 10 m Dial. 3. de contemptu mundi, nihil facilius recrudescit quam amor, ut pompa visa reuocat ambitionem, avari species avaritiam, spectata corporis forma incendit luxuriam.

* Seneca cont. lib. 2. cont. 9. n Ouid.

o Met. 7. ut solet à ventis alimenta resumere, quæq. parua subducta lauiis scintilla favilla crescere & in veteres agitata resurgere flammæ.

p Eustathij l. 3. aspectus amoris incendit, ut marcescentem in palea ignem ventus ardebaminterea maiore concipio incendio.

q Heliodorus lib. 4. inflammant mentem novus aspectus, perinde ac ignis materie adnotus, Chariclia, &c.

hadst better heare, faith * Cyprian, a serpent hisse) ¹ those amiable smiles, admirable graces, and sweet gestures, which their presence affords.

† Neū capitaliment solitis morfiunculis,

Et his papillarum oppressiunculis

Abstineant: ———

but all talke, name, mention, or cogitation of them, and of any other women, persons, circumstance, amorous booke or tale that may administer any occasion of remembrance. † Prosper adviseth young men not to read the *Canticles*, and some parts of *Genesis* at other times, but for such as are enamored they forbid, as before, the name mentioned, &c. especially all sight, they must not so much as come neere, or looke vpon them.

* Et fugitare decet simulachra & pabula amoris,

Abstinere sibi atq. aliò convertere mentem. Gaze not on a maid

faith *Syracides*, turne away thine eyes from a beautifull woman, c. 9. v. 5. 7. 8. avert oculos, faith *David*, or if thou dost see them, as *Ficinus* adviseth, let not thine eye be intentus ad libidinem, doe not intend her more then the rest: for as * *Propertius* holdes, Ipse alimenta sibi maxima præbet amor, loue as a snowball inlargeth it selfe by sight: but as *Hierome* to *Nepotian*, aut equalitèr ama, aut equalitèr ignora, either see all alike, or let all alone; make a league with thine eyes, as † *Iob* did, and that is the safest course, let all alone, see none of them. Nothing sooner revives, ^m or waxeth sore againe, as *Petrarch* holds, then loue doth by sight. As *Pompe* renews ambition; the sight of gold, covetousnesse; a beauntious object sets on fire this burning lust. Et multum saliens incitat unda sitim.

The sight of drink makes one dry, and the sight of meat increaseth appetite. Tis dangerous therefore to see. A * young Gentleman in merriment would needes put on his mistris cloathes, and walke abroad alone, which some of her suiters espying, stole him away for her that he represented. So much can sight enforce. Especially if he have beene formerly enamored, the sight of his mistris strikes him into a new fit, and makes him raue many daies after.

—————ⁿ Infirma causa pusilla nocet,
Vt penè extinctum cinerem si sulphure tangeras,
Vivet, & ex minimo maximus ignis erit:

Sic nisi vitabis quicquid renovabit amorem,
Flamma recrudescit, quæ modo nulla fuit.

A sickly man a little thing offends,
As brimstone doth a fire decayed renew,
And make it burne afresh, doth loves dead flames,
If that the former object it review.

Or as the Poet compares it to embers in ashes, which the wind blowes, o ut solet à ventis, &c. a scald head (as the saying is) is soone broken, dry wood quickly kindles, and when they have beene formerly wounded with sight, how can they by seeing but be inflamed? *Ismenius* acknowledgeth as much of himselfe, when hee had beene long absent, and almost forgotten his mistris, & at the first sight of her, as strawe in a fire, I burned afresh, and more then ever I did before. q *Chariclia* was as much moved at the sight of her deare *Theagenes*, after hee had beene a great strange

stranger. *Mertila* in *Aristanetus* swore she would never loue *Pamphilus* againe, and did moderate her passion, so long as he was absent; but the next time he came in presence, she could not containe, *effuse amplexa at- trectari se sinit, &c.* she broke her vow, and did profusely embrace him. *Hermotinus* a young man (in the said * Author) is all out as vnstaide, he had forgot his mistris quite, and by his friends was well weaned from her loue; but seeing her by chance, *agnouit veteris vestigia flam- me*, he rauid amaine, *illa tamen emergens veluti lucida stella cepit eluce- re, &c.* she did appeare as a blasing starre, or an Angell to his sight. And it is the common passion of all louers to be ouercome in this sort. For that cause belike *Alexander* discerning this inconvenience and danger that comes by seeing, *when he heard Darius wife so much commended for her beauty, would scarce admit her to come in his sight* foreknowing belike that of *Plutarch*, *formosam videre periculosissimum*, how full of danger it is to see a proper woman, and though he was intemperat in o- ther things, yet in this *superbè se gessit*, he carried himselfe brauely. And so when as *Araspus* in *Xenophon*, had so much magnified that diuine face of *Panthea* to *Cyrus*, *by how much she was fairer then ordinary, by so much he was the more unwilling to see her.* *Scipio* a young man of 23 yeares of age, and the most beautifull of the Romans, equall in person to that *Grecian Charinus*, or *Homers Nireus*, at the siege of a city in Spaine, when as a noble & a most faire young Gentlewoman was brought vnto him, & he had heard she was betroathed to a Lord, rewarded her, & sent her backe to her sweet-heart. *St Austin*, as *Gregory* reports of him, *ne soro- re quidem suâ putavit habitandum*, would not liue in house with his owne sister. *Xenocrates* lay with *Lais* of *Corinth* all night, and would not touch her. *Socrates*, though all the city of *Athens* supposed him to dote vpon faire *Alcibiades*, yet when he had an opportunity *solus cum solo* to ly in the chamber with, and was wooed by him besides, as the said *Alcibiades* publicly & confessed, *formam spreuit & suberbe contemp- sit*, he scornefully reiected him. *Petrarch* that had so magnified his *Laura* in seuerall poems, when by the Popes meanes shee was offered vnto him, would not accept of her. *It is a good happinesse to bee free from this passion of Loue, and great discretion it argues in such a man that can so containe himselfe, but when thou art once in loue to moderate thy selfe* (as he saith) *is a singular point of wisdom.*

* *Nam vitare plagas in amoris ne iaceamur
Non ita difficile est, quam captum retibus ipsis
Exire, & validos Veneris perrumpere nodos.*

To avoid such nets is no such mastery,
But tane to escape is all the victory.

But forasmuch as few men are free, so discreet louers, or that can containe themselves, and moderate their passions, to curbe their senses, as not to see them, not to looke lasciuiously, not to conferre with them, such is the fury of this head-strong passion of raging lust, and their weaknesse, *ferox ille ardor à natura insitus*, as hee tearmes it, such a fu- rious desire Nature hath inscribed,

† *Epist. 15. lib. 2.*

• *Epist. 4. lib. 2.*

† *Curcius lib. 3. cum uxore Da- rii laudatam au- diuisset, tantum cupiditati sue frenum iniecit, ut illum vix vellet intueri.*

† *Epist. 39 lib. 7*
† *Cypripadia, cum Panthee formâ euuisset Ara- pus, tanto magis inquit Cyrus, ab- stinere oportet, quanto pulchri- or est.*

† *Livius, Cum eam regulo cui- dam de sponsa- tam audiuisset, muneribus cu- mulatam remisit*
† *Et ea loqui possent quæ soli a- matores loqui solent.*

† *Platonis Co- nuiatio.*
† *Heliodorus lib. 4. expertem esse amoris bea- titudo est, at qui captus sis ad moderationem reuocare animû prudentia singu- laris.*

* *Lucretius l. 4*

† *Hædus lib. 1. de amor, con- tem.*

*Sic Diu a veneris furor,**Insanus aded mentibus incubat,*

which neither reason,

counsell, pouerty, paine, misery, drudgery, *partus dolor, &c.* can deterre them from, we must vse some speedy meanes to correct and prevent that, and all other inconveniences, which come by conference and the like. The best, readiest, surest way, and which all approue, is *Loci mutatio*, to send them seuerall waies, that they may neither heare of, see, nor haue opportunity to send to one another againe, or liue together *solum cum sola* as so many Gilbertines. *Elongatio à patriâ*, 'tis *Sauanarola's* fourth rule, and *Gordonius* precept, *distrabatur ad longinquas regiones* send him to travell. 'Tis that which most run vpon, as so many hounds with full cry, Poets, Divines, Philosophers, Physitians, all, *mutet patriam, Valesius*: * as a sicke man he must be cured with change of Aire, *Tully* 4. *Tuscul.* The best remedy is to get thee gone: *Iason Pratenfis*, change ayre and soyle, *Laurentius. Fuge littus amatum.*

*Virg. Vtile finitimus abstinuisse locus,*y *Ovid. I procul, & longas carpere perge vias.*— *sed fuget tutus eris.*

Trauelling is an Antidote of Loue,

† *Magnum iter ad doctas proficisci cogor Athenas,**Vt me longa graui soluat amore via.*

for this purpose saith † *Propertius*, my parents sent me to *Athens*: time and absence weare away paine and griefe, as fire goes out for want of fuell. But so as they tarry out long enough, a whole yeare † *Xenophon* prescribes *Critobulus*, *vix enim intra hoc tempus ab amore sanari poteris*, some will hardly be wained vnder. All this † *Hensius* merrily inculcates in an Epistle to his friend *Primierus*: First fast, then tarry, thirdly change thy place, fourthly thinke of an halter. If change of place, continuance of time, absence will not weare it out with those precedent remedies, it will hardly be removed: but these commonly are of force. *Felix Plater obseru. lib. 1.* had a baker to his patient, almost mad for the loue of his maid, and desperate, by remouing her from him, he was in a short space cured. *Isæus* a philosopher of *Assyria*, was a most dissolute liuer in his youth, *palam lasciuiens*, in loue with all he met; but after hee tooke himselfe by his friends advise to his study, and left womens companies he was so changed, that he cared no more for pleas, nor feasts, nor masks, nor songes, nor verses, fine cloathes, nor no such louetoyes, he became a new man vpon a sudden, *tanquam si priores oculos amisisset*, (saith mine * Author) as if he had lost his former eyes. *Peter Godofridus* in the last chapter of his third booke, hath a story out of *St Ambrose*, of a young man that meeting his old Loue after long absence, on whom he had extreemly doted, would scarce take notice of her, shee wondred at it, that he should so lightly esteeme her, called him againe, *lenibat dictus animum*, and told him who shee was, *Ego sum inquit, At ego non sum ego*; But he replied, he was not the same man, *proripuit sese tandem*, as *Dido* fled from * *Æneas*, not vouchsafing her any farther parley, loathing his folly, and ashamed of that which formerly he had done.

† *Non sum stultus ut ante iam Neera,*O *Neera*
put

* *Loci mutatione tanquam non convalescens curandus est cap. 1.*

† *Amorum lib. 2. Quisquis amat, loca nota nocent diest: egritudine admit, absentia delet. Ire licet procul hinc, patriaq; relinquere fines, Ovid.*

† *Lib. 3. eleg. 20. † Lib. 1. Socrati memor. Tibi O Critobule confusio ut integrum annum absis, &c.*

z *Proximum est ut esurias. 2. ut moram temporis opponas. 3. & locum mutes. 4. ut de laqueo cogites.*

* *Philostatus de vitia Sophistarum.*

* *Virg. 6. Æg. † Buchanan.*

put your tricks, and practise hereafter vpon some body else, you shall befoole me no longer. *Petrarch* hath such another tale of a young gallant, that loued a wench with one eye, and for that cause by his parents was sent to trauell into farre Countries, ^a after some yeares hee returned, and meeting the maid for whose sake he was sent abroad, asked her how by what chance she lost her eye? no said she, I haue lost none, but you haue found yours: Signifying thereby that all louers were blinde, as *Fabius* saith, *Amantes de formâ iudicare non possunt*, Louers cannot iudge of beauty, nor scarce of any thing else, as they will easily confesse, after they returne vnto themselues, by some discontinuance or better advise, wonder at their owne folly, madnesse, stupidity, blindnesse, bee much abashed, * And laugh at Loue, and call't an idle thing, condemne themselues that ever they should bee so besotted or misled; and be heartely glad they haue so happely escaped.

If so be (which is seldome) that change of place will not effect this alteration, then other remedies are to be annexed, faire & foule meanes, as to perswade, promise, threaten, terrifie, or to diuert by some contrary passion, rumour, tales, newes, or some witty invention, to alter his affection, ^b by some greater sorrow, to drive out the lesse, saith *Gordonius* as that his house is on fire, his best friends dead, his mony stolne. ^c That he is made some great Governour, or hath some honour, office, some inheritance is befallne him, he shall be a Knight, a Baron: or by some false accusation, as they doe to such as haue the hickehope, to make them forget it. *Saint Hierome* lib. 2. epist, 16. to *Rusticus* the Monke, hath an instance of a ^d young man of Greece, that liued in a Monastery in *Aegypt*, that by no labour, no continence, no perswasion could be diuerted, but at last by this trick he was deliuered. The Abbot sets one of his convent to quarrell with him, and with some scandalous repraich or other, to defame him before company, and then to come and complaine first, the witnesses were likewise suborned for the plaintiffe. The young man wept, and when all were against him, the Abbot cunningly tooke his part, least he should be overcome with immoderat griefe: but what need many words? By this invention he was cured, and alienated from his pristine loue-thoughts. Iniuries, slanders, contempts, disgraces,

— *spretâq; iniuria forma,*
are very forcible meanes to withdraw mens affections, *contumeliâ affecti amatores amare desinunt*, as ^e *Lucian* saith, Louers reuiled or neglected, contemned or misused, turne Loue to hate, ^f *redeam? Non si me obsecret, I'le neuer loue thee more. Egone illam, qua illum, qua me, qua non?* So *Zephirus* hated *Hyacinthus* because he scorned him, and preferred his corrivall *Apollo* (*Palephatus* fab. *Nar*) hee will not come againe though he be invited. Tell him but how he was scoffed at behinde his backe, ('tis the counsell of *Avicenna*) that his loue is false, and entertaines another, reiectes him, cares not for him, or that she is a foole, a nasty queane, a flut, a fixen, a scold, a diuell, or which *Italians* commonly doe, that hee or shee hath some loathsome filthy disease, gout, stone, strangury, falling sicknesse, and they are hereditary not to bee avoided, he is subiect to a consumption, hath the Poxe, that hee hath three or foure incuradible tetters, issues: that she is bald, her breath

^a Cum post aliquot annos iam reuersus illi obviam factus esset quam vehementer amaret, rogat, quo casu illa oculum amississet non, inquit, amisi oculum, sed tu oculos invenisti, ^b Annuncientur valde tristitia, ut maior tristitia possit minorem obfuscare.

^c Aut quod sit factus senescallus, aut habeat honorem magnum.

^d Adolescens Graecus erat in Aegypti canobio qui nulla operis magnitudine, nulla perswasione flammâ poterat sedare: monasterii pater hac arte servavit. Imperat eundem esocis, &c Flebat ille, omnes adversabantur, solus pater callide opponere, ne abundantia tristitia absorberetur, quid multa, hoc invento curatus est, & a cogitationibus pristinis avocatus.

^e Tom. 4.

^f Ter.

† Ter.

stinkes

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stinkes, she is mad by inheritance, and so are all the kinred, an hare-braine, with many other secret infirmities, which I will not so much as name, belonging to women. That he is an Hermaphrodite, an Eunuch, imperfect, impotent, a spend-thrift, a gamester, a foole, a gull, a begger, a whoremaster, farre in debt, and not able to maintaine her, a common drunkard, his mother was a witch, his father hanged, that he hath a wolfe in his bosome, a sore leg, he is a leper, hath some incurable disease, that he will surely beat her, he cannot hold his water, that he cries out or walkes in the night, will stab his bedfellow, tell all his secrets in his sleepe, and that no body dare lye with him, his house is haunted with spirits, with such fearefull and tragicall things, able to avert and terrifie any man or woman liuing. *Gordonius cap. 20. part. 2. hunc in modum consulit; Paretur aliqua vetula turpissima aspectu, cum turpi & vili habitu: & portet subtus gremium pannum menstrualementem, & dicat quod amica sua sit ebriosa, & quod mingat in lecto, & quod est epileptica & impudica, & quod in corpore suo sunt excrescentiae enormes, cum fœtore anhelitus, & alia enormitates, quibus vetula sunt edocta: si nolit his persuaderi, subito extrahat & pannum menstrualementem, coram facie portando, exclamando, talis est amica tua, & si ex his non demiserit, non est homo, sed diabolus incarnatus. Idem ferè Avicenna cap. 24. de cura Illiui, Lib. 3. Fen. 1. Tract. 4. narrent res immundas vetulae, ex quibus abominationem incurrat, & res^b sordidas, & hoc assiduent. Idem Arculanus cap. 16. in 9. Rhafis, &c.*

g. Hypatia Alexandrina quædam se ad amantem prolati muliebribus pannis, & in eum coniectis ab amoris infania liberata, Suidas & Euxapius. h. Savaarola reg. 5. † Virg. Egl. 2. i Distributio amoris fiat in plures, ad plures amicas, animum applicet. † Ouid.

Withall as they doe discommend the old, for the better affecting a more speedy alteration, they must commend another Paramour, alter am inducere, set him or her to be woed, or woe some other, that shall be fairer, of better note, better fortune, birth, parentage, much to be preferred,

† *Inuenies alium si te hic fastidit Alexis,* by this meanes, which *Iason Pratensis* wisheth, to turne the streame of affection another way,

Successore novo truditur omnis amor.

or as *Valesius* ad-

viseth, by i subdividing to deminish it, as a great Riuer cutte into many channells, runnes low at last.

† *Hortor & ut paritèr binas habeatis amicas, &c.*

If you suspect to be taken, be sure, saith the Poet, to haue two mistrisses at once, or goe from one to another: as he that goes from a good fire in cold weather is loth to depart from it, though in the next roome there be a better, which will refresh him as much; their's as much difference of *hac* as *hic ignis*; or bring him to some publike shewes, playes, meetings where he may see variety, and he shall likely loath his first choice: carry him but to the next towne, yea peradventure to the next house, and as *Paris* lost *Oenones* loue by seeing *Helena*, he will dislike his former mistris. And leaue her quite behinde him, as *Theseus* left *Ariadne* fast a sleepe in the Iland of *Dia*, to seeke her fortune, that was er'ft his loving mistris. * *Nunc primum Dorida vetus amator contempsit*, as he said, *Doris* is but a doudy to this. As he that lookes himselfe in a glasse forgets his phisognomy forthwith, this flattering glasse of loue will be deminished by remoue, after a little absence it will be remitted, the next faire object will likely alter it. A young man in *Lucian* was pittifully in loue, hee came

† *Propertius lib. 43*

* *Propertius*

a *Lib. de fals.*

came to the Theater by chance, and by seeing other faire obiects there, *mentis sanitatem recepit*, was fully recovered, *and went merrily home, as if he had taken a dramme of oblivion.* c A mouse (saith an Apologer) was brought vp in a chest, there fed with fragments of bread and cheefe, thought there could bee no better meat, till comming forth at last, and feeding liberally of other variety of viands, loathed his former life: moralize this fable thy selfe. Plato in his seventh booke *De Legibus*, hath a pretty fiction of a Citty vnder ground, d to which by little holes, some small store of light came, the Inhabitants thought there could not bee a better place; and at there first comming abroad they might not endure the light *agerrimè solem intueri*; but after they were accustomed a little to it, e they deplored their fellowes misery that liued vnder ground. A filly Louer is in like state, none so faire as his mistris at first, he cares for none but her; yet after a while when he hath compared her with others, he abhorres her name, sight and memory. 'Tis generally true, for as hee obserues, f *Priorem flammam novus ignis extrudit, & ea multorum natura, vt presentes maximè ament*, One fire driues out another, and such is Womens weaknesse, that they loue commonly him that is present. And so doe many men (as he confessed) he loued *Amye*, till he saw *Floriat*, and when he saw *Cynthia*, forgat them both: but faire *Phillis* was incomparably beyond them all, *Cloris* surpassed her, and yet when he espied *Amarillis*, she was his sole mistris; O divine *Amarillis: quàm procera, cunctis præstadi instar, quàm elegans, quàm decens? &c.* how louely, how tall, how comely she was, (saith *Polemius*) till he saw another, and then shee was the sole subiect of his thoughts. In conclusion, her he loues best hee saw last. † *Triton* the Sea God first loued *Leucothoe*, till he came in presence of *Milane*, she was the commandresse of his heart till he saw *Galea*; but (as she complaines) he loued another estoones, another, and another. 'Tis a thing which by *Hieroms* report, hath bin vsually practised. m *Heathen Philosophers drine out one loue with another, as they doe a pegge, or pinne with a pinne. Which those seuen Persian Princes did to Astuerus, that they might requite the desire of Queene Vashti with the loue of others.* *Pausanias* in *Eliacis*, saith, that therefore one *Cupid* was painted to contend with another, and to take the garland from him, because one loue driues out another.

n *Alterius vires subtrahit alter amor.*

and *Tully* 3. nat. deor. disputing with *C. Cotta*, makes mention of three severall *Cupids*, all differing in office. *Felix Platter* in the first booke of his observations, boasts how he cured a widower in *Basil*, a patient of his, by this stratagemme alone, that doted vpon a poore seruant his maid, when friends, children, no persuation could serue to alienate his minde: they motioned him to another honest mans daughter in the towne, whom he loued, and liued with, long after, abhorring the very name & sight of the first. After the death of *Lucretia*, o *Euriolus* would admit of no comfort, till the Emperour *Sigismonde* married him to a noble Lady of his Court, and so in short space he was freed.

b E theatro egressus vilis, ac si pharmacum obliuionis bibisset.
c Mus in cisternis etc.
d in quam e speculabatur, neo modicum lucis illi huius.
e Deprehensum corum micram qui subterraneis illis locis vitam degunt.

† *Tatius* lib. 6.

† *Aristometus* epist. 4.
* *Calpurnius* dial. Galat.
Mox aliam prelit, aliam prelaturus quam primum occasio arri ferit.
m *Epist.* lib. 2. 16
Philosophi seculi veterem amore nouo, quasi clavum clavo repellere, quod et Astuero Regi septem Principes Persarum fecere ut Palla Regine desiderium, amore compensarent.
n *Ouid.*
o *Lugubri veste indutus, consolationes non admisi, donec Caesar ex ducali taguine, formosam virginem matrimonio coniunxit.*
Æneas Sylvius bist. de *Euriolo* & *Lucretia*.

SUBSECT. 3.

By counsell and perswasion, foulness of the fact, mens, womens faults, miseries of marriage, events of lust, &c.



There beee diuerse causes of this burning lust, or heroicall Loue; so there be many good remedies to ease and helpe, amongst which, good counsell and perswasion, which I should haue handled in the first place, are of a great moment, and not to be omitted. Many are of opinion, that in this blinde head-strong passion, counsell can doe no good.

p Ter.

*p Quæ enim res in se, neq; consilium, neq; modum
Habet, ullo eam consilio regere non potes.*

Which thing hath neither iudgement, or an end,
How should advice or counsell it amende?

† Virg. Egl. 2.

————— † *quis enim modus adfit amori?*

But without question, good counsell and advice must needs be of great force, especially if it shall proceed from a wise, fatherly, reverent, discreet person, a man of authority whom the parties doe respect, stand in awe of, or from a iudicious friend, of it selfe alone, it is able to diuert and suffice. *Gordonius* the Physitian attributes so much to it, that hee would haue it by all meanes vsed in the first place. *Amoveatur ab illâ consilio viri quem timet, ostendendo pericula seculi, iudicium inferni, gaudia Paradisi.* He would haue some discreet men to dissuade them, after the fury of passion is a little spent, or by absence allaid; for it is as intempestiue at first, to giue counsell, as to comfort parents when their children are in that instant departed; to no purpose to prescribe Narcoticks, Cordials, Nectarines, potions, *Homers* *Nepenthes*, or *Helena's* houle &c. *non cessabit pectus tundere*, she will lament and houle for a season: let passion haue his course a while, and then he may proceed, by foreshewing the miserable events & dangers which will surely happen, the paines of hell, ioyes of Paradise, and the like, which by their preposterous courses they shall forfeit or incurre; and 'tis a fit method, a very good meanes: for which † *Seneca* said of vice, I say of loue, *Sine magistro discitur, vix sine magistro deseritur*, 'tis learned of it selfe, but * hardly left without a Tutor. 'Tis not amisse therefore to haue some such ouerseer, to expostulate and shew them such absurdities, inconveniences, imperfections, discontents, as vsually follow; which their blindnesse, fury, madnesse, cannot apply vnto themselues, or will not apprehend through weakenesse: and good for them to disclose themselues, to giue eare to friendly admonitions. Tell me sweet-heart, (saith *Tryphena* to loue-sicke *Charmides* in † *Lucian*) what it is that troubles thee, peradventure I can ease thy minde, and further thee in thy suit, and so without question shee might, and so maist thou, if the patient be capable of good counsell, and will heare at least what may be said.

If he loue at all, she is either an honest woman or a whore. If dishonest, let him read or inculcate to him that 5. of *Solomons* *Prov. Eccles.*

† Lib. de beat. vit. cap. 14.

* Longo usu didicimus, longa desuetudine discendum est. *Petrarch. epist. lib. 5. 8.*

† Tom. 4. dial. meret. Fortasse etiam ipsa ad amorem illum nonnihil contulerit.

26. Ambros. lib. 1. cap. 4. in his booke of *Abel and Cain*, *Philo Iudeus de mercede meret.* *Platinas dial. in Amores*, *Essencens* and those three booke of *Pet. Iliadus de contem. amoribus*, *Aeneas Sylvius tart. Epistle*, which he writto his friend *Nicholas of Wartburge*, which he calls *medelam illiciti amoris*, &c. ^r For whats an whore, as he saith, but a poler of youth, ^r *Quid enim meretrix nisi iuventutis expilatrix, virorum rapina seu mors patrimonii devoratrix, honoris perniciēs, patibulum diaboli, ianua mortis, inferni supplementum,* ^a *Sanguinem humanum vorant.* ^a *Contemplatione (dicitur. c. 34. discernit vitia. mors blanda mel felleum, dulce venenum, pernicios delicata, malum (pon-tanum, &c.* ^b *Parnodidasc. dial. Ital. gula ira, invidia, superbia, sacrilegia, latrocinia, credes, eo die nata sunt, quo primus meretrix professionem fecit. Superbia maior quam opulenti rustici, invidia quam luis venereae, inimicitia nocentior melancholia, avaritia in immensum profunda.* ^c *Qualis extra sum vides, qualis intra novis Deus, &c.* ^j *Virg.*

^r *For whats an whore, as he saith, but a poler of youth, a ruine of men, a destruction, a devourer of patrimonies, a downefall of honour, fodder for the diuell, the gate of death, and supplement of hell. a Talis amor est laqueus animae &c.* a bitter hony, sweet poyson, delicate destruction, a voluntary mischief, *commixtum cœnum, sterquilinum.* And as ^b *Pet. Aratines* *Lucretia*, a notable queane, confesseth; *Gluttony, anger, envy, pride, sacrilege, theft, slaughter, were all borne that day that a whore beganne her profession: for as she followes it, her pride is greater then a rich churles, shee is more envious then the pox, as malicious as melancholy, as covetous as hell. If from the beginning of the world any were mala. Ipe* *ior, pessima, bad in the superlative degree, tis a whore, how many have I undone, caused to be wounded, slaine. O Antonia thou seest what I am without, but within God knowes, a puddle of iniquity, a sinke of sin, a pocky queane. Let him now that so dotes, meditate on this; Let him see the event and successe of others, Sampson, Hercules, Holofernes, &c. those infinite mischiefes attend it. If she be another mans wife he loues, 'tis abominable in the sight of God and men, adultery is expressly forbidden in Gods commandement, a mortall sinne, able to endanger his soule, if hee be such a one that feares God, or haue any religion, he will eschew it, and abhorre the loathsomencesse of his owne fact. If he loue an honest maid, 'tis to abuse or marry her: if to abuse, 'tis fornication, a fowle fact, (though some make light of it) and almost equall to adultery it selfe. If to marry, let him seriously consider what he takes in hand, looke before he leap, as the proverb is, or settle his affections, and examine first the party and condition of his estate and hers, whether it be a fit match, for fortunes, yeares, parentage, and such other circumstances; an sit sua Veneris. Whether it be likely to proceed: if not, let him wisely staue himselfe off at the first, curb in his inordinate passion, and moderate his desire, by thinking of some other subiect, divert his cogitations. Or if it be not for his good, as *Aeneas* forewarned by *Mercury* in a dreame, left *Dido's* loue, and in all hast got him to Sea,*

† *Mnestea Surge sumq, vocat fortemq, Cloanthem;*

Classē aptent taciti iubet.

and although shee

did oppose with vowes, teares, prayers, and imprecations,

— nullis ille movetur

Fletibus, aut illas voces tractabilis audit;

Let thy *Mercury* reason rule thee against all allurements, seeming delights, pleasing inward or outward prouocations. Thou maist doe this if thou wilt, *pater non deperit filiam, nec frater sororem*, a father dotes not on his owne daughter, a brother on a sister, and why? because it is vnnatural, vnlawfull, vnfit. If he be sickly, soft, deformed, let him thinke of his deformities, vices, infirmities, if in debt, let him ruminat how to pay his debts; if he be in any danger, let him seeke to avoid it; if he haue any law-suit, or other businesse, he may doe well to let his loue matters alone

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and follow it, labour in his vocation, what euer it is. But if he cannot so ease himselfe, yet let him wisely premeditate of both their estates; If they be vnequall in yeares, she young and he old, what an vnfit match must it needs be, an vneuen yoke, how absurd and vndecent a thing is it, as *Lycinus* in *Lucian* told *Timolans*, for an old bald crook-nosed knaue to marry a young wench, how odious a thing is it to see an old Leacher, what should a bald fellow doe with a combe, a dumb doter with a pipe, a blinde man with a looking-glasse, and thou with such a wife? How absurd is it for a young man to marry an old wife for a peece of good. But put case she be equall in yeares, birth, fortunes, and other qualities correspondent, he doth desire to be coupled in marriage, which is an honourable estate, but for what respects? Her beauty belike, and comelineffe of person, that is commonly the maine obiect, shee is a most absolute forme in his eye at least, *Cui formam Paphia, & Charites tribuere decorem*, but doe other men affirme as much? Or is it an errour in his iudgment? † *Fallunt nos oculi vagiq; sensus,*

Oppressa ratione mentiuntur, our eyes and other senses will commonly deceaue vs; It may be, to thee thy selfe vpon a more serious examination, or after a little absence, she is not so faire as she seems.

Quaedam videntur & non sunt; Compare her to another standing by, tis a touchstone to try, conferre hand to hand, body to body, face to face, eye to eye, nose to nose, neck to neck, &c. examine every part by it selfe, then altogether, in all postures, seuerall sites, and tell me how thou likest her. It may be not she, that is so faire, but her coats, or put another in her cloathes, and she will seeme all out as faire, as the Poet then prescribes, separate her from her cloathes: suppose thou sawst her in a base beggers weed, or else dressed in some old hirsute attires out of fashion, fowle linnen, course rayment, besmeared with soot, colly, perfumed with *Opoponax*, *Sagapenum*, *Asa foetida*, or some such filthy gummes, dirty, about some vndecent action or other; or in such a case as † *Brassivola* the Physitian found *Malatista* his patient, after a potion of *Hellebor*, which he had prescribed: *Manibus in terram depositis, & ano versus caelum elevato* (ac si videretur *Socraticus ille Aristophanes, qui Geometricas figuras in terram scribens, tubera colligere videbatur*) *atram bilem in albam parietem iniciebat, adeoq; totam cameram, et se deturpabat, vt, &c.* all to be

rayed, or worse, if thou sawst her (I say) wouldst thou affect her as thou dost? Suppose thou beheldest her in a frosty morning, in cold weather, in some passion or perturbation of minde, weeping, chafing, &c. riueld and ill fauored to behold. Shee many times that in a composed looke seemes so amiable and delitious, *tam scitulâ formâ*, if shee doe but laugh

or smile, makes an vgly sparrow-mouthed face, and shewes a paire of vneuen, loathsome, rotten, foule teeth. She hath a blacke skinne, gouty legges, a deformed crooked carcase vnder a fine coat. It may bee for all her costly tyres she is bald, and though shee seeme so faire by darke, by candle light, or a farre of at such a distance, as *Callicratides* obserued in

* *Lucian*, If thou shouldst see her neere, or in a morning, shee would appeare more vgly then a beast, * *si diligenter consideres, quid per os et nares et ceteros corporis meatus egreditur, vilius sterquilinum nunquam vidisti.*

Follow

† *Tom. 2. in votis
Caium cum sis,
nasum habeas
simum, &c.*

† *Peronius.*

† *Ovid.*

† *In Catartico
lib. 2.*

u Si ferueat de-
formis, ecce for-
mosa est, si frige-
at formosa iam
fit informis.

Th: *Morus Epi-
gram.*

x *Amorum dial.
Tom. 4. si quis ad
auroram contem-
pletur multas*

*mulieres a no-
cte lecto surgen-
tes. vix priores pu-
labat esse bestias.*

* *Diago de clau-
stro Anima, lib.
2. cap. 1.*

Follow my counsell, see her vndrest, see her, if it bee possible, out of her attires, *furtivis nudatam coloribus*; it may bee she is like *Æsopes* Iay, or * *Plinies* Cantarides, she will be loathsome, ridiculous, thou wilt not endure her sight: or suppose thou saw'st her sicke, pale, in a consumption, on her death-bed, skin and bones, or now dead. *Cuius erat gratissimus amplexus*, as *Bernard* saith, *erit horribilis aspectus*.

• *Hist. nat. l. 11. cap. 35.* A flye that hath golden wings but a poysoned body.

Non redolet sed olet, quæ redolere solet.

As a posie, shee

smells sweet, is most fresh and faire one day, but dried vp, withered, and stinkes another. Beautifull *Nireus*, by that *Homer* so much admired, once dead, is more deformed then *Thyrsites*, and *Solomon* deceased as vgly as *Marcolphus*: thy louely mistris, that was erst † *Charis charior oculis* dearer to thee then thine eyes, once sicke or departed, is

† *Buchanan. Hendeceagl.*

Vili vilior aestimata cano, worse then any durt or dunghill.

Her embraces were not so acceptable, as now her lookes bee terrible, thou hadst better behold a *Gorgons* head, then *Helenas* carkase.

Some are of opinion, that to see a woman naked is able of it selfe to alter his affection, and it is worthy of consideration, saith y *Montaigne* the Frenchman in his Essayes, that the skilfullest masters of amorous dailance, appoint for a remedy of venerous passions, a full suruay of the body; which the Poet insinuates.

y *Apolo pro Rem. Seb.*

• *Ille quod obscenas in aperto corpore partes*

Viderat, in cursu qui fuit, hesit amor.

z *Ovid. 2. rem.*

The loue stood still, that ran in full careire,

When once it saw those parts should not appeare.

It is reported of *Seleucus* king of *Syria*, that seeing his wife *Stratonices* bald pate, as she was vndressing her by chance, he could neuer affect her after. *Remundus Lullius* the Physitian, spying an vlcere or canker in his mistris brest, whom he so dearly loued, from that day following abhorred the lookes of her. *Philip* the French K. as *Neubrigensis, lib. 4. cap. 24.* relates it, married the king of *Denmarkes* daughter, and after hee had vsed her as a wise one night, because her breath stunk they say, or for some other secret fault, sent her backe againe to her father. *Peter Mathews* in the life of *Iewes* the eleuenth, findes fault with our English † *Chronicles*, for writing how *Margaret* the king of *Scots* daughter, and wife to *Lewis* the 11 Frenchking, was obgraueolentiam oris reiected by her husband. Many such matches are made for by respects, or some seemely comelineffe, which after hony moones past, turne to bitternesse, for burning lust is but a flash, a gunpowder passion, and hatred oft followes in the highest degree, dislike, and contempt.

a Post quam noctem incertis unde offensam cepit, propter sententiam eius spiritum, alii dicunt vel latentem sedulitatem repudiavit, rem faciens plane illicitam, & regie personæ multum indecoram. † *Hall and Graston* belike, • *Lavenal.*

— * *Cum se cutis arida laxat,*

Fiunt obscuri dentes —

when they waxe

old, and ilfaured, they may commonly no longer abide them.

— *Iam gravis es nobis*, be gone, they grow stale, fulsome, loathsome, odious, thou art a beastly filthy queane,

— † *faciem phæbe cacantis habes,*

(I say) be gone, * port & patent, proficiscere.

† *Mart. Tully in Cat.*

Yea but you will inferre, your mistris is compleat, of a most absolute form in all mens opinions, no exceptions can be taken at her, no

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thing may bee added to her person, nothing detracted, she is the mirror of women for her beauty, comeliness and pleasant grace, vnimitable, *mera delitia*, *meri lepores*, she is *Myrothecium Veneris*, *Gratiarum pixis*, a meere magazine of naturall perfections, shee hath all the *Veneres*, and *Graces* _____ *mille faces & mille figuras*,

in each part absolute and compleat,

† *Locheus.*

† *Qualis fuit Venus cum fuit virgo, balsamū spirans, &c.*

* *Seneca.*a *Seneca Hypp.*b *Camerarius*

emb. 68. cent. 1.

flos omnium plu.

cherrimus sta-

tim languescit

formæ typus.

† *Bernar. Bau-*husius *Epig. li. 4.*a *Panjanas La-*

con. lib. 3. vxore

duxit *Spartæ*

mulierum omni-

um roß *Helenā*

formosissimam,

at qd mores om-

nium turpissimā

b *Epist. 76. gla-*

dium bonum di-

ces, non cui de-

auratus est bal-

theus, nec cui

vagina gemmis

distinguitur, sed

cui ad secan-

dum subtilis a-

cius, & micro

minimentum

omne rupturus,

h *Pulchritudo*

corporis, tempo-

ris & morbi lu-

dibrium. orat. 3.

c *Florum muta-*

bilitate fugaci-

or, nec sua natu-

ra formositas fa-

cit, sed spectan-

dum infirmitas.

† *Epist. 11. Quā*ego depereo *Ju-*

venis mihi pul-

cherimus vide-

tur, sed forsā a-

more precia de

amore non recte

iudico.

c *Luc. Bruges*

or. reliquis.

† *Lata genas, leta os roseum, vaga lumina lata;* to be admired

for her person, a most incomparable, vnmatchable, peece, *aurea proles, ad*

simulachrum alicuius numinis composita, à *Phanix*, *vernantis atatula ve-*

nerilla, a *Nymphe*, a *Fairy*, † like *Venus* her selfe when she was a maide,

nulli secunda, a meere quintessence, flores spirans & amaranth, fæmi-

næ prodigium; Put case she be, how long will she continue?

* *Florem decoris singuli carpunt dies:* Every day

detracts from her person, and this beauty is *bonum fragile*, a meere flash,

a venice glasse quickly broken, a *Anceps forma bonum mortalibus*,

_____ *exigui donum breue temporis*, it will not

last. As that faire flower *Adonis*, which we call an *Anemony*, flourisheth

but one moneth, this gracious all commanding beauty fades in an in-

stant. It is a iewel soone lost, the painters Goddesse, *falsa veritas*, a

meere picture. *Favour is deceitfull, and beauty is vanity*, *Prov. 31. 30.*

† *Vitrea gemmula, fluxaq; bullula, candida forma est,*

Nix, Rosa, ros, ventus, fumus & aura, nihil.

A brittle lem, bubble, is beauty pale,

A Rose, dewe, snow, smoke, winde, ayre, naught at all.

If she be faire, as the saying is, she is commonly a foole, if proud, scorne-

full, *sequiturq; superbia formam*, or dishonest, *rara est concordia formæ*

atq; *pudicitia*, can she be faire and honest too? a *Aristo* the sonne of *Ag-*

sicles married a *Spartan* lass, the fairest Lady in all *Greece* next to *He-*

len, but for her conditions the most abominable, and beastly creature

of the world. So that I would wish thee to respect with b *Seeca* not

her person but qualities. *Will you say that's a good blade which hath a*

glilded scabbard, imbroydered with gold, and iewells? No, but that which

hath a good edge and point, well tempered mettle, able to resist. This beauty

is of the body alone, and what is that, but as h *Gregory Nazianzen* tel-

leth vs, a mocke of time and sicknesse, or as *Boethius*, c as mutable as a

flowre, and tis not nature so makes vs, but most part the infirmity of the be-

holder: For aske another he sees no such matter. *Dic mihi per gratias*

qualis tibi videtur, I pray thee tell mee how thou likest my sweet-heart,

as she asked her sister in † *Aristenatus*, whom I so much admire, methinks

he is the sweetest gentleman, the properest man that euer I saw, but I am in

loue, I confesse, (nec pudet fateri) and cannot therefore well iudge. Shee

suspects her iudgement, as well she might, and so maist thou. But bee

she faire indeed, golden haired, as *Anacreon* his *Bathillus*, (to examine

particulars) she haue † *Flammeolos oculos, collaq; lacteola,*

a pure sanguine complexion, little mouth, corall lips, white teeth, soft

and plumpe necke, body, hands, feet, all faire and louely to behold,

composed of all graces, elegances, an absolute peece,

Lumina

† *Lumina sint Melitæ Iunonia, dextra Minervæ,
Mamilla Veneris, sura maris domina, &c.*

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† Idem.

Let her head be from *Prage*, papes out of *Austria*, belly from *France*,
backe from *Brabant*, hands out of *England*, feet from *Rhine*, buttocks
from *Switzerland*, let her haue the *Spanish* gate, the *Venetian* tire, *Ita-*
lian complement and endowments,

† *Candida syderis ardescant lumina flammis,
Sudent collarosas, & cedat crinibus aurum,
Mellea purpuream depromant ora ruborem,
Fulgeat, ac Venerem caelesti corpore vincat,
Forma dearum omnis, &c.*

† *Petron. catal*

let her be such a one throughout, as *Lucian* deciphers in his *Images*,
as *Euphanor* of old painted *Venus*, *Aristinatus* describes *Lais*, another
Helena, *Chariclia*, *Leucippe*, *Lucretia*, *Pandora*, let her haue a boxe of
beauty to repaire herselfe still, such a one as *Venus* gaue *Phaon*, when he
carried her ouer the ford, let her vse all helps Art and nature can yeeld,
belike her and her, and whom thou wilt, or all these in one; A little sick-
nesse, a scaver, small poxe, wound, scarre, losse of an eye, or limme,
a violent passion, a distemperature of heat or cold, marres all in an in-
stant, disfigures all, child bearing, old age, care, rivels her vpon a sudden;
after shee hath beene married a small while, and the blacke oxe hath
trodden on her toe, she will be so much altered, and waxe out of favour,
thou wilt not know her. One growest to fat, another to leane, &c. mo-
dest *Matilda*, pretty pleasing *Peg*, sweet singing *Susan*, mincing mer-
ry *Moll*, dainty dancing *Doll*, neat *Nancy*, lolly *Ione*, nimble *Nel*, kis-
sing *Kate*, bounding *Bessie* with blacke eyes, faire *Phillis* with fine white
handes, fiddling *Francke*, tall *Tib*, slender *Sib*, &c. will quickly loose
their grace, grow fullsome, stale, sad, heauy, dull, soure, and all
at last out of fashion. Those faire sparkling eyes will looke dull; her soft
corall lips will be pale, dry, cold, rough and blew, her skinne rugged,
that soft and slender superficies will be hard and harsh, her whole com-
plexion change in a moment, and as * *Matilda* writ to King *Iohn*,

* *M. Drayton.*

*I am not now as when thou saw'st me last,
That favour soone is vanished and past,
That Rosy blush lapt in a Lilly vale,
Now is with morpew ouer-growne and pale.*

'Tis so in the rest, their beauty fades as a tree in winter, which *Deianira*
hath elegantly expressed in the Poet,

† *Deforme solis aspicias truncis nemus?
Sic nostra longum forma percurrens iter,
Deperdit aliquid semper, & fulget minus,
Malisq; minus est quicquid in nobis fuit,
Olim petitum cecidit, & partu labet,
Materq; multum rapuit ex illa mihi,
Ætas citato senior eripuit gradu.*

† *Seneca aff. 2.
Herc. Oetum.*

And as a tree that in the greene wood growes,
With fruit and leaues, and in the Summer blowes,
In winter like a stocke deformed shewes:
Our beauty takes his race and iourney goes,

And

And doth decreafe, and loofe, and come to nought,
Admir'd of old, to this by childbirth brought:

And *mother* hath bereft me of my grace,

And crooked old age comming on a pace.

*Et ides venu-
stam mulierem
fulgidam habentem
oculum, vultu
hilaris coruscantem,
eximium
quendam aspectum,
et decorum præ se
ferentem vultum
metem, suam, et
Concupiscentiam
agentem, cogita
terram esse id
quod amas, et
quod admiraris
stercus et quod
territ et c. cogita
illam jam
senescere, iam
ruginosam canis
genis, egrotam
tantis sordibus
intus plena esse,
pituita, stercore:
reputa quid intra
naris, oculi,
cervicem gerat,
quas sordes,
et c.*
g Subtil. 13.

To conclude with *Chrysostome*, *When thou seest a faire and beautiful person, a braue Bonaroba; a bella Donna, quæ salivam moveat, et lepidam puellam et quam tu facile ames, a comely woman, hauing bright eyes, a merry countenance, a shining lustre, in her looke, a pleasant grace, wringing thy soule, and increasing thy concupiscence; bethinke with thy selfe that it is but earth thou louest, a meere excrement, which so vexeth thee, which thou so admirest, and thy raging soule will be at rest. Take her skinn from her face, and thou shalt see all loathsomenesse vnder it, that beauty is a superficial skinne and bones, nerues, sinewes: suppose her sicke, now riuell'd, hoarie-headed, hollow cheeked, old; within she is full of filth by fleame stinking, putride, excrementall stuffe: snot and snevill in her nostrils, spittle in her mouth, water in her eyes, what filth in her braines, &c. Or take her at best, and looke narrowly vpon her in the night, stand nearer her, nearer yet, thou shalt perceau almost as much, and loue lesse, as *Cardan* well writes, *minus amant; qui acutè vident*, though *Scaliger* deride him for it: If he see her neare, or looke exactly at such a posture, who- soeuer he is, according to the true rules of symmetrie and proportion, those I meane of *Albertus Durer*, *Lomatius* and *Tasnier*, examine him of her: If he be *elegans formarum spectator*, hee shall finde many fautes in Physiognomy, an ill colour, if forme, one side of the face likely bigger then the other, crooked nose, bad eyes, prominent veines, concavities about the eyes, wrinkles, pimples, red streekes, freckons, haire, warts, neues, inequalities, roughnesse, scabredity, palenesse, yellownesse, and as many colours as are in a turkicocks necke, many indecorums in their other parts, *est quod desideres, est quod amputes*, one leires, another frownes, a third gapes, squints, &c. And tis true that he saith, *Diligenter consideranti raro facies absoluta, et quæ vitio caret*, seldome shall you finde an absolute face without fault, as I haue often observed; not in the face alone is this defect or disproportion to be found; but in all the other parts, of body and minde, she is faire indeede, but foolish, pretty, comely and decent, of a maiestically presence, but peradventure imperious, vn honest, *acerba iniqua*, selfewill'd: she is rich, but deformed, hath a sweet face, but bad carriage, no bringing vp, a rude and wanton flurt, a neat body she hath, but is a nasty queane otherwise, a very slut of a bad kinde. As flowers in a garden haue colour some, but no smell, others haue a fragrant smell, but are vnseemely to the eye, one is vn satisfactory to the tast as rue, as bitter as wormewood, and yet a most medicinal cordiall flowre, most acceptable to the stomacke, so are men & women, one is well qualified, but of ill proportion, poore & base: a good eye shee hath, but a bad hand and foot, *feda pedes et feda manus*, a fine leg, bad teeth, a vast body, &c. Examine all parts of body and minde, I advise thee to enquire of all. See her angry, merry, laugh, weepe, hote, cold, sicke, fullen, dressed, vndressed, in all attires, sires, gestures, passions, eat her meales, &c. and in some of these you will surely dislike. Yea not*

h Cardan. subtil. lib. 13.

not her onely let him observe, but her parents how they carry themselves: for what deformities, defects, incumbrances of body or minde be in them at such an age, they will likely be subiect to, bee molested in like manner, they will *patrizare* or *matrizare*. And with all let him take notice of her companions, *in convictu* (as *Quiverra* prescribes) & *quibuscum conuersetur*, whom she converseth with.

Noscitur ex Comite, qui non cognoscitur ex se,

According to *Thucydides* she is commonly the best, *de quo minimus foras habetur sermo*, that is least talked of abroad. For if shee bee a noted reueller, a gadder, a singer, a pranker or a dancer, then take heed of her. For what saith *Theocritus*?

At vos festiva ne ne saltate puella,

Et malus hircus adest in vos saltare paratus,

Young men will doe it when they come to it,

Fawnes and Satyrs wil certainly play wreckes, when they come in such wanton *Baccho's* or *Elenora's* presence. Now when they shall perceave any such obliquity, indecency, disproportion, deformity, bad conditions, &c. let them still ruminare on that, and as † *Hadus* adviseth out of *Ovid*. *earum mendas notent*, note their faults, vices, errours, and thinke of their imperfections, 'tis the next way to divert and mitigate Loues furious head-strong passions, as a Peacockes feet, and filthy comb, they say, make him forget his fine feathers, and pride of his taile, she is louely, faire, well fauored, well qualified, courteous and kind, But if she be not so to me, what care I how kinde she be. I say with † *Philostratus*, *formosa alius*, she is a tyrant to me and so let her goe. Besides these outward naeves or open faults, errors, there bee many inward infirmities, secret, some private (which I will omit) and some more common to the sexe, sullen fittes, evill qualities, filthy diseases, in this case fit to be considered. *Consideratio tæditatis mulierum, menstruæ imprimis, quam imunda sunt, quam Savanarola proponit regula septimâ penitus observandam, & Platina dial. Amoris fusè perstringit. Lodovicus Bonsialus mulieb. lib. 2. cap. 2. Pet. Hadus, Albertus, & infiniti ferè medici.** A Lover in *Calcagninus* Apologes, wished with all his heart he were his imistris Ring, to heare, embrace, see & doe I know not what: O thou foole quoth the Ring, if thou wer'st in my roome, thou shouldst heare, observe, and see *pudenda & penitenda*, that which would make thee loath and hate her, yea peradventure all women for her sake.

I will say nothing of the vices of their mindes, their pride, envy, inconstancy, weaknesse, malice, selfewill, lightnesse, insatiable lust, iea-lousie. *Eccles 5. 14. No malice to a womans: no bitternesse like to hers, Eccles 7. 21. and as the same author vrgeth Prov. 31. 10. Who shall finde a vertuous woman? He makes a question of it. † Neq. ius, neq. bonum, neq. æquum sciunt melius petus, pro fit absit nihil vident: nisi quod libido suggerit: They know neither good nor bad, bee it better or worse (as the Comickall poet hath it) beneficiall or hurtfull, they will doe what they list.*

* *Insidia humani generis, querimonia vite,*

Exuvia noctis, durissima cura diei,

Pena virum, nex & iuvenum, &c.

† *Lib. de contem. amoribus. Earum mendas notant animo, sepe ante oculos constituant sepe damnent.*

† *In delictis.*

* *Quum amator anulum se amice optaret, ut eius amplexu frui posset, &c. O'ie miserum ait annulus, si meas vices obires, videres, audires, &c. nihil non odio dignum observares*

• *Lacheus.*

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In fine, as *Diogenes* concludes in *Nevisanus*, *Nulla est femina quæ non habeat Quid*: they haue all their faults.

† *Chaucer* in
Romant of
the Rose.

* Every each of them hath some vice,
If one be full of Willany,
Another hath a liquorish eye,
If one be full of wantoness,
Another is a Chidereffe.

† *Quis facili-
tem in amore
probarit, hanc
succendit. At
qui succendit,
ad hanc diem
reperit nemo.
Caleagninus.
l. Aristot.*

when *Leander* was drowned, the inhabitants of *Sestos* consecrated *Heracles* Lanterne to *Anteros*, *Anteroti sacrum*, † and he that had good successe in his loue, should light the candle: but neuer any man was found to light it, which I can refer to nought, but the inconstancy and lightnesse of women.

¹ For in a thousand, good there is not one,
All be so proud, vnthankfull and vnkinde,
With flinty hearts, carelesse of others moane,
In their owne lusts carried most headlong blinde,
But more herein to speake I am forbidden,
Sometime for speaking truth one may be chidden.

† *Hor.*

I am not willing, you see, to prosecute the cause against them, and therefore take heed you mistake me not, † *matronam nullam ego tango*, I honour the sex, with all good men, and as I ought to doe, rather then displease them, I will voluntarily take the oath which *Mercurius Britannicus* tooke, *Viragin. descript. lib. 2. fol. 95. Me nihil unquam mali nobilissimo sexui, vel verbo, vel facto machinaturum, &c.* let *Simonides*, *Mantuan*, *Platina*, *Pet. Aratine*, and such women haters bare the blame, if ought bee said amisse, I haue not writ a tenth of that which might be vrged out of them and others, *non possunt inuestiue omnes, & satyra in feminas scripta, vno volumine comprehendere*. And that which I haue said (to speake truth) no more concerns them then men, though women be more frequently named in this tract; (to Apologise once for all) I am neither partiall against them, or therefore bitter: what is said of the one, *mutato nomine*, may most part be vnderstood of the other. My words are like *Passus* picture in † *Lucian* of whom, when a good-fellow had bespooke an horse to bee painted with his heeles vpward, tumbling on his backe, hee made him passant: now when the fellow came for his piece, he was very angry, and said, it was quite opposite to his minde; but *Passus* instantly turned the Picture vpside downe, shewed him the horse at that site which he requested, and so gaue him satisfaction. If any man take exception at my words, let him alter the name, reade him for her, and 'tis all one in effect.

† *Christoph. Fon-
seca.*

† *Encom. De-
mosthen.*

But to my purpose: If women in generall be so bad (and men worse then they) what a hazard is it to marry, where shall a man finde a good wife, or a woman a good husband? A woman a man may eschue, but not a wife: wedding is vndoing (some say) marrying, marring, wooing woing: ^m a wife is a feuer hecticke, as *Scaliger* calls her, and not to be cured but by death, as out of *Menander*, ⁿ *Athenews* addes,

^m *Febrius hec-
ta uxor, & non
nisi morte auel-
lenda.
n Dymosopbist.
lib. 13. cap 3.*

*In pelagus te iacis negotiorum,
Non Libyum, non Ægeum, ubi ex triginta non percutit*

Triu

If fitly matcht be man and wife,

No pleasures wanting to their life.

But to vndiscreet sensuall persons, that as brutes are wholly led by sense it is a fetall plague, many times an hell it selfe, and can giue little or no content, being that they are often so irregular and prodigious in their lusts, so diuerse in their affections. *Vxor nomen dignitatis, non voluptatis*, as [†] he said, a wife is a name of honour, not of pleasure, shee is fit to beare the office, gouerne a family, to bring vp children, sit at bordes end and carue, as some carnall men thinke and say; they had rather goe to the stewes, or haue now and then a snatch as they can come by it, borrow of their neighbours, then haue wiues of their owne. Except they may, as some Princes and great men doe, keepe as many Curtisians as they will themselues, fly out *Impune*,

[†] *Aelius Verus*
imperator. *Spart.*
vit. eius.

Permolere uxores alienas,

that poligamy of Turkes

Lex Iulia, which Caesar once inforced in Rome (though *Levinus Torrentius*, and others suspect it) *vti uxores quot & quas vellent liceret*, that every great man might marry, and keepe as many wiues as he would, or *Irish* divorcement were in vse: but as it is, 'tis hard and giues not that satisfaction to these carnall men, beastly men as too many are, [†] what still the same, to be tied to one, be she neuer so faire, neuer so vertuous, is a thing they may not endure. Say thy pleasure and counterfeite as thou wilt, as ^p *Parmeno* told *Thais*, *Neq. tu vno eris contenta*, one man will neuer please thee. Nor one woman many men: But as ^q *Pan* replied to his father *Mercury*, when he asked whether he was married? *Nequaquam pater, amator enim sum, &c.* No father, no, I am a louer still, and cannot bee contented with one woman, *Pythias*, *Eccho*, *Menades*, and I know not how many besides were his Mistrisses, he might not abide marriage. *Varietas delectat*, 'tis loathsome and tedious, what one still? which the *Satyrist* said of *Iberina*, is verified in most,

[†] *Hor.*
[†] *Quod licet*
ingratum est.
^c For better
for worse, for
richer for poo-
rer, in sickness
and in health,
&c. *tis durus*
sermo to a sen-
suall man.
^p *Ter. act. 1.*
^{Sc. 2.} *Eunuch.*
^q *Lucian. Tom.*
^{4.} *neq. cum vno*
aliqua rem ha-
bere contentus
forem.
[†] *Iuvenal.*

[†] *Vnus Iberina vir sufficit? ocyus illud*

Extorquebis, vt hac oculo contenta sit vno.

'Tis not one man will serue her by her will,

As soone shee'le haue one eye as one man still.

As capable of any impression as *materia prima* it selfe, that still desires new formes, like the sea their affections ebbe and flow. Husband is a cloake for some to hide their villany; once married shee may flye out at her pleasure, the name of Husband is a sanctuary to make all good. *Eo ventum* (saith *Seneca*) *vt nulla virum habeat, nisi vt irriter adulterum.* They are right and straight, as true *Troians* as mine hostes daughter, that *Spanish* wench in ^u *Ariosto*, as good wines as *Messalina*. Many men are as constant in their choice, and as good husbands as *Nero* himselfe, they must haue their pleasure of all they see, and are in a word farre more fickle then any woman,

^u *Lib. 28.*

For either they be full of iealousie,

Or masterfull, or lonen nouelty, &c.

but I will say nothing of dissolute and bad husbands, of Bachelours and their vices, their good qualities are a fitter subiect for a iust volume, too well knowne already in every village, towne and citty, they need not

blazon; & least I should marre any matches, or dishearten louing maids, for this present I will let them passe.

Being that men and women are so irreligious, depraued by nature, so wandring in their affections, so brutish, so subiect to disagreement, so vn- obseruant of marriage writes, what shall I say? If thou bee'st such a one, or thou light on such a wife, what concord can there be, what hope of agree- ment? As the Reed and Ferne in the *Embleme*, auerſe and oppoſite in nature, 'tis twenty to one thou wilt not marry to thy contentment, but as in a lottery forty blanckes were drawne commonly for one prize, out of a multitude you shall hardly chooſe a good one, a ſmal eaſe hence then, little comfort,

Nec integrum vnquam transiges latus diem.

If he or ſhee be ſuch a one,

Thou haſt much better be alone.

If ſhe be barren, ſhe is not----&c. If ſhe haue *x* children, and thy ſtate bee not good, though thou be wary and circumspect, thy charge will vndoe thee, ————— *ſecundâ domum tibi prole gravabit,* thou wilt

not be able to bring them vp, *y* and what greater miſery can there be, then to beget children, to whom thou canſt leaue no other inheritance but hunger and thirſt: *+ cum famas dominatur, ſtrident voces rogantium panem, pen- trantes patris Cor:* what ſo grievous as to turne them vp to the wide world, to ſhift for themſelues. No plague like to want: and when thou haſt good meanes, and art very carefull of their education, they will not be ruled. Thinke but of that old prouerbe, *ἡσδον τίνα τιμωτά Heron* ſi- *ly noxa*, great mens ſonnes ſeldome doe well, *O vtinam aut calebs man- ſiſſem aut prole carerem,* *x* *Augustus* exclames in *Suetonius*. *Iacob* had his *Ruben, Simeon* and *Leui*: *David* an *Ammon*, an *Abſolon*, *Adoniah*, wife mens ſonnes are commonly fooles, inſomuch that *Spartian* concludes,

Neminem propè magnorum virorum optimum & utilem reliquiſſe filium, *y* They had beene much better to haue beene childleſſe. 'Tis too com- mon in the middle ſort; Thy ſonne's a drunkard, a gameſter, a ſpend- thrift, thy daughter a foole, a whore, thy ſervants lazie drones and theecues, thy neighbours diuels, they will make thee weary of thy life.

z If thy wife be froward, when ſhe may not haue her will, thou haſt better be buried alive, ſhee will be ſo impatient, nothing but tempeſts, all is in an up- roare. If ſhe be ſoft and fooliſh thou wert better haue a blocke, ſhe will ſhame thee and reueale thy ſecrets: if wiſe, and learned, well qualified,

there is as much danger on the other ſide, *mulierem doctam ducere peri- culofiſſimum*, ſaith *Neviſanus*, ſhe will be too inſolent and peeuiſh,

b *Malo Venusinam quàm te Cornelia mater.*

Take heed; if ſhe be a ſlut, thou wilt loath her; if proud ſheel'e beggar thee, ** ſheel' ſpend thy patrimony in bables*, all *Arabia* will not ſerue to per- ſume her haire, ſaith *Lucian*: If faire and wanton, ſheel' make thee a *Cor- nuto*; if deformed, ſhe will paint. *†* If her face be filthy by nature, ſhee will

mend it by art, alienis & adſcitijs impoſturis, which who can endure? If ſhe doe not paint ſhe will looke ſo filthily, thou canſt not loue her, and that peradventure will make thee vnhoneſt. *Cromerus lib. 12. hiſt.* relates of *Cafimirus*, *c* that he was vnchaſt, becauſe his wife *Adleida* the daugh- ter

x *Camerar. 82. Cent. 3.*

† *Simonides. r Children*

make miſfor- unes more

bitter, *Bacon. y Henſius Epiſt.*

Primiero nihil miſerius quàm

procreare liberos ad quos nihil ex

hereditate tua peruenire vide- as præter famē

& ſitim.

x *Liberi ſibi carcinomata.*

y *Melius fuerat eos ſine liberis diſceſſiſſe.*

† *Chryſ. Fouſeca. z Lemnius cap.*

6. lib. 1. Simoro- ſa, ſi non in om- nibus obſequariis

omnia impacata in adibus, omnia ſurſum miſceri

videas, multe tempeſtates, &c.

a *Lib. 2. numer. 101. ſil. nnp.*

b *Isocrenal.*

** Tom. 4. Amo- res, omnem ma- riti opulentiam*

profundat, coram Arabian capiti- lis reuolens.

† *Idem & quis ane mentis (u- ſtincere queat, &c.*

c *Subegit an- cillas quod vxor eius deformior eſſet.*

Tria navigia: ducens uxorem servatur prorsus nemo:

Thou wadest into a sea it selfe of woes,

In *Lybicke* and *Ægean* each man knowes;

Of thirty not three ships are cast away;

But on this rocke not one escapes, I say.

The worldly cares, miseries, discontents, that accompany marriage, I pray you learne of them that haue experience, for I haue none; *malus est*

ad hoc in matrimonium For my part ile dissemble with him,

* *Este procul nymphe, fallax genus este puella;*

Vita ingata meo non facit ingenio: me iuvat, &c.

many married men exclaime at the miseries of it, and raile at wifes downe right; I never tryed, but as I heare some of them say,

o *Mare haud mare, vos mare acerrimum;*

An *Irish* Sea is not so turbulent and raging as a litigious wife.

* *Scylla & Charybdis Sicula contorquens freta,*

Minus est timenda, nulla non melior fera est.

Scylla and *Charybdis* are lesse dangerous,

There is no beast that is so noxious.

Which made the *Diuell* belike, as most interpreters hold, when hee had taken away *Iobs* goods, *corporis & fortuna bona*, health, children, friends, to persecute him the more, leaue his wicked wife, as *Pineda* proues out of *Tertullian*, *Cyprian*, *Austin*, *Chrysostome*, *Prosper*, *Gaudentius*, &c. *ut novum calamitatis inde genus viro existeret*, to vex & gaul him worse, quam totus infernus, then all the fiends in hell, as knowing the conditions of a bad woman. *Iupiter non tribuit homini pestilentius malum*, saith *Simonides*, better dwell with a Dragon or a Lion, then keepe house with a wicked wife. *Ecclus* 25. 18. better dwell in a wilderness. *Prov.* 21. 19. no wickednesse like to her, *Ecclus* 25. 22. Shee makes a sorry heart, an heavy countenance, a wounded minde, weake hands, and feeble knees, *vers.* 25. A woman and death are two the bitterest things in the world, *uxor mihi du-cenda est hodie, id mihi visus est dicere, abi domum & suspende te.* *Ter. And.* 1. 5. And yet for all this we Batchelers desire to bee married, with that Vestall virgin, we long for it.

† *Felices nupta, moriar, nisi nubere dulce est.*

Tis the sweet-

test thing in the world, I would I had a wife, saith he; hahho for an husband cries she, and happy are they that are so coupled, we doe earnestly seeke it, and are never well till we haue effected it. But with what fate? like those birds in the † Embleme, that fed about a cage, so long as they could fly away at their pleasure, liked well of it; but when they were taken and might not get loose, though they had the same meat, pined away for fullennesse, and would not eat. So we commend marriage,

— donec miselli liberi.

Aspicimus dominam, sed postquam benianua clausa est;

Felintus est quod mel fuit:

So long as we are wooers, may kisse and koll at our pleasure, nothing is so sweet, we are in heauen as wee thinke, but when we are once tied, and haue lost our liberty, marriage is an hell, giue me my yellow hose againe, a moule in a trap liues as merrily, we are in a purgatory some of vs, if not hell it selfe. *Dulce bellum inex-*

* *Synesius, libros ego liberos genui*
* *Lipsius antiq.*
Lüß, lib.

o *Plautus Asin*
act. 1,
* *Senec. in Her-*
cul,

† *Seneca;*

† *Amator Emble-*
blem.

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o De rebus H.
bernicis lib. 3.
p Gemmea po-
cula, argentea
vasa, celata ca-
delabra aurea,
&c. Conciliata
aulea, buccina-
rum clangorem,
tibiae can-
tum, & sympho-
nie suauitatem,
maiestatemq.
principis corona-
ti cum vidissent
fella de aurata,
&c.

p Eubulus in
Crisp. Athenens
dymosopist. l.
13. cap. 3.
† Translated
by my brother
Ralph Burton.
q Iuuenal.
q Gomesius de
sale lib. 3. cap. 7.
r Bachelers
alwaies are
the brauest
men, Bacon.
seeke eternity
in memory
not in posteri-
ty, like Epami-
nondas, that
instead of chil-
dren, left two
great victories
behind him,
which hee cal-
led his two
daughters.
x Hac in speci-
em dicta came
ut credas.
y Qui cupit ux-
orem liem cu-
pit atq. dolorem.
o Eccles. 28. 1.
f Euripides
Andromach.

pertis, as the proverbe is, 'tis fine talking of warre, and marriage sweet in contemplation, till it be tried, and then as warres are most dangerous, irksome, every minute at deaths dore, so is, &c. When those wild *Irish* Peeres, saith *o Stanihurst*, were feasted by King *Henry* the second (at what time he kept his Christmas at *Dublin*) and had tasted of his Prince-like cheere, generous wines, dainty fare, had seene his massie plate of siluer, gold, inamel'd, beset with iewels; golden candle-stickes, goodly rich hangings, braue furniture: heard his trumpets sound, Fifes, Drums, and his exquisite musicke in all kindes: when they had obserued his maiestically presence as he sate in purple robes, crowned, with his scepter, &c. in his royall seat, the poore men were so amased, inamored, & taken with the object, that they were *pertasi domestici & pristini tyrotarichi*, as weary and ashamed of their owne sordidity and manner of life. They would all be *English* forthwith, who but *English*, but when they had now submitted themselues, and lost their former liberty, they began to rebell some of them, others repent of what they had done, when it was too late. 'Tis so with vs Batchelours, when we see & behold those gaudy shewes that women make, giue care to their Siren tunes, see them dance, &c. wee are taken with dumbe signes, *in amplexum ruimus*, wee raue, we burne, and would faine be married. But when wee feelee the miseries, cares, woes, that accompany it, wee make our moane many of vs, cry out at length and cannot be released. If this be true now, as some out of experience will enforme vs, farewell wiuing for my part, and as the Comickall Poet merrily saith,

p Perdatur ille pessimè qui feminam

*Duxit secundus, nam nihil primo imprecor,
Ignarus ut puto mali primus fuit.*

† Foule fall him brought the second match to passe,
The first I wish no harme, poore man alas,
He knewe not what he did, nor what it was.

What shall I say to him that marries againe and againe,

** Stulta maritali qui porrigit ora capistro,*

I pittie him not, for the first time hee must doe as he may, beare it out sometimes by the head and shoulders, and let his next neighbour ride, or else run away, or as that *q Syracusan* in a tempest, when all ponderous things were to be exonerated out of the ship, *quia maximum pondus erat*, fling his wife into the Sea. But this I confesse is Comickally spoken, & so I pray you take it. In sober sadnesse, marriage is a bondage, a thraldome, an yoke, an hinderance to all good interprises, (*hee hath married a wife and cannot come*) a stop to all preferments, a rocke on which many are saued, many impinge and are cast away: not that the thing is euill in it selfe or troublesome, but full of all contentment and happinesse, one of the three things which please God, ** when a man and his wife agree together*, an honourable and happy estate; who knowes it not? If they be sober, wise, honest, as the Poet inferres.

† *Si commodos nanciscantur amores,*

Nullum is abest voluptatis genus.

Nullum is abest voluptatis genus.

ter of Henry Lanſgrane of Heſſia, was ſo deformed. If ſhe be poore ſhee brings beggery with her (ſaith *Neviſanus*) miſery and diſcontent. If you marry a maid it is vncertaine how ſhe proues,

Hac forſan veniet non ſatis apta tibi,

If young ſhe is likely wanton and vntought, if luſty too laſciuious, and if ſhee be not ſatisfied, you know where and when, *nil niſi iurgia*, all is in an vprore, and there is little quietneſſe to be had: if an old maide, 'tis an hazard ſhe dies in childbed, if a rich & widdow, *induces te in laqueum*, thou doſt halter thy ſelfe, ſhee will make all away before-hand, to her other children, &c. — *dominam quis poſſit ferre tonantem?*

ſhee will hit thee ſtill in the teeth with her firſt husband, if a young widdow, ſhe is often vnſatiable and immodeſt. If ſhe be rich, well deſcended, bring a great dowrie, or be nobly allied, thy wiues friends will eat thee out of houſe and home, *dives ruinam adibus inducit*, ſhee will be ſo proud, ſo high minded, ſo imperious. For

— *nihil eſt magis intolerabile dite,* others nothing

ſo intolerable, thou ſhalt be as the Taſſell of a goſſe-hauke, *ſhe will ride vpon thee, dominicare as ſhe liſt*, weare the breeches, and begger thee beſides. *Vxores diuites, ſervitutem exigunt*, as *Seneca* hits them *declam. lib.2. declam.6.*) *Dotem accepi, imperium perdidit*. They will haue ſoueraignty, *pro coniuge dominam arceſſis*, they will haue attendance, they will doe what they liſt. *f* In taking a dowrie thou looſeſt thy liberty, doſt intrat, *libertas exit*, hazardeſt thine eſtate.

Ha ſunt atq; alia multa in magnis dotibus

Incommoditates, ſumptuſq; intolerabiles, &c.

with many ſuch inconveniences, ſay the beſt, ſhee is a commanding ſervant, thou haſt better haue taken a good huſwife maid in her ſinocke. Since then there is ſuch hazard, if thou be wiſe, keepe thy ſelfe as thou art, 'tis good to match, much better to be free,

— *† procreare liberos lepidiſſimum,*

Heracle verò liberum eſſe, id multo eſt lepidius,

* art thou young, then match not yet; if old, match not at all,

Vis iuuenis nubere? nondum venit tempus,

Ingraveſcente atate iam tempus præterijt.

And therefore with that Philoſopher, ſtill make anſwer to thy friends that importune thee to marry, *adhuc intempeſtivum*, 'tis yet vnſeaſonable, and euer will be.

Conſider withall how free, how happy, how ſecure, how heavenly, in reſpect, a ſingle man is, *†* as he ſaid in the Comœdie, *Et iſti quod fortunatum eſſe autumant, uxorem nunquam habui*, and that which all my neighbours admire and applaud me for, account ſo great an happineſſe, I neuer had a wife, conſider how contentedly, quietly, neatly, plentifully, ſweetly and how merrily he liues, hee hath no man to care for but himſelfe, none to pleaſe, no charge, none to controule him, is tied to no reſidence, no cure to ſerue, may goe and come, when, whether, liue where he will, his owne maſter, and doe what he liſt himſelfe. Conſider the excellency of Virgins, *† Virgo cælum meruit*, * marriage repleniſheth the earth, but virginity Paradife, virginity is a pretious Jewell, a faire

d Sil nup, lib.2.
num 25. Dives.
inducit tempo
ſtatem, pauper
curam: Ducens
viduam ſe indu
cit in laqueum
† Sic quiſq; di
cit alteram du
ci tamen,

e Si dotata erit.
imperioſa, conti
nuoq; viro inc
quitate conabi
tur: Per arch.
† If a woman
nouriſh her
huſband, ſhe
is angry and
impudent and
full of reproch
Ecclus 25.24.
Scilicet uxori
nubere nolo me
† Plautus mil.
glor. act. 3. ſc.1.

* *Stobæus ſer.66*
Alex.ab Alex.
ind.lib.1. cap.8.
† Ter.

† They ſhall
attend the
lamb in hea
ven becauſe
they were not
deſiled with
women, *Apoc.*
14.

* *Nuptie re
plent terram*
*virginitas Para
diſum*

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*h Daphne in
laurum semper
viventem, im-
mortalem docet
gloriam paratā
virginibus pudī-
citiā servan-
tibus.*

*† Catullus Car.
nuptiali.
i Diet. salut. cap.
22. pulcherrimā
servum infirmi
precii gemma, et
pictura speciosa.
† Mart.*

a faire garland, a neuer fading flowre, ^h for why was *Daphne* turned to a greene Bay tree, but to shew that virginity is immortall:

*† Vt flos in septis secretus nascitur hortis,
Ignotus pecori nullo contusus aratro,
Quam mulcet auræ, firmat Sol, educat imber, &c.
Sic virgo dum intacta manet, chara suis, sed
Cum Castum amisit, &c.*

Virginity is

a fine picture, as *Bonaventure* calls it, a blessed thing in it selfe, and if you will beleue a Papist, meritorious. And although their be some inconveniences, irksomnesse, solitarinesse, &c. incident to such persons, want of those comforts, *quæ agro asideat & curet agrotum &c.* embracing, dalliance, kissing, colling, &c. those furious motiues and wanton pleasures a new married life, most part enioyes; yet they are but toyes in respect, easily to be endured, if conferred to those frequent incombrances of marriage; Solitarinesse may be otherwise avoided with mirth, musicke, good company, businesse, imployment, in a word gaudebit minus, & minus dolebit. And me thinkes some time or other amongst so many rich batchelors, a benefactor should be found to build a monasticall Colledge for old, decayed, deformed, or discontented maides to liue together in, that haue lost their first loues, or otherwise miscarried, or else are willing howsoeuer to lead a single life. The rest I say are toyes in respect, and sufficiently recompenced by those innumerable contents and incomparable priuiledges of virginity. Thinke of these things, conferre both liues, and consider last of all these commendious prerogatiues a Batchelor hath, how well he is esteemed, how hartily welcome to all his friends, *quam mentitis obsequijs*, as *Tertullian* observes, with what counterfeit curtesies they will adore him, follow him, present him with gifts, *hamatis donis*, it cannot be beleued (saith *Am- mianus*) with what humble service he shall be worshipped, how loued and respected: If he want children (and haue meanes) he shall be often invited, attended on by Princes, and haue advocates to plead his cause for nothing, as *Plutarch* addes. Wilt thou then be reuerenced, and had in estimation?

dominus tamen & domini rex

Si tu vis fieri, nullus tibi parvulus aulâ

Luserit Æneas, nec filia dulcior illâ?

Iucundum & charum sterilis facit vxor amicum.

Liue a single man, marry not, and thou shalt soone perceauce how those *Hereditaria* (for so they were called of old) will seeke after thee, bribe and flatter thee for thy favour, to be thine heire or executor: *Arun- tius* and *Aterius*, those famous parasites in this kinde, as *Tacitus* and *Seneca* haue recorded, shall not goe beyond them. *Periplectomines* that good personat old man, *delitium senis*, well vnderstood this in *Plautus* for when *Pleusides* exhorted him to marry that hee might haue children of his owne, he readily replied in this sort,

Quando habebo multos cognatos, quid opus mihi sit liberis?

Nunc bene vivo & fortunate, atq; animo ut lubet.

Mea bona meâ morte cognatis dicam interpartiant.

Illi apud me edunt, me curant, visunt, quid agam, ecquid velim,

Qui

o Lib. 24. Quæ obsequiorum di- versitate colan- tur homines sine liberis.

p Hunc alii ad cenam invitant principes huic famulatur, ora- tores gratis pa- trocinantur. lib. de amore proliis.

† Annal. 11.

q 6^o de benefi- 38.

Qui mihi mittunt munera, ad prandium ad cenam vocant;

Whilst I haue kinne, what need I brats to haue?

Now I liue well, and as I will, most braue:

And when I dyc my goods Ile giue away,

To them that doe invite me every day,

That visite me, and send mee pretty toyes,

And striue who shall doe me most curtesies.

This respect thou shalt haue in like manner liuing as he did, a single man. But if thou marry once, † *cogitato in omni vita te seruum fore*, bethinke thy selfe what a slauey it is, what an heauy burden thou shalt vndertake, how hard a taske thou art tyed to, and how continueate, what squalor attends it, what irksomenesse, besides a Myriade of cares, miseries, and troubles, for as that comicall *Plautus* merrily and truly said. Hee that wantes trouble, must get to be master of a ship, or marry a wife; and as an other seconds him, wife and children haue vndone so many, and such infinite incumbrances accompany this kinde of life. Furthermore

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† E. Græc.

uxor intumuit, &c. or as he said in the comedy,
† *Duxi uxorem, quam ibi miseriam vidi, nati filij, alia cura*, all gifts and invitations cease, no friend will esteeme thee, and thou shalt be compelled to lament thy misery, and make thy mone with † *Bartholomæus Scheræus*, that famous poet *Lamerat*, and professor of Hebrew in *Witeberge*. I had finished this worke long since, but that *inter alia dura & tristia, qua misero mihi pene tergum frugerunt* (I vse his owne words) amongst many miseries which almost broke my backe, *συζυγια ob Xantipismum*, a shrew to my wife, tormented my minde aboue measure, & beyond the rest. So shalt thou be compelled to complaine, and to cry out at last, with * *Phoroneus* the lawyer, *How happy had I beene, if I had wanted a wife*. If this which I haue said will not suffice, see more in *Lemnius lib. 4. cap. 13. de occult. nat. mir.* *Essensæus de continentia. lib. 6. cap. 8.* *Kornman, de virginitate, Platina in Amor. dial. Practica artis amandi, Barbarus de re uxoria. Arniseus in polit. cap. 3.* and him that is *instar omnium*, *Nevisanus* the Lawyer, *Sylvæ nuptial.* almost in every page.

† *Itinerario in psalmos instructione ad lectorem.** *Ter. Adolph.*† *Brusson. lib. 7.*22 cap. *Si uxor**deesset, nihil mihi**ad summam**felicitem de-**fuisse.*

S V B S E C T. 4.

Philters, Magicall and Poëticall cures.

 Here perswasions and other remedies will not take place, many fly to vnlawfull meanes, Philters, Amulets, Magicke spels; Ligatures, Characters, Charmes, which as a wound with the speare of *Achilles*, if so made and caused, must so be cured. If forced by Spells and Philters, saith *Paracelsus*, it must be eased by Characters, *Mag. lib. 2. cap. 28.* and by Incantations. *Fernelius Path. lib. 6. cap. 13.* * *Skenkius. lib. 4. observ. Med.* hath some examples of such as haue beene so magically caused, and magically cured, and by witchcraft, so saith *Baptist. Codronchus, lib. 3. cap. 9. de mor. ven. Malleus malef. cap. 6.* 'Tis not permitted to bee done, I confesse, yet often attempted: see more in *Wierus lib. 3. cap. 18. de præ-*

† *Extinguitur virilitas ex incantamentorum maleficiis, neque enim fabula est, nonnulli reperti sunt qui ex veneficio amore privati sunt, ut ex multis historiis patet.*

Cccc

stg.

Stig. de remedijs per Philtra. Delrio Tom. 2. lib. 2. quest. 3. sect. 3. disquisit. magic. Cardan. lib. 16. c. 90. reckons vp many magneticall medicines, as to pisse through a ring, &c. *Mixaldus, cent. 3. 30. Baptista Porta, Iason Pratensis, Lobelius p. 87. Matthiolus, &c.* prescribe many absurd remedies. Radix mandragoræ ebibitæ, Annuli ex vngulis asini, Stercus amatæ sub cervical positum, illâ nesciente, &c. quum odorem fœditatis sentit, amor soluitur. Nocturæ ovum abstemios facit comestum, ex consilio *Iarthe Indorum* gymnosophistæ apud *Philostratum lib. 3.* Sanguis amasiæ ebibitus omnem amoris sensum tollit, *Faustinam Marci Aurelij* vxorem, gladiatoris amore captam, ita penitus consilio *Chaldaorum* liberatam, refert *Iulius Capitolinus.* Our old Poets and Phantastickall writers haue many fabulous remedies for such as are loue sicke, as that of *Protisilaus* tombe in *Philostratus*, in his Dialogue betwixt *Phenix & Vinitor*: *Vinitor* vpon occasion discoursing of the rare vertues of that shrine, telleth him that *Protisilaus* altar and tombe, ¹cures almost all manner of diseases, consumptions, dropsies, quartan agues, sore eyes, & amongst the rest, such as are loue sicke, shall there be helped. But the most famous ^m*Leucata Petra*, that renowned rocke in Greece, of which *Strabo* writes, *Geog. lib. 10.* not farre from *S^t Maures* saith *Sands lib. 1.* From which rocke if any Louer flung himselfe downe headlong, he was instantly cured. *Venus* after the death of *Adonis*, when shee could take no rest for loue,

1 Curat omnes morbus, Ptyfes hydropes & oculorum morbos & febre quartana laborantes. & amor e captos, miris artibus eos demulcet.

m The morralls is, vehement Feare expell Loue.

† Catullus.

n Quum Junonem deperiret Iupiter impotenter, ibi solitus lavari, &c.

† Menander.

o Ouid. ep. 21.

p Apud antiquos amor Lethes olim fuit, is ardentis facies in profluentem inclinabat, huius statua Veneris Elusinae templo vischatur, quo amantes consuechant, qui amorem mutuum de pinore volebant.

† Lib. 10. Voia ei nuucupant amatores, mulis de causis impudicis, ut sibi alteris a deo nuptiis exposcant.

† Seneca,

† *Cum vesana suas torreret flamma medullas*, came to the Temple of *Apollo* to know what she should doe to be eased of her paine: *Apollo* sent her to *Leucata Petra*, where shee precipitated her selfe, and was forthwith freed, and when she would needs know of him a reason of it, he told her againe, that he had often obserued ⁿ*Iupiter* when he was inamored on *Iuno*, thither goe to ease and wash himselfe, and after him diuers others. *Cephalus* for the loue of *Protela*, *Degonetus* daughter leapt downe here, that *Lesbian Sappho* for *Phaon*, on whom she miserably doted.

† *Cupidinis astro percita è summo princeps ruit*, hoping thus to ease her selfe, and to be freed of her loue pangs.

Hic se Deucalion Pyrrha succensus amore

Merfit, & illeso corpore presit aquas.

Nec mora, fugit amor, &c. ———

Hither *Deucalion* came, when *Pyrrha's* loue

Tormented him, and leapt downe to the sea,

And had no harme at all, but by and by

His loue was gone and chased quite away.

This medicine *Ios. Scaliger* speaks of, *Ansoniarum lectionum lib. 18. Salmutz in Pancirol. de. 7. mundi mirac.* and other writers. *Pliny* reports that amongst the *Cyzeni*, there is a Well consecrated to *Cupid*, of which if any Louer tast, his passion is mitigated: And *Anthony Verdurinus Imag. deorum, de Cupid.* saith, that amongst the Ancients there was *A-mor Lethes*, hee tooke burning torches, and extinguished them in the river, his statua was to be scene in the Temple of *Venus Elusina*, of which *Ouid* makes mention, and saith, that all louers of old went thither on pilgrimage, that would be rid of their loue pangs. *Pausanias in Phocicis*, writes of

of a Temple dedicated, *Veneri in spelunca*, to *Venus* in the vault, at *Nau-pactus* in *Achaia* (now *Lepanto*) in which your widowes that would haue second husbands, made their supplications to the Goddesse, all manner offuits concerning Louers were commenced, and their grieuances helped. The same Author in *Achaicis*, tells as much of the riuer *Senelus* in *Greece*, if any Louer washed himselfe in it, by a secret vertue of that water, (by reason of the extreame coldnesse belike) hee was healed of Loues torments, † *Amoris vulnus idem qui sanat facit*. which if it be so, that water as he holds is *omni auro pretiosior*, better then any gold. Where none of all these remedies will take place, I know no other, but that all Louers must make an head, and rebell, as they did in † *Ansonius*, and crucifie *Cupid* till hee grant their request, or satisfie their desires.

† *Rodigianus*,
ant. lect. lib. 16.
cap. 25. callit
Selenus, *Omni*
amore liberat:
q̄ *Cupido cruci-*
fixus, *lepidum*
poema.

SUBSECT. 5.

The last and best cure of Loue Melancholy, is, To let them haue their desire.



HE last refuge and surest remedy, to be put in practise in the vtmost place, when no other meanes will take effect, is to let them goe together, and enioy one anothers, *potissima cura est*

ut heros amasiâ suâ potiatur, saith *Guianerius*, cap. 15. tract. 15.

Æsculapius himselfe to this maladie, cannot invent a better remedy, *quàm ut amanti cedat amatum*, † (*Iason Pratensis*) then that a Louer haue his desire.

Et paritèr torulo bini iungantur in vno,

Et pulchro detur Æneæ, Lavinia coniux.

And let them both be ioyned in a bed;

And let *Æneas* faire *Lavinia* wed.

'Tis the speciall cure, to let them bleed in *vena Hymenea*, for loue is a pluresie, and if it be possible, so let it be, ----- *optataq̄ gaudia carpant*.

† *Arculanus* holdes it the speediest and the best cure, 'tis *Savanarola's* last precept, a principall infallible remedy, the last, sole and safest refuge:

Iulia sola potes nostras extinguere flammâs,

Non nive, non glacie, sed potes igne pari.

Iulian alone can quench my de fire

With neither ice nor snow, but with like fire.

When you haue all done, saith † *Avicenna*, there is no speedier or safer course, then to iojne the parties together according to their desires and wishes, the custome and forme of law, and so we haue seene him quickly restored to his former health, that was languished away to skinn and bones, after his desire was satisfied, his discontent ceased, and we thought it strange, our opinion is therefore, that in such cases Nature is to be obeyed. *Areteus* an old Author lib. 3. cap. 3. hath an instance of a young man, when no other meanes could prevaile, was so speedily relieved. What remaines then but to iojne them in marriage?

† *Tunc & Basia morsuuncula s̄q̄*

CCCC 2

Surreptim

† Cap. 19. de
mor. b. cerebri
† *Patiens potia-*
tur re amata, s̄
fieri possit, opti-
ma cura, cap. 16.
in 9. *Rhasis*.
† *Si nihil aliud*
nuptie & copu-
latio cum ea.
† *Petronius* *Ca-*
tal.
† Cap. de *Ilis*.
Non invenitur
cura, nisi *re-*
men *connexio*
nis inter eos, s̄
cundum modū
promissionis, &
legis, & sic *vidi-*
mus ad carnem
restitutum, qui
iam venerat ad
aresationem,
evanuit cura
postquam sensit
&c.
† *Fama est me-*
lancholicum
quendam ex a-
more insanabili-
ter se habentem,
ubi puella se
coniunxisset, re-
stitutum, &c.
† *Iovian*. *Pontic-*
nus *Bain* lib. 1.

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*Surreptim dare, mutuos fouere
Amplexus licet, & licet iocari.*

They may then satiate themselves with loues pleasures, which they haue so long wished and expected.

*Atq; uno simul in toro quiescant,
Coniuncto simul ore suauentur,
Et somnos agitent quiete in una.*

Yea but *hic labor, hoc opus*, this cannot conveniently be done, by reason of many and severall impediments. Sometimes both parties themselves are not agreed, Parents, Tutors, Masters, Gardians, will not giue consent; Lawes, Customes, Statutes hinder: poverty, superstition, feare and suspicion: many men dote on one woman, *semel & simul*, she dotes as much on him, or them, and in modesty must not, cannot wooe, as unwilling to confesse, as willing to loue, she dare not make it knowne, shew her affection, or speake her minde. And *hard is the choice* (as it is in *Euphues*) *when one is compelled either by silence to dye with griefe, or by speaking to liue with shame.* In this case almost was the faire Lady Elizabeth, Edward the fourth his daughter, when she was enamored on Henry the seventh, that noble young Prince, and new saluted King, when she brake forth into that passionate speech, *† O that I were worthy of that comely Prince, but my father being dead, I want friends to motion such a matter. What shall I say? I am all alone, and dare not open my mind to any. What if I acquaint my mother with it? bashfulness forbids. What if some of the Lords? audacity wants: O that I might but conferre with him, perhaps in discourse I might let slip such a word that might discouer mine Intention.* How many modest maids may this concerne, I am a poore servant, what shall I doe? I am a fatherlesse child, and want meanes, I am blith and buxome, young and lusty, but I haue neuer a sutor, *Expectant stolidi ut ego illos rogatum veniam*, as *†* she said, a company of silly fellowes, looke belike that I should wooe them and speake first: faine they would and cannot wooe --- *† quæ primum exordia sumam?* being meerely passiuely they may not make sute, with many such lets and inconveniences, which I knowenot, what shall we doe in such a case? sing, *Fortune my Foe!* ---

Some are so curious in this behalfe, as those old *Romanes*, our moderne *Venetians*, *Dutch* and *French* that if two parties dearely loue, the one noble, the other ignoble, they may not by their Lawes match, though equall otherwise in yeares, fortunes, education, and all good affection. In *Germany* except they can proue their gentility by three descents, they scorne to match with them. A noble man must marry a noble woman, a Baron, a Barons daughter; a Knight, a Knights, a Gentleman, a Gentlemans, as flatters sort their flattes, doe they degrees and families. If she be never so rich, faire, well qualified otherwise, they will make him forsake her. The *Spaniards* abhorre all widowes. The *Turkes* repute them old women, if past fife and twenty. But these are too seuerely Lawes, and strict Customes, *dandum aliquid amori*, we are all the sonnes of *Adam*; 'tis oppositeto Nature, it ought not to be so. Again he loues her most impotently, she loues not him, and so *è contra*. * *Pan* loued *Ericho*, *Eccho* *Satyrus*, *Satyrus* *Lyda*.

† Speeds hist.
c M.S. Ber. Andree.

† Lucretia in
Calestina. act.
19. Barthio interpret.
† Virg. 4. Æn.

† E. græco
Maschi.

Quantum

Quantum ipsorum aliquis amantem oderat,

Tantum ipsius amans odiosus erat.

They loue and loath of all sorts, he loues her, shee hates him; and is loathed of him, on whom she dotes. *Cupid* hath two darts, one to force loue, all of gold, and that sharpe,

— ^a *Quod facit auratum est,* another blunt, ^a *Ouid. Met. 1.*
of Lead, and that to hinder, — *fugat hoc, facit illud amorem.*

This we see too often verified in our common experience. ^b *Choresus* ^b *Pausanias Achaicus lib. 7.*
dearely loued that Virgin *Callyrrhoe*, but the more hee loued her, the more she hated him. *Oenone* loued *Paris*, but he reiected her, they are stiffe of all sides, as if beauty were therefore created to vadoe, or bee vndone. I giue her all attendance, all obseruance, I pray and intreat, ^c *Alma precor miserere mihi*, faire mistris pittie me, I spend my selfe, my time, friends and fortunes to win her fauour, (as he complains in the ^c *Eglogue*) I lament, sigh, weepe, and make my moane to her, but shee is hard as flint — *cautibus Ismariis immotior* —

as faire and hard as a diamond, shee will not respect, *Despectus tibi sum*, or heare me, — *fugit illa vocantem* ^d *Virg. 6. Aen.* ^e *Erasmus Egl. Galatea.*

Nil lachrymas miserata meas, nil flexa querelis.

What shall I doe? I wooed her as a young man should doe,
But Sir she said I loue not you.

^{*} *Durior at scopulis mea Cælia, marmore, ferro,
Robore, rupe, antro, cornu, adamante, gelu.*

^{*} *Angerianus
Erotopægnion.*

Rocke, marble, heart of Oke with iron bar'd,
Frost, flint or adamants are not so hard.

I giue, I bribe, I send presents, but they are refused.

^d *Rusticus est Coridon, nec munera curat Alexis.*

I protest, I sweare, I weepe,

Irrisu lachrymas — ^e *odioq. rependit amores,* shee neglects me for all this,

^d *Virg.*
^c *Lacheus*

she derides me, contemnes me, she hates me, *Phillida* flouts me, *Caute, feris, quercu durior Euridice*, stiffe, churlish, rocky still.

And 'tis most true, many Gentlewomen are so nice, they scorne all suiters, crucifie their poore Paramours, and thinke no body good enough for them, as dainty to please as *Daphne* her selfe,

^f *Multi illam petiere, illa aspernata petentes,* ^f *Ouid. Met. 1.*

Nec quid Hymen, quid amor, quid sint connubia curat,

Many did woe her, but she scorn'd them still,

And said she would not marry by her will.

One while they will not marry, as they say at least (when as they intend nothing lesse) another while not yet, when 'tis their only desire, they raue vpon it. She will marry at last, but not him: hee is a proper man indeed, & well qualified, but he wants meanes: another of her suiters hath good meanes, but he wants wit; one is too old, another too young, too deformed, she likes not his carriage: a third too loosely giuen, he is rich, but base borne: shee will be a Gentlewoman, a Lady, as her sister is, as her mother is, she is all out as faire, as well brought vp, hath as good a portion, and shee looks for as good a match as *Matilda* or *Dorinda*; if not, she is resolu'd as yet to tarry, so apt are young maides

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maides to boggle at every obieſt, ſo ſoone wonne or loſt with every toy, ſo quickly diverted, ſo hard to bee pleaſed. In the meane time, *quot torſit amantes*: one ſuiter pines away, languisheth in loue, *mori quot deniq; cogit*: another ſighes and grieues, ſhe cares not: and which * *Stroza* obieſted to *Ariadne*,

* *Erot. lib. 2.*

*Nec magis Euriali gemitu, lacrymiſq; moveris,
Quàm prece turbati fleſtitur ora ſali.*

*Tu iuuenem, quo non formoſior alter in vrbe,
Spernis, & inſano cogis amore mori.*

Is no more mou'd with thoſe ſad ſighes and teares,

Of her ſweet-heart, then raging Sea with prayers:

Thou ſcorn'ſt the faireſt youth in all our City,

And mak'ſt him almoſt mad for loue to dye.

They take a pride to pranke vp themſelues, to make young men enamored,

† *T. H.*

to dote on them, and to runne mad for their ſakes,

† *Virg. 4. Æn.*

—† *ſed nullis illa movetur*

Fletibus, aut voces ullas tractabilis audit.

Whileſt niggardly their favours they diſcouer,

They love to be below'd, yet ſcorne the Louer.

All ſute and ſervice is too little for them, preſents too baſe: As *Atalanta* they muſt be ouer-runne, or not wonne. Many young men are as obſtinate, and as curious in their choice, as tyrannically proud, inſulting deccitfull, falſe-hearted, as irrefragable and peeniſh on the other ſide, *Narciſſus* like,

x *Metamorph 3*

* *Multi illum Iuvenes, multa petière puella,*

Sed fuit in tenerâ tam dira ſuperbia formâ

Nulli illum Iuvenes, nulla petière puella.

Young men and maids did to him ſue,

But in his youth ſo proud; ſo coy was he,

Young men and maids bad him adue.

Eccho wept and wooed him by all meanes about the reſt, loue me for pitty, or pitty me for loue, but he was obſtinate,

Ante ait emoriar quam ſit tibi copia noſtri,

hee would rather dye then giue conſent, *Psyche* ranne whining after

† *Fracoſtorius*† *Dial. de Animis,*

Cupid,

† *Formoſam tua te Psyche formoſa requirit,*

Et poſcit te dia deam, puerumq; puella,

Faire *Cupid*, thy faire *Psyche* to thee ſues,

A louely laſſe a fine young gallant woes,

but he reieſted her neuertheleſſe. Thus many Louers doe hold out ſo long doting on themſelues, ſtand in their owne light, till in the end they come to be ſcorned and reieſted, as *Stroza's Gargiliana* was,

Te iuvenes, te odere ſenes, deſertaq; langues,

Quæ fueras procerum publica cura prius.

Both young and old doe hate thee ſcorned now,

That once was all their ioy and comfort too.

as *Narciſſus* was himſelfe,

— Who deſpiſing many

Diedere he could enioy the loue if any. They beginne to bee

contemned

contemned themselves of others, as he was of his shadow, and take vp with a poore curat, or an old serving man at last, that might haue had their choice of right good matches in their youth, like that generous mare in *Plutarch* which would admit of none but great horses, but when her rayle was Cut of and mane shorne close, and she now sawe her selfe so deformed in the water, when she Came to drinke, *ab asino Conscendi se passa*, she was Contented at last to be Couered by an asse. Yet this is a common humour, will not be left, and cannot be helped.

† *Hanc volo quæ non vult, illam quæ vult ego nolo,*

Fincere vult animos, non satiare Venus.

† *Ausonius.*

I loue a maid, shee loues me not full faine

She would haue me, but I not her againe;

So Loue to crucifie mens foules is bent.

But seldom doth it please or giue content.

Their loue danceth in a ring, and *Cupid* hunts them round about, hee dotes, is doted on againe,

Dumq; petit petitur pariterq; accendit & ardet.

their affection cannot be reconciled. Oftentimes too they may and will not, tis their owne foolish proceeding that marres all; they are too distrustfull of themselves, too soone delected, say shee be rich, thou poore? she young, thou old; she louely and faire, thou most illfavored and deformed; shee noble thou base; she spruce and fine, but thou an vgly Clown? *nil desperandum*, there's hope enough yet; *Mopso Nisa datur*, quid non speremus amantes, put thy selfe forward once more, as vnlikely matches haue beene and are dayly made, see what will be the event. Many leaue roses and gather thistles, loath hony and loue veriuice, our likings are as various as our palats. But commonly they omit opportunities, *oscula qui sumpsit*, &c. they neglect the visuall meanes and times.

He that will not when he may,

When he will he shall haue nay:

they looke to be wooed, sought after, and sued too. Most part they will and cannot, either for the aboue-named reasons, or for that there is a multitude of suiters equally enamored, doting all alike, and where one alone must speed, what shall become of the rest? *Hero* was beloued of many, but one did enioy her, *Penelope* had a company of suiters, yet all missed of their aime. In such cases hee or they must wisely and warily vwind themselves, vssettle his affections by those rules aboue prescribed,

---- *quin stultos excutit ignes,*

divert his cogitations,

† *Ouid, Met. 9,*

or else brauely beare it out, as *Turnus* did, *Tua sit Lavinia coniux*, when he could not get her, with a kinde of Heroicall scorne he bid *Aeneas* take her, or with a milder farewell, let her goe,

--- *Et Phillida solus habeto,*

take her to you, God giue you ioy

Sir. The Fox in the Embleme would eat no grapes, but why? because he could not get them; care not thou for that, which may not be had.

Many such inconveniences, lets and hinderances there are, which crosse their projects, and crucifie poore Louers, which sometimes, may sometimes againe cannot be so easily remoued. But put case they be reconciled all, agreed hitherto, suppose this loue or good liking bee be

twixt

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twixt two alone, both parties well pleased, there is *mutuus amor*, mutuall loue and great affection, yet their parents, gardians, tutors, cannot agree, thence all is dashed, the match is vnequall; one rich, another poore; *durus pater*, an hard-harted, vnnaturall, a couetous father will not marry his sonne, except he haue so much mony, *ita in aurum omnes insaniunt*, as *† Chrysostome* notes, nor ioyne his daughter in marriage, to faue her dowry, or for that hee cannot spare her for the service she doth him, and is resolu'd to part with nothing whilest he liues, not a penny, though he may peradventure well giue it, he will not till he dies, and then as a pot of mony broke, it is divided amongst them that gaped after it so earnest. Or else he wants meanes to set her out, he hath no mony, and though it be to the manifest preiudice of her body & soules health, he cares not, he will take no notice of it, she must and shall tarry. Many slack and carelesse Parents, *iniqui patres*, measure their childrens affections by the owne, they are now cold and decrepit themselues, past all such youthfull conceits, and they will therefore starue their childrens *Genius*, haue them *à pueris y Illico nasci senes*, they must not marry, *nec earum affines esse rerum quas secum fert adolescentia: ex sua libidine moderatur quæ est nunc, non quæ olim fuit*, as he said in the Comœdy, they will stifle nature, their young bloods must not participate of youthfull pleasures, but be as they are themselues, old vpon a sudden. And 'tis a generall fault amongst most parents in bestowing of their children, the father wholly respects wealth, when through his owne folly, riot, indiscretion, he hath embazled his estate, to recouer himselfe, he confines and prostitutes his eldest sonnes loue and affection to some deformed peece for mony,

† Hom. 5, in 1.
epist. Thess. cap.
4. vers. 1.

‡ Ter.

† Ter. Heauton.
Scen. ult.

† *Phanareta ducet filiam, rufam illam virginem,
Casiam, sparso ore, adunco naso---*

and though his sonne vtterly dislike, with *Clitipho* in the Comœdy, *Non possum pater*: If she be rich, *Eia* (he replies) *vt elegans est, credas animum ibi esse?* hee must and shall haue her, she is faire enough, if hee looke or hope to inherit his lands, he shall marry, not when or whom he loues, *Arconidis huius filiam*, but whom his father commands, when and where he likes, his affection must dance attendance vpon him. His daughter is in the same predicament forsooth, as an empty boat shee must carry what, where, when and whom her father will. So that in these businesses the father is still for the best advantage; Now the mother respects good kinred, most part the son a proper woman. All which *z Livy* exemplifies *dec. 1. lib. 4.* a Gentleman and a Yeoman woo'd a wench in Rome (contrary to that statute that the gentry and commonalty must not match together) the matter was controuerted. The Gentleman was preferred by the mothers voice, *quæ quam splendidissimis nuptiis iungi puellam volebat*: the ouerseers stood for him that was most worth, &c. But parents ought not to be so strict in this behalfe, Beauty is a dowry of it selfe all sufficient, *a Rahell* was so married by *Iacob*, and *Bonaventure* in 4. sent. demes that he so much as venially sinnes, that marries a maid for comelineſſe of person. The Iewes, *Deut. 21. 11.* if they saw amongst the captiues a beautifull woman, some small circumstances obserued,

z *Plebeius & nobilis ambiebant puellam, puella certamen in partes venit &c.*

a *Gen. 26.*

b *Non peccat venialiter qui mulierem ducit ob pulchritudinem.*

served; might take her to wife. They should not be too seuer in that kinde, especially if there bee no such vrgent occasion, or grievous impediment. Tis good for a commonwealth † *Plato* holds, that in their contracts young men should neither avoid the affinity of poore folkes, or seeke after rich. Pouerty and base parentage may bee sufficiently recompensed by many other good qualities, modesty, vertue, religion and choice bringing vp, * *I am poore, I confesse, but am I therefore contemptible, and an abiect? Loue it selfe is naked, the Graces, the Starres, and Hercules clad in a Lions skinne*. Giue some thing to vertue, loue, wisdome, fauour, beauty, person, be not all for money. Besides you must consider that *Amor cogit non potest* Loue cannot be compelled, they must affect as they may: * *Fac ut est in partibus illis Quas sinus abscondit*, as the saying is, marriage and hanging goe by destiny, matches are made in heauen.

*It lies not in our power to loue or hate;
For will in vs is ouerul'd by fate.*

A Servant maid in † *Aristenetus* loued her mistris Minion, which when her Dame perceaued, *furiosa emulatione*, in a iealous humour shee dragged her about the house by the haire of the head, and vexed her fore. The wench cryed out, * *O mistris, fortune hath made my body your servant, but not my soule*, Affections are free, not to be commanded. Moreouer it may be to restrain their ambition, pride, and covetousnesse, to correct those hereditary diseases of a family, God in his iust iudgment assigns and permitts such matches to be made. For I am of *Plato* and *Bodines* minde, that Families haue their bounds and periods as well as kingdomes, beyond which for extent or continuance they shall not exceed, six or seuen hundred yeares, as they there illustrate by a multitude of examples, and which *Peucer* and † *Melancthon* approue; but in a perpetuall tenor (as we see by many pedegrees of Knights, Gentlemen, Yeomen) continue as they began, for many descents with little alteration. Howsoeuer let them I say, giue something to youth, to loue, they must not thinke they can fancy whom they appoint. * *Amor enim non imperatur, affectus liber si quis alius & vices exigens*, this is a free passion, as *Pliny* said in a Panegyricke of his, and may not be forced, Loue craues liking, as the saying is, it requires mutuall affections, a correspondency: *inuito non datur nec aufertur*, it may not be learned, *Ouid* himselfe cannot reach vs how to loue, *Solomon* describe, *Apelles* paint, or *Helen* expresse it. They must not therefore compell or intrude, but consider withall the miseries of enforced marriages, take pittie vpon youth; and such about the rest as haue daughters to bestow, should bee very carefull and provident to marry them in due time, *Syracides* cap. 7. vers. 25. calles it a waighty matter to performe, so to marry a daughter, to a man of vnderstanding in due time; *Virgines enim tempestiue locande*, as † *Lemnius* admonisheth. lib. 1. cap. 6. Virgins must be provided for in season, to prevent many diseases, of which † *Rodericus a Castro* de morbis mulierum lib. 2. cap. 3. and *Lod. Mercatus* lib. 2. de mulier. affect. cap. 4. de melanch. virginum & viduarum haue both largely discoursed. And therefore aswell to avoid these ferall maladies, 'tis good to get them husbands betimes, as to prevent some other grosse inconveniences, and

† Lib. 6. de leg. Ex usu reipubi. est ut in nuptiis iuvenes neq. pauperum afflictionem fugiant neq. diuitum se- stentur.

* Phil. str. epist. quoniam pauper sum idcirco contemptior & abiectioni tibi videor. Amor ipse nudus est, gratia et astra, Hercules pelle leonina indutus.

† Iuvenalis. † Lib. 2. epist. 7. * Eulans inquit, non mentem vna addixit mihi fortuna seruitute.

d De repub. cap. de period. rerum pub.

† Com. in car. Chron.

* Plin. in paneg.

† Puella inprimis nulla danda occasio lapsus, Lemn. lib. 1. 54. de vit. istis † See more part. 1. f. mem. 2. sub. 6. 4.

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for a thing that I know besides; *ubi nuptiarum tempus & etas advenit*, as *Chrysostome* adviseth, let them not deferre it, they perchance will marry themselves else, or doe worse. If *Neufanus* the Layer doe not impose, they may doe it by right; for as he proves out of *Curtius* and some other Civilians, *Sylva nup. lib. 2. numer. 30.* & *A maid past 25. yeares of age, against her parents consent may marry such a one as is unworthy of, and inferior to her, and her father by law must bee compelled to give her a competent dowry.* Mistake me not in the meane time, or thinke that I doe apologise here for any headstrong vnruly wanton flurtes. I doe approve that of *S^t Ambrose* (*Comment. in Genesis 24. 51.*) which he hath written touching *Rebecca's* spousalls, *A woman should give unto her parentes the choice of her husband, least she be reputed to be malapert and wanton, if she take upon her to make her owne choice, for shee should rather seeme to be desired by a man, then to desire a man herselfe.* To those hard parents alone I retorte that of *Curtius*, (in the behalfe of modest maides,) that are too remisse and carelesse of their due time and riper yeares. For if they tarry longer to say truth, they are past date, and no body will respect them. A Woman with vs in Italy (saith *Aritines Lucretia*) 24. yeares of age, is old already, past the best, of no account. A virgin as the Poet holds, *lasciva & petulans puella virgo*, is like a flowre, a Rose withered on a sudden.

g *Filia excedens annum 25. post in seio patre nubere, licet indignus sit maritus & cum cogere ad congruentandum.*

† *Ne oppetitiae provocatoris reputetur author*
* *Expetita enim magis debet videri vivo quam ipsa virum expetisse.*

† *Mulier apud nos 24. annorum vetula est & procreantia.*
h *Aufonius* edyl. 14.

h *Quam modo nascentem rutilus conspexit Eous*
Hanc rediens sero vespere vidit anum.

She that was erst a maide as fresh as May,
Is now an old Crone, time so steales away.

Let them take time then while they may, make advantage of youth, and as he prescribes,

idem.

Collige virgo rosas dum flos novus & nova pubes,
Et memor esto ævum sic properare tuum.
Faile maides goe gather Roses in the prime,
And thinke that as a flowre so goes on time.

Let's all loue, *dum vires anniq; sinunt*, whiles we are in the flowre of yeares, fitt for loue matters, and while time serves For

p *Catullus.*

p *Soles occidere & redire possunt,*
Nobis cum semel occidit brevis lux,
Nox est perpetua una dormienda.

q Translated by M. B. Johnson.

q *Sunnes that set may rise againe,*
But if once we loose this light,
'Tis with vs perpetuall night,

Volat irrevocabile tempus, time past cannot bee recal'd. But we need no such exhortation; we are all commonly too forward, yet if there be any escape, and all be not as it should, as *Diogenes* stroke the father when the sonne swore, because he taught him no better: if a maid or young man miscarry, I thinke their parents oftentimes, Guardians, Overseers, Governours, neq; vos (saith * *Chrysostome*) *a supplicio immunes evaditis*, si non statim ad nuptias, &c. are in as much fault, and as severely to be punished as their children, in providing for them no sooner.

Now for such as haue free liberty to bestow themselves; I could wish that good counsell of the Comickall old man were put in practise,

* *Opulen-*

* *Opulentiores pauperiorem ut filias*

Indotatas ducant uxores domum.

Et multo fiet ciuitas concordior,

Et inuidiâ nos minore utemur, quàm utimur.

That rich men would marry poore maidens some,
And that without dowry, and so bring them home.

So would much concord be in our citty,

Lesse envy should we haue, much more pittie,

If they would care lesse for wealth, we should haue much more content and quietnesse in a common-wealth. Beauty, good bringing vp, me thinks, is a sufficient portion of it selfe, and he doth well that will accept of such a wife. *Eubulides* in *P. Aristanetus* married a poore mans child, *facie non illatabili*, of a merry countenance, and heavenly visage, in pittie of her estate and that quickly. *Acontius* comming to *Delos*, to sacrifice to *Diana*, fell in loue with *Cydippe* a noble lasse, and wanting meanes to get her loue, flung a golden apple into her lap, with this inscription vpon it,

Iuro tibi sanè per mystica sacra Diane,

Me tibi venturum comitem, sponsumq; futurum,

I sweare by all the rites of *Diana*,

Ile' come and be thy husband if I may.

Shee considered of it, and vpon some small enquiry of his person and estate, was married vnto him,

Blessed is the wooing.

That is not long a doing,

As the saying is, when the parties are sufficiently knowne to each other, what needs such scrupelosity, so many circumstances? dost thou know her conditions, her bringing vp, like her person, let her meanes be what they will, take her without any more adoe, & *Dido* and *Aeneas* were accidentally driuen by a storme both into one caue, they made a match vpon it; *Masiniſſa* was married to that faire captaine *Sophonisba* King *Scyphax* wife, the same day that he saw her first, to prevent *Scipio* and *Laelius*, least they should determine otherwise of her. If thou louest the party doe as much: good education and beauty is a competent dowry, stand not vpon mony. *Erant olim aurei homines* (saith *Theocritus*) & *amantes redamabant*, in the golden world men did so, (in the raigne of *Ogyges* belike, before swaggering *Ninus* began to domineere) if all be true that is reported, and some few now a daies will doe as much, here and there one; 'tis well done me thinks, and all happinesse befall them for so doing. * *Leontius* a Philosopher of *Athens*, had a faire daughter called *Athenais*, *multo corporis lepore ac Venere*, (saith mine author) of a comely carriage, he gaue her no portion but her bringing vp, *oculto forme presagio*, out of some secret foreknowledge of her fortune, bestowing that little which he had amongst his other children. But shee thus qualified, was preferred by some friends to *Constantinople* to serue *Pulcheria* the Emperours sister, of whom she was baptised and called *Eudocia*. *Theodosius* the Emperour in short space tooke notice of her excellent beauty and good parts, and a little after, vpon his sisters sole commendation made her his wife: 'Twas nobly done of *Theodosius*. † *Rodo-*

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• *Plautus.*

p *Epist. 12. lib. 2.*
Eligit coniugem
pauperem, indo-
tatam & subito
deamauit, ex
commiseratione
cuius inopie.

q *Ving. An.*

† *Fabius pictor*
amor ipse Con-
iunxit populos &c
r Lipsius polit.
Sebast. Mayer.
Select. Sect. 1.
cap. 13.

† *Mayerus Se-*
lect. Sect. 1. c. 14.
& Aelian l. 13.
cap. 33. cum fa-
mule lavandis
vestes incunios-
us custodirent.
&c. Mandavit
per uniuersum
Aegyptum ut
semina quere-
retur, cuius is
calceus esset, e-
amq; sit inven-
tam in matri-
monium accepit.

she was the fayrest lady in her dayes in all *Agypt*, she went to wash her, and by chance (her maides meane while looking but carelessly to her cloathes) an Eagle stole away one of her shooes, and laid it in *Psammeticus* the king of *Agypt*s lap at *Memphis*. He wondred at the excellency of the shoe and pretty foot, but more *Aquila factum*, at the manner of the bringing of it: and caused forthwith proclamation to be made, that she that owed that shooe should come presently to his Court, the virgin came and was forth with married to the King. I say this was heroically done, and like a Prince: I commend him for it, and all such as haue meanes, that will either doe (as hee did) themselves, or so for loue, &c. marry their children. If he be rich, let him take such a one as wants, if she be vertuously giuen, for as *Syracides* cap. 7. ver. 19. adviseth, *For goe not a wife and good woman, for her grace is aboue gold*. If she haue fortunes of her owne, let her make a man. *Danaus* of *Lacedamon* had a many daughters to bestow, and meanes enough for them all, hee neuer stood enquiring after great matches, as others vse to doe, but * sent for a company of braue young gallants home to his house, and bid his daughters choose euery one, whom shee liked best, and take him for her husband, without any more adoe. This act of his was much approued in those times. I but in this yron age of ours we respect riches alone, covetousnesse and filthy lucre marres all good matches, And yet not that alone, 'tis not only mony, but sometime vaine glory, pride, ambition, doe as much harme as wretched couetousnes it selfe in another extreame. If a yeoman haue one sole daughter, hee must ouer match her, aboue her birth and calling to a gentleman forsooth, because of her great portion, too good for one of her owne ranke, as he supposeth; a gentlemans daughter and heire must be married to a Knight Barons eldest sonne at least, & a knightes onely daughter to a baron himselfe, or an Earle, and so vpwards, her great dowre deserues it. And thus struiuing for more honour to their wealth, they vndoe their children, many discontents follow, and oftentimes they ruinate their families.

* *Paulus Iouius* giues instance in *Galeatius* the 2. that Heroicall duke of *Millan*, *externas affinitates, decoras quidem regio fastu, sed sibi & posteris damnosas & ferè exitiales quasiuit*. He married his eldest sonne *Iohn Galeacius* to *Isabella* the king of *France* his sister, but she was *socero tam gravis, vt ducentis millibus aureorum constiterit*, her entertainment at *Millan* was so costly, that it almost vndid him. His daughter *Violanta* was married to *Lionel* duke of *Clarence* the yongest sonne to *Edward* the third King of *England*, but, *ad eius adventum tantæ opes tam admirabili liberalitate profusa sunt, vt opulentissimorum regum splendorem superasse videretur*, he was welcomed with such incredible magnificence that a Kings purse was scarce able to beare it; for besides many rich pretents of horses, armes, plate, mony, Jewels, &c. hee made one dinner for him and his Company, in which were 32. messes & as much provision left, *vt relata à mensa dapes decem millibus hominum sufficerent*, as would serue ten thousand men. But a little after *Lionel* died, *noæ nuptiæ & intempestiuis Convivijs operam dans, &c.* and to the Dukes great losse, the solemnity was ended. So can titles, honours, ambition, make

• *Pausanias lib. 3. de Laconicis. Dimisit qui nuntiarent, &c. optionem puellis dedit, ut earum qualibet eum sibi virum deligeret, cuius maxime esset forma complacita.*

• *Vit. Galeat. secundi.*

make many braue, but infortunate matches, of all sides for by respects, 585
so loue is banished, and we feele the smart of it in the end. But I am too
lauiſh peradventure in this ſubieſt.

Another let or hindrance is ſtrict and ſeuere diſcipline, lawes and ri-
gorous cuſtomes that forbid men to marry at ſet times, and in ſome pla-
ces: As Prentiſes, Seruants, Collegiats, ſtates of liues in coppy holds, or
in ſome baſe inferior offices, *Velle licet* in ſuch caſes, *potiri non licet* as
he ſaid. They ſee but as priſoners through a grate, they covet and catch,
but *Tantalus à labris, &c.* Their loue is loſt, and vaine it is in ſuch an e-
ſtate to attempt. *Gratiſſimum eſt adamare nec potiri*, 'tis a grieuous
thing to loue and not enioy. They may indeed, I deny not, marry if they
will, and haue free choice ſome of them, but in the meane time their caſe
is deſperate, *Lupum auribus tenent*, they hold a wolfe by the eares; they
muſt either burne or ſtarue. 'Tis *Cornutum ſophiſma*, hard to reſolue, if
they marry they forfeit there eſtates, they are vndone and ſtarue them-
ſelues through beggery & want: if they doe not marry, in this heroicall
paſſion they furiously rage, are tormented, and torne in peeces by their
predominate affections. Every man hath not the gift of continence,
let him I pray for it then, as *Beza* adviſeth in his tract *de Divortijs*, be-
cauſe God hath ſo called him to a ſingle life, in taking away the meanes
of marriage, * *Paul* would haue gone from *Myſia* to *Eythia*, but the
ſpirit ſuffered him not, & thou wouldſt peradventure be a married man
with all thy will, but that protecting angell holds it not fit. The diuell
too ſome times may divert by his ill ſuggeſtions, and marre many good
matches, as the ſame *Paul* was willing to ſee the *Romanos*, but hindred
of Satan he could not. There be thoſe that thinke they are neceſſitated
by Fate, their ſtarres haue ſo decreed, and therefore they grumble at
their hard fortune, they are well inclined to marry, but one rub or other
is cuer in the way: I know what *Aſtologers* ſay in this behalfe, what
Ptolomy quadripartit Tract. 4. cap. 4. Skoner lib. 1. cap. 12. what *Leonitius*
genitur: exempl. 1. which *Sextus ab Heminga* takes to bee the Horoſcope
of *Hieronimus Wolfius*, what *Pezelius*, *Originaus* and *Leonitius* his il-
luſtrator *Garceus cap. 12.* what *Iaichine*, *Pontanus*, *Campanella*,
what the reſt, (to omitte thoſe Arabian coniectures à parte Coniugij, à
parte laſcivix, triplicitates veneris, &c. and thoſe reſolutions vpon a
quaſtion, *an amica potiatur, &c.*) determine in this behalfe, viz, *an ſit*
natus coniugem habiturus, facile an difficulter ſit ſponſam impetraturus,
quot Coniuges, quo tempore, quales decernantur nato uxores, de mutuo a-
more Coniugum, both in mens and womens genitures, by the examinati-
on of the Scauenth Houſe, the *Almutens*, lordes and Planets there, a
Q^d & C^a &c. by particular Aphoriſmes, *Si dominus 7^{ma} in 7^{ma} vel ſe-*
cunda nobilem decerint uxorem, ſervam aut ignobilem ſi duodecimâ. Si
Venus in 12^{ma}. &c. with many ſuch, too tedious to relate. Yet let no
man be troubled or finde himſelfe grieued with ſuch prædictions, as
Hier. Wolfius well ſaith in his *Aſtrologicall dialogue*, *non ſunt prædicia*
na decreta, they be but coniectures, the ſtarres encline, but not enforce,

*i Apuleius in
Cael. nobis Cu-
pido velle dat,
poſſe abnegar.
† Anacreon. 56.*

*† Continentie
dignum ex fide
poſtulat quia
certum ſit eum
vocari ad celi-
batum cui do-
mus &c.
* Acts 16. 7.
† Rom. 1. 13.*

*† Prefix gen.
Homili.*

Sydera corporibus præſunt cæleſtia noſtris,

Sunt ea de vili Condita namq, luto.

D d d d 3

Cogere

*Cogere sed nequeunt animu ratione fruentem,
Quippe sub imperio solius ipse dei est.*

* Idem Wolfius
dial.

† That is make
the best of it,
and take his
lot as it falls

wisdom, diligence, discretion may mitigate if not quite alter such decrees, *Fortuna sua à cuiusq. fingitur moribus*, * *Qui cauti*, prudentes, voti compotes, &c. let no man then be terrified or molested with such Astrological Aphorismes, or be much moued either to vaine hope or feare, from such predictions, but let euery man follow his owne free will in this Case, and doe as he sees cause. Better it is indeed to marry then burne, for their soules health, but for their present fortunes, by some other meanes to pacifie themselves, and diuert the streame of this fiery torrent, to continue as they are, * *rest satisfied*, *lugentes virginitis florem sic aruisse*, deploring their misery with that Eunuch in *Libanius*, since there is no helpe or remedy, and with *Iepthes* daughter to bewaile their virginities.

Of like nature is superstition, those rash vowes of Monkes and friers, and such as liue in religious orders, but farre more tyrannicall and much worse. Nature, youth, and this furious passion forcibly inclines, and rageth on the one side: but their order and vow checks them on the other.

* *Votoq. suo sua forma repugnat.*

What merits and Indulgences they heape vnto themselves by it, what commodities, I know not; but I am sure, from such rash vowes, and inhumane manner of life proceed many inconveniences, many diseases, many vices, mastupration, Satyriasis,¹ Priapismus, melancholy, madnesse, fornication, adultery, buggery, Sodomy, theft, murder, and all manner of mischiefes: read but *Bales Catalogue of Sodomites*, at the visitation of Abbies here in *England*, *Henry Stephan* his *Apol. for Herodotus*, that which *Vlricus* writes in one of his Epistles,² that *Pope Gregory* when he saw 600. skulles & bones of infants taken out of a fishpond neere a Nunnery, thereupon retracted that decree of Priests marriages, which was the cause of such a slaughter, was much griued at it, and purged himselfe by repentance. Read many such, and then aske what is to be done; Is this vow to bee broke or not? No, saith *Bellarmino*, cap. 38. lib. de *Monach. melius est scortari & vri quam de voto celebratus ad nuptias transire*, better burne or fly out then to breake thy vow. And *Coster* in his *Enchirid. de celebrat. sacerdotum*, saith it is absolutely *gravius peccatum*,³ a greater sinne for a Priest to marry, then to keepe a concubine at home. *Grogory de Valence*, cap. 6. de *calibat. main-*taines the same, as those *Esei* and *Montanists* of old. In so much that many *Votaries*, out of a false perswasion of merit and holinesse in this kinde, will sooner dye then marry, though it be to the sauing of their liues. ° Anno 1419. *Pius 2* Pope, *Iames Rossa* Nephew to the king of *Portugall*, and then elect Archbishop of *Lisbone*, being very sicke at *Florence*, p when his Physitians told him, that his disease was such, hee must either lye with a wench, marry, or dye, cheerefully chose to dye. Now they comended him for it. But *S^t Paul* teacheth otherwise, *Better marry then burne*, & *Cyprian Epist. 8.* boldly denounceth, *impium est, Adulterum est, sacrilegiu est, quodcunq. humano furore statuitur, vt dispositio divina violetur*, It is abominable, impious, adulterous, and sacrilegious, what men make & ordaine after their owne furies to crosse Gods lawes. † *Georgius* *Wiceli-*

• Ouid. 1. met.
1 Mercurialis de
Priapismo.
m Memorabile
quod Vlricus e-
pistola refert,
Gregorium quu
ex piscina qua-
dam allata plus
quam sex mille
infantum capi-
ta vidisset, inge-
muisset, & decre-
tum de celibatu
tantam cedis
causam confessus
condigno illud
penitentie fru-
ctu purgasse. Kē-
nilius ex concil.
Trident part. 3.
de celibatu sa-
cerdotum.
n Si nubat, quam
si domi concubi-
nam aliat.
o Alphon su. Ci.
caonius lib. de
gest. pontificum.
p Cum medici
suaderent ut aut
nubere aut coi-
tu uteretur, sic
mortem vitari
posse, mortem
potius inrepi-
dius expectauit,
&c.
1 Vide vitam
eius edit 1623.
by D. T. James.

Wicelius one of their owne arch Divines (*Inspect: eccles. pag. 18.*) exclaimes against it and all such rash monasticall vowes, and would haue such persons seriously to consider what they doe, whom they admit *ne in posterum querantur de inanibus stupris*, least they repent it at last. For either as he followes it, you must allow them concubines or suffer them to marry, for scarce shall you finde three priests of three thousand, *qui per etatem non ament*, that are not troubled with burning lust. Wherefore I conclude. It is an vnnaturall and impious thing to barre men of this Christian liberty, too seuer and inhumane an edict.

o The silly wrenne, the Titmouse also,
The little Redbreast haue their election,
They fly I saw and together gone,
Whereas hem list, about enuiron
As they of kinde haue inclination,
And as nature Impulse and guide,
Of euery thing list to provide.

o Lidgate in
Chaucers flow-
er of curtisie

But man alone, alas the hard stond,
Full cruelty by kindes ordinance
Constrained is, and by statutes bound,
And debarred from all such pleasance:
What meaneth this, what is this pretence
Of lawes, I wis, against all right of kinde
Without a cause, so narrow men to binde.

Many Ley-men repine still at Priests marriages aboue the rest, and not at Cleargy men only, but all of the meaner sort and condition, they would haue none marry but such as are rich & able to maintaine wiues, because their parish belike shall be pestered with Orphans, & the world full of beggars: but these are hard hearted, vnnaturall, monsters of men, shallow politicians, they doe not consider that a great part of the world is not yet inhabited as it ought, how many Colonies into *America, Terra Australis incognita, Africa* may be sent? Let them consult with *S^r William Alexanders* booke of Colonies, *Orpheus Iunior's* Golden fleece, *Captaine Whitburne*, *M^r Hagthorpe*, &c. and they shall surely be otherwise enformed. Those politique *Romans* were of another minde, they thought their City and Country could neuer bee too populous, *Adrian* the Emperor said he had rather haue men then money, *malle se hominum adiectione ampliare imperium, quam pecunia.* *Augustus* *Cesar* made an oration in *Rome* ad celibes, to perswade them to marry, some countries compelled them to marry of old, as *Iewes, Turkes, Indians, Chinese*, amongst the rest in these dayes, who much wonder at our discipline to suffer so many Idle persons to liue in Monasteries, and often maruell how they can liue honest. In the Isle of *Maragnan*, the *Gouernour* and petty King there did wonder at the *Frenchmen*, and admire how so many Friars, and the rest of their company could liue without wiues, they thought it a thing vnpossible, and would not belieue it. If these men should but survey our multitudes of religious houses, obserue our numbers of Monasteries all ouer *Europe*, 18. Nunne-

p Tis not mul-
titude but idle-
nesse which
causeth beg-
gery.

q Or to see
them a work,
and bring the
vp in some
honest trades.

r *Vid. Cassus*
lib. 38.
i Sardis.

Butxorphins.
e *Clasde Alba.*
mille in his hist.
of The French
men to the
Isle of Marag-
nan, An. 1614.

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ries in Padua, In Venice 31 Cloisters of Monkes, 28. of Nunnes, &c. *ex ungue leonem*, 'tis to this proportion, in all other Prouinces and Cities, what would they thinke, doe they liue honest? Let them dissemble as they will, I am of *Tertullians* minde, that few can containe but by compulsion. * *O chastity* (saith he) *thou art a rare Goddesse in the world, not so easily got, seldome continuat: Thou maist now and then bee compeld either for defect of nature, or if discipline perswade, decrees enforce: or for some such by respects, fullennesse, discontent, they haue lost their first loues, may not haue whom they will themselues, want of meanes, rash vowes, &c. But can he willingly containe? I thinke not. Therefore either out of commiseration of humane imbecillity, in pollicy, or to prevent a farre worse inconvenience, they haue heretofore in some nations liberally admitted poligamy and stewes, and still in many provinces of Europe they doe as much, because they thinke young men amongst the rest can hardly liue honest. The consideration of this belike made *Vibius* the Spaniard, when his friend *Crassus* that rich Roman gallant lay hid in the caue, *ut voluptatis quam atas illa desiderat copiam faceret*, to gratify him the more send two * lusty lasses to accompany him all that while he was there imprisoned. And *Surenas* the Parthian generall, when he warred against the Romans to carry about with him 200 Concubines, as the *Swisse* souldiers doe now commonly their wiues. But because this course is not generally approued, but rather contradicted as vnlawfull and abhorred, In most countries they doe much encourage them to marriage, giue great rewardes to such as haue many children, and mulct those that will not marry, *Ius trium liberorum*, and in *Agellius lib. 2. cap. 15. Aelian lib. 6. cap. 5. Valerius lib. 1. cap. 9.* * Wee read that three children freed the father from painefull offices, and free from all contributions. *A woman shall be saued by bearing children. Epictetus* would haue all marry, and as *Plato* will 6. *de legibus*, hee that marieth not before 35. yeares of his age, must be compelled and punished, and the money consecrated to *Iuno's* Temple, or applied to publicke vses. They account him in some countries vnfortunate that dies without a wife; and much lament him for it: O my sweet sonne, &c. See *Lucian de luctu, Sands fol. 83. &c.**

Yet notwithstanding many with vs are of the opposite part, they are married themselues, and for others let them burne, fire and flame they care not, so they be not troubled with them. Many poore people, and of the meaner sort are too distrustfull of Gods prouidence, they will not, dare not for such worldly respects, feare of want, woes, miseries, or that they shall light as *Lemnius* saith, on a scold, a slut, or a bad wife. And therefore *Tristem Iuventam venere desertâ colunt*, they are resolu'd to liue single, as *Epaminondas* did,

* *Nil att esse prius, melius nil calebe vita,*

and ready with *Hippolitus* to abiure all women, * *Detestor omnes horreo, fugio, execror, &c.* But, *Hippolite nescis quod fugis vitæ bonum,*
Hippolite nescis--- alas poore *Hippolitus* thou know'st not what thou saist, 'tis otherwise *Hippolitus*. † Some make a doubt, *an uxor literato sit ducenda*, whether a scholler should marry, if shee bee faire

* *Rara quidem dea tu es O chastitas in his seruis, nec facile perfecta, variis perpetua, cogi nonnunquam potest, ob naturæ defectum, vel si disciplina peruerit, censura compresserit.*
 † *Platarech vita eius adolescentiæ medio constituitis.*

* *Ancillas duas egregia forma & ætatis flore.*

u *Alexander ab Alexandro lib. 4. cap. 8.*

x *Tres filii patrem ab excubiis, quinque ab omnibus officiis liberabant.*

y *Præcepto primo, Cogatur nubere aut mulieretur & pecunia templo Iunonis dedicetur & publica fiat.*

z *Qui se capistro matrimonii alligari non patiuntur. Lemnius lib. 4. 13. de occult. nat. Abhorrent multi à matrimonio, ne morosam, querulam, acerbam, amaram uxorem perferre cogantur.*

† *Senec. Hippol.*

† *Calebs enim vixerat nec ad uxorem succendam unquam induci potuit.*

* *Senec. bip.*

• *Hor.*

† *Aeneas (Iouis de dictis Sigismundi Henrici.*

Primiero.

faire, with kissing and dalliance she will hinder his study; if foule with scolding, he cannot well intend to both, as *Philippus Beroaldus* that great *Bononian* doctor, once writ, *impediri enim studia literarum, &c.* but hee recanted at last, and in a solemne sort with true conceaued words he did aske the world and all women forgiueneffe. But you shall haue the story as he relates himselfe, in his commentaries on the fixt of *Apuleius*. For a long time I liued a single life, & *ab uxore ducenda semper abhorru*, *nec quicquam libero lecto censui incundius*, I could not abide marriage, but as a rambler, *erraticus ac volaticus amator* (to vse his owne words) *per multiplices amores discurrebam*, I tooke a snatch where I could get it, nay more, I railed at marriage downe right, and in a publike auditory when I did interpret that 6 Satyre of *Iuuenal*, out of *Plutarch* & *Seneca*, I did heapy p all the dicteries I could against womē; but now recant with *Stesichoras*, *Palinodiam cano, nec penitet censei in ordine maritorum*. I approue of marriage, I am glad I am a † married man, I am heartily glad I haue a wife, so sweet a wife, so noble a wife, so young, so chaste a wife, so louing a wife, and I doe wish and desire all other men to marry; and especially schollers, that as of old, *Martia* did by *Hortensius*, *Terentia* by *Tullius*, *Calphurnia* to *Plinius*, *Pudentilla* to *Apuleius*, * hold the candle whilest their husbands did meditate and write, so theirs may doe to them, and as my deare *Camilla* doth to me. Let other men bee averse, raile then and scoffe at women, and say what they can to the contrary *vir sine uxore malorum expers est, &c.* a single man is an happy man, &c. but this is a toy,

† *Habeo uxorem ex amica sententia Camillam Paleotti Iuris consulti filiam.*

* *Legentibus & meditantibus Condelas & Candelebrum tenuerunt.*

• *Hor.*

a *Ouid.*

* *Nec dulces amores sperne puer, neq. tu choreas;* these men are too distrustfull and much to blame, to vse such speeches,

a *Parcite paucorum diffundere crimen in omnes,*

They must not condemne all for some. As there be many bad, there bee some good wiues, as some be vitious, some be vertuous: read what *Solomon* hath said in their praises, *Prov. 31.* and *Siracides cap. 26. & 30.* hee that hath no wife wandreth to and fro mourning. *Minuuntur atræ coniuge cura*, women are the sole, only ioy, and comfort of a mans life, borne ad vsu & lusu hominum.

p *Delitie humani generis, solatia vita,*
Blanditie noctis, placidissima cura diei,
Vota virum, iuuenum spes, &c.

p *Lachens.*
b *Bacons Essays*

A wife is a young mans Mistris, a middle ages companion, an old mans nurse. *Particeps latorum & tristium*, A prop, an help, &c.

† *Optima viri possessio est uxor beneuola,*
Mitigans iram & avertens animam eius a tristitia,
Mans best possession is a loving wife,
She tempers anger and diverts all strife.

† *Euripides.*

There is no ioy, no comfort, no sweetnesse, no pleasure in the world, like to that of a good wife,

Quam cum chara domi coniux, fidusq. maritus
Vnanimes degunt —

faith our latin *Homer*, she is still the same in sicknesse and in health, his eye, his hand, his bosome friend, his partner at all times, his other selfe, not to be separated

Eeee

by

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by any calamity, but ready to share all sorrow, discontent, and as the *Indian* women doe, liue and dye with him, nay more to dye presently for him. *Admetus* King of *Thessaly* when he lay vpon his death bed, was told by *Apollo*s oracle, that if he could get any body to dye for him, hee should liue longer yet, but when all refused, his parents & *si decrepiti*, friends and followers forsooke him, *Alcestes* his wife though young, most willingly vndertooke it, what more can be desired or expected? And although on the other side there be an infinite number of bad Husbands (I should raile downe downe right against some of them) able to discourage any woman, yet there be some good ones againe, and those most observant of marriage rites. An honest country fellow (as

** Cum iuxta mare agrum coleret. Omnis enim miserie immemor, coniugalis amor eum fecerat Non sine ingenti admiratione, tanta hominis charitate motus rex, liberos esse iussit, &c.*

c Qui vult vitare molestias vitet mundum,

d Tis e Cios

ride recordo

αρε χερσιν

αποδιδως

Quid vita est

quæso quidue

est sine Cypride

dulce Mimner.

c Erasmus.

** E Stobæo.*

Fulgosus relates it) in the kingdome of *Naples*, * at plough by the Sea side, saw his wife carried away by *Mauritanian* pirats, hee ranne after in all hast, vp to the chine first, and when he could wade no longer, swam, calling to the governour of the ship to deliuer his wife, or if he must not haue her restored, to let him follow as a prisoner, for he was resolved to be a gallislaue, his drudge, willing to endure any misery, so that he might but enioy his deare wife. The *Moore*s seeing the mans constancy and relating the whole matter to their governour at *Tunnis*, set them both free, and gaue them an honest pension to maintaine themselues during their liues. I could tell many stories to this effect; but put case it often proue otherwise, because marriage is troublesome, wholly thereto avoid it, is no argument; *he that will avoide trouble must avoide the world* (*Eusebius* prepar. *Evangel.* 5. cap. 50.) Some trouble there is in marriage I deny not, *Et si graue sit matrimonium*, saith *Erasmus*, *edulcatur tamen multus*, &c. yet there be many things to ^d sweeten it, a pleasant wife, *placens vxor*, pretty children *dulces nati*, *delitia filiorum hominum*, the chiefe delight of the sonnes of men *Eccles.* 2. 8. &c. And howsoeuer though it were all troubles, *utilitatis publica causa devorandum*, *grave quid libenter subeundum*, it must willingly be vndergone for publike goods sake,

** Audite populus hæc, inquit Susarion,*

Male sunt mulieres, veruntamen O populares,

Hoc sine malo domum inhabitare non licet.

Heare me O my countrymen, saith *Susarion*,

Woemen are nought, yet no life without one.

† Malum est mulier, sed necessarium malum,

they are necessary evils and for our owne ends wee must make vse of them, to haue issue, ** Supplet Venus ac restituit humanum genus*, and to propagate the Church. For what end is a man borne? why liues he, but to increase the world, and how shall he doe that well, if he doe not marry? *Matrimonium humano generi immortalitatem tribuit* saith *Neuissanus*, Matrimony makes vs immortal.

Menander.

†

† Seneca Hipp. Lib 3. num. 1.

g Palingenius.

† Bruson. lib. 7. cap. 23.

h Noli societate habere, &c.

g Indignè vivit per quem non vivit & alter,

† which

Pelopidas, objected to *Epaminondas*, hee was an vnworthy member of a common-wealth, that left not a child after him to defend it, and as *h Trismegistus* to his sonne *Tatius*, *haue no commerce with a single man*. Holding belike that a Batchelor could not liue honestly as he should, & with *† Georgius Wicelius*, a great Divine and holy man, who of late by

26. arguments commends marriage as a thing most necessary for all kind of persons, most laudable & fitt to be embraced: & is perswaded with all that no man can liue and dye religiously, & as he ought without a wife, *persuasus neminē posse neq. piē viuere, neq. benē mori citra uxore.* Let our stale Bachelors ruminat of this. *If we could liue without wines, as Marcellus Numidicus said in Agellius, we would all want them, but because we cannot, let all marry, and consult rather to the publike good, then their owne private pleasure or estate.* It were an happy thinge, as wiset Euripides hath it, if we could buy children with gold and siluer, and be so provided, *sine mulierum congressu*, without womens company, but that inay not be,

* *Orbis iacebit squallido turpis situ,
Vanum sine vllis classibus stabit mare,
Alesq. cælo deerit & sylvis fera.*

Earth, Aire, Sca, Land efts Boone would come to nought,
The World it selfe should be to ruine brought.

necessity therefore compells vs to marry.

But what doe I trouble my selfe, to finde arguments to perswade to, or commend marriage, behold a brieft abstract of all that which I haue said, & much more, succinctly, pithily, pathetically, perspicuously, and elegantly deliuered in twelue motiues, to mittigate the mileries of marriage, by * *Iacobus de Voragine,*

- 1 *Res est? habes quæ tueatur & augeat.*
- 2 *Non est? habes quæ querat.*
- 3 *Secundæ res sunt? felicitas duplicatur.*
- 4 *Adverse sunt, Consolatur, ad fidet, onus participat vt tolerabile fiat.*
- 5 *Domus? solitudinis tedium pellit.*
- 6 *Foras. Discedentem visu prosequitur, absentem desiderat, redeuntem lata excipit.*
- 7 *Nihil incundum absq. societate, nulla societas matrimonio suauior.*
- 8 *Vinculum Coniugalæ charitatis adamantinum.*
- 9 *Accrescit dulcis affinium turba, duplicatur numerus parentum, fratrum, sororum, nepotum.*
- 10 *Pulchra fis prole parens.*
- 11 *Lex Moyses sterilitatem matrimonij execratur, quanto amplius Calibatum.*
- 12 *Sinatura penam non effugit, ne voluntas quidem effugiet.*
- 1 *Hast thou meanes? thou hast one to keepe and increase it.*
- 2 *Hast none? thou hast one to helpe to get it.*
- 3 *Art in prosperity? thine happinesse is doubled.*
- 4 *Art in aduersity? sheele comfort, assist, beare a part of thy burden to make it more tolerable.*
- 5 *Art at home? sheele driue away melancholy.*
- 6 *Art abroad? shee lookes after thee going from home, wishes for thee in thine absence, and ioyfully welcomes thy returne.*
- 7 *Theres nothing delightfome without society, no society so sweet as Matrimony.*
- 8 *The bande of Coniugall loue is adamantine.*
- 9 *The sweet company of kinsmen increaseth, the number of parents*

*i Lib. 1. cap. 6.
Si, inquit Qui-
rites sine uxore
esse possumus.
omnes cavere-
mus. Sed quoni-
am sic est, saluti
potius publicæ
quam voluptatis
consulendum.
† Beatum foris
si liberos auro &
argento mercari
&c.
* Seneca, Hypp.*

** Gen. 2. Adi-
torium simile
&c.*

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is dobled, of brothers, sisters, nephews.

10 Thou art made a father by a faire and happy issue.

11 *Moses* Curseth the barrenesse of Matrimony, how much more a single life?12 If *Nature* escape not punishment, surely thy *Will* shall not avoide it. All this is true say you, and who knowes it not, but how easy a matter is it to answere these motiues, and to make an *Anti-parodia* quite opposite vnto it: To exercise my selfe I will Essay.

1 Hast thou meanes? thou hast one to spend it.

2 Hast none? thy beggery is increased.

3 Art in prosperity? thy happinesse is ended.

4 Art in aduersity? like *Iob's* wife sheele aggrauate thy misery, vex thy soule, make thy burden intolerable.

5 Art at home? sheele scold thee out of doores.

6 Art abroad? If thou be wise keepe thee so, sheele perhaps graft hornes in thine absence, scowle on thee comming home.

7 Nothing giues more content then solitarinesse, no solitarinesse like this of a single life.

8 The band of marriage is adamanture, no hope of loosing it, thou art vndone.

9 Thy number increaseth, thou shalt bee deuoured by thy wiues friends.

10 Thou art made a Cornuto by an vnchast wife, and shalt bring vp other folkes Children in stead of thine owne.

11 *Paul* commends marriage, yet hee præferres a single life.

12 Is marriage honorable? What an immortall crowne belongs to virginity?

So *Siracides* himselfe, speakes as much as may be, for and against women, so doth almost euery philosopher plead *pro* and *con*, euery poet thus argues the case (though what cares *vulgus hominum* what they say) so can I Conceau peradventure, and so canst thou: when all is said, yet since some, be good some bad, lets put it to the venture. I conclude therefore with *Seneca*.

————— *cur Toro viduo iaces?*

Tristem iuventam solue: nunc luxus rape,

Effunde habenas, optimos vitæ dies

Effluere prohibe.

Why dost thou lye alone, let

thy youth and best dayes so passe away? Marry whil' st thou maist, *donec viuenti canities abest morosa*, whil' st thou art yet able, yet lusty,

(*Ouid.*)

† *Elige cui dicas tu mihi sola places,*

make thy choyce,

and that freely forthwith, make no delay, but take thy fortune as it falls.

† (*Empid.*)

'Tis true,

† ——— *calamitosus est qui incideris*

In malam uxorem, felix qui in bonam,

'Tis an hazard both waies I confesse, to liue single or to marry,

† *E. græco valerio lib. 7. cap. 7.*

† *Nam & uxorem ducere, & non ducere malum est,*

it may be bad, it may be good, as it is a crosse and calamity on the one side, so 'tis a sweet delight, an incomparable happinesse, a blessed estate, a most vnspakeable benefit, a sole content on the other; 'tis all in the

proote

prooffe. Be not then so waywarde, so distrustfull, so curious and nice, but let's all marry, *mutuos fouentes amplexus*; to morrow is St Valentines day, lets keepe it Holiday for Cupids sake, for that great God Loues sake, for Hymens sake, and celebrate * *Venus vigil* with our Ancestors for company together, singing as they did,

Cras amet qui nunquam amauit, quique amauit, cras amet.

Ver novum, ver iam Canorum, ver natus orbis est,

Vere concordant amores, vere rubunt alites,

Et nemus coma resoluit &c.

Cras amet, &c.

• *Pervigilium
Veneris & uelere
poeta.*

Let him that is averse from marriage reade more in *Barbarus de re uxor.*

lib. 1. cap. 1. Lemnius de institut. cap. 4. P. Godefridus de Amor. lib. 3. cap.

1. k Neuissanus lib. 3. Alex. ab Alexandro, lib. 4. cap. 8. Tunstall, Erasmus

tracts in laudem matrimonij, &c. And I doubt not but in the end hee will

rest satisfied, recant with *Beroaldus*, doe penance for his former folly,

singing some penitentiall ditties, desire to be reconciled to the Diety of

this great God Loue, goe a pilgrimage to his Shrine, offer to his Image,

and sacrifice vpon his altar, and beas willing at last to embrace marriage

as the rest: There will not be found, I hope, *No not in that seuer family*

of *Stoicks*, who shall refuse to submit his graue beard, & supercilious looks

to the clipping of a wife, or disagree from his fellowes in this point. For

what more willingly (as *Varro* holds) can a proper man see then a faire wife,

a sweet wife, a loving wife? can the world afford a better sight, sweeter

content, a fairer object, a more gracious aspect?

Since then this of marriage, is the last and best refuge, and cure of

Heroicall loue, all doubts are cleared, and impediments remoued; I say

again, what remains, but that according to both their desires, they bee

happily ioyned, since it cannot otherwise be helped. God send vs all

good wiues, every man his wish in this kinde, and me mine.

* And God that all this world hath pwronght,

Send him his Loue that hath it so deere bought.

† *Chaucer.*

If all parties be pleased, aske their Banes, 'tis a match. * *Fruitur Rhodan-*

te sponsa sponso Dosicle, Rhodonte and Dosicles shall goe together, *Cliti-*

phon and Leucippe, Theagines and Chariclia; Poliarchus hath his *Argenis,*

Lysander Calista, (to make vp the maske) *in Potiturq; sua puer Iphis Ian-*

thi. And although they haue hardly past the pikes, through many diffi-

culties and delaves brought the match about, yet let them take this of

* *Aristenetus* (that so marry) for their comfort: † *After many troubles and*

cares, the marriages of louers are more sweet and pleasant. As wee com-

monly conclude a Comedy with a wedding, and shaking of hands,

lets shut vp our discourse, and end all with an † *Epithalamium.*

Falaciter nuptis, God giue them ioy together. † *Hymen o Hyminae,*

Hymenades o Hyminae. Bonum factum, 'Tis well done, *Haude equidem si-*

ue mente reor, sine numine Diuum, 'tis an happy coniunction, a fortunate

match, an even couple,

Ambo animis, ambo prestantes viribus, ambo

Florentes annis,

they both excell in gifts of body and minde, are both equall in yeares,

Eccc 3

youth,

* *Conclusio Theod. Podromi, 9. lib. Amorum.*

in Ouid.

* *Epist. 4. lib. 2.*

Iucundiores multo & suauiores longe post molestas turbas amantium nuptie.

† *Olim nemine iuuabit.*

o *Quid expectas, inueniunt nuptie.*

the musick, guests, and all the good

cheare is with in.

q *Catullus.*

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p Catullus.

† 10, Secundus

syloar. lib 1am

virgo ibalamum

subibit, unde

ne virgo rede-

at, marite cura,

Ecclus 39. 14.

after,

r Galeni Epi-

thal.

• O noctem qua-

ter & quater be-

asam.

r Theocritus

edyl, 18.

g Erasmus Epi-

thal. P. Agidii.

Nec saltem mo-

do sed duo cha-

rissima pectora

indissolubili mu-

tue benevolen-

tie nodo copu-

lent, ut nihil un-

quam eos incen-

dere possit ira

vel tedium. Illa

perpetuo nihil

audiat nisi mea

lux. Ille vicif-

sim nihil nisi a-

mice mi: Atq;

huic inuiciditati

ne senectus de-

trahat, imo po-

tius aliquid ad-

augeat.

† Ovid. Met. 8.

youth, vigor, alacrity, she as faire and louely as *Lais* or *Helena*, hee as a-
nother *Charinus* or *Alcibiades*, --- *pludite vt lubet & breui*

Liberos date.-----

Then modestly goe sport and play,

And let's haue every yeare a boy. ¹ Goe giue a sweet smel

as *Incense*, and bring forth flowers as the *Lilly*: that wee may say here-

Scitus Mecastor, natus est Pamphilo puer. In the meane time

I say,

*Ite agite o iuvenes, * non murmura vestra columba*

Brachia mon hadera, neq; vincant oscula concha.

O gentle youths goe sport your selues betimes,

Let not the *Doues* outpasse your murmurings,

Or *Ivy* clasping armes, or oyster kissings.

And in the morne betime, as those *Lacedemonian* Lasses saluted *Helena*

and *Menelaus*, singing at their windowes, and wishing good successe,

doe wee at yours. *Salve o sponsa, salve felix, det vobis Latona*

Fallicem Sobolem, Venus dea det equalem amorem

Inter vos mutuo; Saturnus durabiles divitias,

Dormite in pectora mutuo amorem inspirantes,

Et desiderium.-----

Good morrow Master Bridegrome, and Mistris Bride

Many faire louely Bernes to you betide:

Let *Venus* to you mutuall loue procure,

Let *Saturne* giue you riches to endure.

Long may you sleepe in one anothers armes,

Inspiring sweet desire, and free from harmes.

Even all your liues long. ⁸ *Contingat vobis turturum concordia,*

Cornicula vivacitas-----

The loue of *Turtles* hap to you,

And *Ravens* yeares still to renew.

Let the *Muses* sing (as he said) the *Graces* dance, not at their weddings

onely but all their daies long; so couple their hearts, that no irksomeneffe

or anger ever befall them: Let him never call her other name then my ioy,

my light, or she call him otherwise then sweet-heart. To this happineffe of

theirs, let not old age any whit detract, but as their yeares, so let their mu-

tuall loue and comfort increase. And when they depart this life

----- [†] *concordes quoniam vixere tot annos,*

Auferat hora duos eadem, nec coniugis vsquam

Busta sua videat, nec sit tumultandus ab illa.

Because they haue so sweetly liu'd together,

Let not one dye a day before the other,

He bury her, she him, with euen fate,

One houre their soules let iointly seperate.

Fortunati ambo si quid mea carmina possunt,

Nulla dies vnquam memori vos eximet aro.

Atq; hæc de amore dixisse sufficiat, ^{sub correctione,} ^h quod ait ille,

cuiusq; melius sentientis. Plura qui volet de remedijs amoris, legat *Iaso-*

nem Pratensem, Arnoldum, Montaltum, Savanarolum, Langium, Vales-

cum, Crimisonum, Alexandrum Benedictum, Laurentium, Valleriolam, &

Poetis Nasonem, & nostratibus Chaucerum, &c.

SECT.

h Romanus
de linea amoris.

SECT. 3.

MEMB. I. SUBSEC. I.

IEALOVSY.

Jealousie, his Equications, Name, Definition, Extent, severall kindes, of Princes, Parents, Friends. In Beasts, Men, before marriage, as Corrivalls, or after, as in this place.



Aleſius de Taranta cap. de Melanchol. Elian Montaltus, Felix Platerus, Guianerius, put Jealousie for a cause of Melancholy, others for a Symptome, becauſe melancholy perſons amongſt theſe paſſions and perturbations of the minde, are moſt obnoxious to it. But me thinkes for the latitude it hath, and that prerogative about other ordinary Symptomes, it ought to be treated of as a Species a-part, being of ſo great & eminent note, ſo furious a paſſion, and almoſt of as great extent as Loue it ſelfe, as Benedetto Varchi holds, No loue without a mixture of Jealousie, qui non zelat, non amat. For theſe cauſes I will dilate, and treat of it by it ſelfe, as a baſtard branch, or kinde of Loue Melancholy, which as Heroicall Loue, goeth commonly before marriage, doth vſually follow, torture, and crucifie in like ſort, deſerues therefore to bee rectified alike, requires as much care and induſtry, in ſetting out the ſeverall cauſes of it, prognosicks and cures. Which I haue more willingly done, that he that is or hath bene jealous, may ſee his error as in a glaſſe; he that is not, may learne to deteſt, avoid it himſelfe, and diſpoſſeſſe others that are any way wiſe affected with it.

Jealousie is deſcribed and defined to be a certaine ſuſpition which the Louer hath of the party he chiefly loueth, leaſt he or ſhee ſhould bee enamored of another: or any eager deſire to enioy ſome beauty alone, to haue it proper to himſelfe only: a feare or doubt, leaſt any forrainer ſhould participate or ſhare with him in his loue. Or (as Scaliger addes) a feare of looſing her fauour, whom he ſo earneſtly affects. Cardan calls it, am Zeale for loue, and a kinde of envy leaſt any man ſhould beguile vs, Lodovicus Vives defines it in the very ſame words, or little differing in ſenſe.

There be many other Jealoſies, but improperly ſo called all; as that of Parents, Tutors, Guardians over their children, friends whom they loue, or ſuch as are left to their wardſhip or protection,

Storax non redijt hac nocte à cænâ Aſchinnus,

Neq; ſervulorum quiſpiam qui adverſum ieram?

As the old man in the Comcedy cryed out in paſſion, and from a ſollicitous feare and care he had of his adopted ſonne, not of beauty, but leaſt they ſhould miſcarry, doe amiſſe, or any way diſcredit, diſgrace (as Vives notes) or endanger themſelves and vs, Ægeus was ſo ſollicitous for his ſonne Theſeus, (when he went to fight with the Minotaure) of his ſucceſſe

*i In his Orati-
on of Jealou-
ſie, put out by
Fr. San vino.*

*k Benedetto
Varchi.*

l Exercitat 317

*Cum metuimus
ne amate rei
exturbemur
poſſeſſione.*

*m Zelus de for-
ma & inviden-
tia ſpecies ne
quis forma quâ
amamus frua-
tur.*

*n 3. de Anima,
o R. de anima.*

*Tangimur Zelo-
typia de pupillis
liberis, chariſſe
cure noſtre con-
creditis, non de
forma, ſed ne
male ſit iis, aut
ne nobis ſibiq;
pavent ignomi-
niam.*

p Plutarch.

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q Senec in Herc:
fur,
r Exod. 20.

Lucian.
r Danæus. Apha-
rus potit semper
metuunt ne eo
rum autoritas
minuatur.

u Belli Neapol.
lib. 5

x Dici non po-
test quam tenu-
es & infirmas
causas habent
memoris & su-
spicionis, & hic
aſi murus oc-
cultus, qui in fa-
milis principum
regnat.

x Omnes emulis
interfecit, Lam-
pridius.

y Conſtat, agri-
cult. Lib. 10 c. 5.
Cypariſſe Eteo-
clus filie, ſaltan-
tes ad emulationem
deorum, in
putrum demoliri
zeſunt, ſed terra
miſerata, cupreſ-
ſos, inde produxi-
it.

z Ouid. Met.

a Seneca.

b Quis autem
carnifex addi-
ctum ſupplicio
crudelius affici-
at, quam mori?
Metus inquam
mortis, infamie
cruciatuſum
ille vltices fu-
rie que tyrannos
exagitant
&c. Multo acer-
bius lauciant &
pungunt, quam
crudeles domini
ſeruos vinclos
ſuſtibus ac tor-
mentis exulce-
rare poſſunt,

ſucceſſe, leaſt he ſhould be foiled, q *Prona eſt timori ſemper in peius fides.*
We are ſtill apt to ſuſpect the worſt in ſuch doubtfull caſes, as many
wiues in their husbands abſence, fond mothers in their childrens,
leaſt if abſent they ſhould bee miſſed or ſicke, and are continually ex-
pecting newes of them, how they doe fare, and what is become of
them, they cannot endure to haue them long out of their ſight: Oh
my ſweet ſonne, O my deare child, &c. Paul was iealous ouer the
Church of *Corinth*, as he confeſſeth, 2. *Cor.* 11. 12. *With a godly iealouſie,*
to preſent them a pure Virgin to Chriſt, and he was afraid ſtill, leſt as the
Serpent beguiled *Eua*, through his ſubtilty, ſo their minds ſhould bee
corrupt from the ſimplicity that is in *Chriſt*. God himſelfe in ſome
ſenſe is ſaid to be iealous, r *I am a iealous God, and will viſite*, ſo *Pſal.* 79.
5. *Shall thy iealouſie burne like fire for ever?* But theſe are improperly
called Iealouſies, and by a Metaphor, to ſhew the care and ſollicitude
they haue of them. Although ſome Iealouſies expreſſe all the Symp-
tomes of this which we treat of, feare, ſorrow, anguiſh, anxiety, ſuſpiti-
on, hatred, &c. the object only varied. That of ſome fathers is very emi-
nent, to their ſonnes and heires, for though they loue them deerely be-
ing children, yet now comming towards mans eſtate they may not well
abide them, the ſonne and heire is commonly ſicke of the father, and
the father againe may not well brooke his eldeſt ſonne, inde ſimultates
petrumq, contentiones & inimicitia; But that of Princes, is moſt notori-
ous, as when they feare corriuals (if I may ſo call them) ſucceſſors, ſemu-
lators, ſubiects, or ſuch as they haue offended. i *Omnisq, poteſtas Impati-*
ens conſortis erit: They are ſtill ſuſpicious, leſt their authority ſhould bee di-
miniſhed, s as one obſerues; and as *Comineus* hath it, u *It cannot be expreſ-*
ſed what ſlender cauſes they haue of their grieve and ſuſpition, a ſecret diſ-
ſeaſe, that commonly lurkes and breeds in Princes families. Sometimes it
is for their honour only, as that of *Adrian* the Emperour, x *that killed all*
his emulators. *Saul* envied *David*; *Domitian*, *Agricola*; becauſe hee did
excell him, obſcure his honour as he thought, eclipse his fame. *Iuno* tur-
ned *Prætus* daughters into Kine, for that they contended with her for
beauty; *Cypariſſe* King *Eteocles* children, were envied of the Goddeſſes
for their excellent good parts, and dancing amongſt the reſt, ſaith y *Con-*
ſtantine, and for that cauſe, *ſlung downe headlong from heauen, and buried*
in a pit, but the earth tooke pittie of them, and brought out Cypreſſe trees to
preſerue their memories. z *Niobe*, *Arachne*, and *Marsias*, can teſtifie as
much. But it is moſt grieuous when it is for a kingdome it ſelfe, or mat-
ters of commodity, it produceth lamentable effects, eſpecially amongſt
Tyrants, in *deſpotico Imperio*, and ſuch as are more feared, then beloued
of their ſubiects, that get and keepe their ſoueraignty by force, and
feare. a *Quod civibus tenere te inuitus ſcias, &c.* as *Phalaris*, *Dionyſius*,
Periander held theirs. For though feare, cowardiſe and iealouſie, in *Plu-*
tarchs opinion be the common cauſes of tyranny, as in *Nero*, *Caligula*,
Tiberius, yet moſt take them to be ſymptomes. For b *what ſlaue, what*
hangman (as *Eodine* well expreſſeth this paſſion l. 2. cap. 5. *de rep.*) can ſo
cruelly torture a condemned perſon, as this feare and ſuſpition? Feare of
death, infamy, torments, are thoſe furies and vultures, that vex & diſqui-

et tyrants, and torture them day and night, with perpetuall terrors and affrights, envy, suspition, feare, desire of revenge, and a thousand such disagreeing perturbations, turne and affright the soule out of the hinges of health, and more grievously wound and pierce, then those cruell masters can exasperate and vex their Prentises or servants, with clubbs, whippes, chaines and tortures. Many terrible examples we haue in this kinde, amongst the Turkes especially, many icalous outrages, ^c *Selimus* killed *Cornutus* his youngest brother, siue of his Nephewes, *Mustapha Bassa*, and diuerse others. ^d *Baiazet* the second Turke, icalous of the valour and greatnesse of *Acmet Bassa*, caused him to be slaine. ^e *Solyman* the magnificent, mured his owne sonne *Mustapha*, and 'tis an ordinary thing amongst them, to make away their brothers, or any competitors: at the first comming to the Crowne, 'tis all the solemnity they vse at their fathers funeralls. What mad pranks in his icalous fury did *Herod* of old, commit in *Iury*, when he massacred all the children of a yeare old: ^f *Valens* the Emperour in *Constantinople*, when as hee left no man aliue of quality in his kingdome that had his name begun with *Theod*: *Theodoti*, *Theognosti*, *Theodosi*, *Thedduli*, &c. They went all to their long home, because a wisard told him that name should succeed in his Empire. And what furious designes hath ^g *Io. Basilins*, that *Muscovian* tyrant, practised of late? It is a wonder to read that strange suspition, which *Suetonius* reports of *Claudius Caesar*, and of *Domitian*, they were afraid of every man they saw: And which *Herodian* of *Antoninus* and *Geta*, those two icalous brothers, the one could not endure so much as the others servants, but made away him, his chiefeest followers, and all that belonged to him, or were his well-wishers, ^h *Maximins* perceiving himselfe to be odious to most men, because he was come to that height of honour out of base beginnings, and suspecting his meane parentage would be objected to him, caused all the Senators that were nobly descended, to be slaine in a icalous humour, turned all the servants of *Alexander* his predecessor out of doores, and slew many of them, because they lamented their masters death, suspecting them to be traitors, for the loue they bare to him. When *Alexander* in his fury had made *Clitus* his deare friend to be put to death, and saw how (saith ⁱ *Curtius*) an alienation in his subiects hearts, none durst talke with him, he began to bee icalous of himselfe, least they should attempt as much on him, and said they liued like so many wild beasts in a wildernesse, one afraid of another. Our moderne stories afford vs many notable examples. ^k *Henry* the third of *France*, icalous of *Henry* of *Lorraine* Duke of *Guise*, Anno 1588. caused him to bee murdered in his owne chamber. *Lewes* the eleuenth was so suspitious, he durst not trust his children, every man about him hee suspected for a traitor; Many strange tricks ^l *Comineus* telleth of him. How icalous was our *Henry* the fourth of King *Richard* the second, so long as he liued, after he was deposed; and of his owne sonne *Henry*, in his latter daies? which the Prince well perceiuing, came to visite his father in his sicknesse, in a watchet velvet gowne, full of iilet holes, ^m and with needles sticking in them, (as an embleme of Iealousie) and so pacified his suspitious father, after some speeches, and protestations, which he had vsed to that purpose

^c Lonicus To.
ⁱ Turc. hist. c. 24
^d Iovius viii
^e c. Knowles.
^f Busbequius.
^g Sands fol. 52.
^h Nicephorus
ⁱ lib. 11. cap. 45.
^j Socrates lib. 7.
^k cap. 35. Neg. Valens alicui perperit qui Theod. cognomine vocaretur.
^l Alexander Gauguinus Muscov. hist. descri. c. 5.
^m D. Fletcher, timet omnes ne insidia essent.
ⁿ g Herodian. l. 7.
^o Maximinus in- uisum se senti- ens, quod ex in- fino loco in tan- tam fortun. venisset moribus ac genere har- barus, metuens ne natalium ob- scuritas obice- retur, omnes A- lexandri prede- cessores mini- stros ex aula e- iccit, pluribus in- terfectis quod meli essent ad mortem Alex- andri, insidias inde metuens.
^p h Lib. 8. tanquid fere solitudine vivebant, cer- uentes alios, ti- mentes.
^q i Serres fol. 56.
^r k Neapol. belli lib. 5. nulli pro- fus homini fide- bat, omnes mi- diari sibi puta- bant.
^s l Camdens Re- mains,

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a R.T. notis in
blasfon iealousie.

o Daniel in his
Panegyricke
to the King.

pose. Perpetuall imprisonment, as that of *Robert Duke of Normandy*, in the daies of *Henry the first*, forbidding of marriage to some persons, with such like edicts & prohibitions, are ordinary in all states. In a word (ⁿ as he said) three things cause Iealousie, a mighty state, a rich treasure, a faire wife, or where there is a crackt title, much tyranny, and many exactions. In our state, as being freed from all these feares and miseries, wee may be most secure and happy, vnder the raigne of our fortunate Prince.

o *His fortune hath indebted him to none,
But to all his people vniversally,
And not to them but for their loue alone,
Which they account as placed worthily.
He is so set, he hath no cause to be
Iealous, or dreadfull of disloyalty,
The pedestal whereon his greatnesse stands,
Is held of all our hearts, and all our hands.*

But I roue, I confesse. These Æquivocations, Iealousies, and many such, which crucifie the soules of men, are not here properly meant, or in this distinction of ours included, but that alone which is for beauty, tending to loue, and wherein they can brooke no corriuall, or endure any participation: and this Iealousie belongs as well to bruit beasts, as men. Some creatures, saith *P Vives*, Swannes, Doues, Cocks, Bulls, &c. are iealous as well as men, & as much moued, for feare of communion.

p 3. de anima
cap. de zel. Ani-
malia quedam
zelotipia tan-
guntur, vt oleros
columbe, galli,
tauri &c. ob
metum commu-
nionis,
q Seneca.

q *Grege pro toto bella invenci,
Si coniugio timuere suo,
Poscunt timidi praelia cervi,
Et mugitus dant concepti signa furoris.*

In *Venus* cause what mighty battles make
Your rauing Bulls, and stirres for their heards sake,
And Harts and Bucks that are so timorous,
Will fight and roare if once they be but iealous.

† Lib. 11. Cyno-
get.

In Bulls, Horses, Goates, this is most apparently discerned, Bulls especially *alium in pascuis non admittit*, hee will not admit another Bull to feed in the same pasture, saith † *Oppian*: which *Stephanus Bathorius*, late King of *Poland* vsed as an Imprese, with that Motto, *Regnum non caput duos*. R.T. in his blasfon of Iealousie, telleth a story of a Swanne about *Windsore*, that finding a strange Cocke with his mate, did swimme I know not how many miles after to kill him, and when he had so done, came backe and killed his henne, a certaine truth, he saith, done vpon *Thames*, as many Water-men, and neighbour Gentlemen cantell. *Fidem suam liberet*, for my part, I doe beleue it may bee true, for Swannes haue euer beene branded with that Epithite of Iealousie.

1 Chaucer in his
assembly of
toule.

† *Aldernandus*

1 Lib. 12.

u *Sibi timens
circa res vene-
reas, solitudines
amari quoniam
sola familia fru-
atur.*

1 The iealous Swanne against his dearch chat singeth,
And eke the Owle that of death bode bringeth.

† Some say as much of Elephants, that they are more iealous then any other creatures whatsoeuer; and those old *Egyptians*, as † *Pierius* informeth vs, expressed in their *Hieroglyphicks*, the passion of Iealousie by a Camell; ⁿ because that fearing the worst still about matters of Venerie, he loues solitudes, that he may enioy his pleasure alone, & in quos.

quosquumq; obvios insurgit, zelotipia stimulis agitur, hee will quarrell
and fight with whosoeuer come next, man or beast in his iealous fits. 599

I haue read as much of † Crocodiles, and if *Peter Martyrs* authority be
authentique, *legat: Babylonica lib. 3.* you shall haue a strange tale to that
purpose confidently related. Another story of the iealousie of dogges,
see in *Hieron. Fabritius Tract. 3. cap. 5. de loquelâ animalium.*

But this furious passion is most eminent in men, and is as well a-
mongst Batchelors, as married men, if it appeare amongst Batchelors,
wee commonly call them rivalls or corrivalls, a metaphore deriued
from a riuer, *rivales à rivo*, for as a riuer, saith *Acron in Hor. art. Poet.* † *Qui dividit*
and *Donat. in Ter. Eunuch.* divides a common ground betwixt two
men, and both participate of it, so is a woman indifferent betwixt two
suiters, both likely to enioy her; & thence comes this emulation, which
breakes out many times into tempestuous stormes, and produceth la-
mentable effects, murder it selfe with much cruelty, many single com-
bats. They cannot endure the least iniury done to them before their mi-
stris, and in her defence, will bite off one anothers noses, they are most
impatient of any scut, disgrace, least emulation or participation in that
kind. * *Lacerat Lacertuum Largi mordax Memnius.* *Memnius* the Roman (as
Tully tells the story *de oratore l. 2.*) being corrivall with *Largius* at *Tarra-*
cina bit him by the arme, which fact of his was so famous that it after-
wards grew to a proverbe in those partes. † *Phedria* could not abide his
corrivall *Thraso*, for when *Parmeno* demanded, *numquid aliud imperas?*
Whether he would command him any more service, *No more* (saith he)
but to speake in his behalfe, and to drive away his corrivall if he could. *Con-*
stantine in the eleuenth booke of his husbandry, *cap. 11.* hath a pleasant
tale of the Pine tree, * she was once a faire maid, whom *Pineus* and *Bo-*
reas two corrivalls, dearely sought; but iealous *Boreas* broke her necke,
&c. And in his 18 chapter, he telleth another tale of *Mars*, that in his
iealousie slew *Adonis.* *Petronius* calleth this passion, *amantium furiosam*
emulationem, a furious emulation, and their symptomes are well ex-
pressed by *Sr Ieffery Caucer* in his first *Canterbury* tale. It will make the
nearest & dearest friends fall out; they will endure all other things to be
common, goods, lands, moneys, participate of each pleasures, and take
in good part any disgraces, iniuries in another kinde, but as *Propertius*
well describes it in an *Elegie* of his, in this they will suffer nothing,
haue no corrivalls.

Tu mihi vel ferro pectus, vel perde veneno,

A dominâ tantum te modo tolle meâ,

Te socium vitæ, te corporis esse licebit,

Te Dominum admittorebus amice meis.

Lectò te solum, lectò te deprecòr uno,

Rivalem possum non ego ferre Iovem.

Stab me with sword, or poyson strong

Giue me to worke my bane;

Sothou court not my lasse, so thou

From mistris mine refraine.

Command my selfe, my body, parte,

Ffff 2

† *Crocodili Ze-*
loipus & uxorum
amantissimi &c.

† *Qui dividit*
agrum commu-
nem inde dedu-
citur ad aman-
tes.

• *Erasmus chil.*
1. Cent. 9. adag.
99.

† *Ter. Eun. act.*
1. sc. 1. Munus
nostrum ornato
verbis & istum
emulum, quo ad
poteris, ab ea
pellito.

x *Pinus Puella*
quondam fuit,
&c.

y *Mars zeloty-*
pus, Adonidem
interfecit.

R.T.

As

600

As thine owne goods takeall,
And as my ever dearest friend,
I ever vse thee shall.

O spare my Loue, to haue alone
Her to my selfe I craue,
Nay, Ione himselfe Ile not endure
My Rivall for to haue.

21 Sam. 1. 6.

a Blazon of Iealouſie.

This Iealouſie which I am to treat of, is that which belongs to married men, in respect of their owne wiues, to whose estate, as no sweetneſſe, pleasure, happineſſe can bee compared in the world, if they liue quietly and louingly together, ſo if they diſagree or be iealous, thoſe bitter pills of ſorrow and grieve, diſaſterous miſchiefes, miſchances, tortures, grippings, diſcontents, are not to be ſeparated from them. A moſt violent paſſion it is where it taketh place, an vnſpeakable torment, a helliſh torture, an infernall plague, as *Arioſto* calls it, *A fury, a continuall fever, full of ſuſpition, feare, and ſorrow, a martyr dome, a mirth marring monſter. The ſorrow and grieve of heart is one woman iealous of another, heavier then death, Ecclus 28. 6. as Peninnah did Hannah, vex her and vpbraid her ſore.* 'Tis a maine vexation, a moſt intollerable burden, a corſiue to all content, a frenzie, a madneſſe it ſelfe, as *a Beneditto Varchi* proues out of that ſelect Sonnet of *Giovanni de la Caſa*, that reuerend Lord, as he ſtiles him.

SVBSECT. 2.

Causes of Iealouſie, who are moſt apt. Idleneſſe, Melancholy, Impotency, long abſence, Beauty, wantonneſſe, naught themſelues, Allurements, from time, place, perſons, bad vſage, cauſes.



Strologers make the ſtarres a cauſe or ſigne of this bitter paſſion, and out of euery mans *Horoscope*, will giue a probable coniecture whether he will be iealous or no, & at what time, by direction of the ſignificators to their ſeueral promiſſors: their Aphoriſmes are to be read in *Alubator*, *Pontanus*, *Schoner*, *Iun-ctine*, &c. *Bodine*, c. 5. *method. hiſt.* aſcribes a great cauſe to the countrey or clime, and diſcourſeth largely there of this ſubiect, ſaying that ſoutherne men are more hot, laſciuious, and iealous, then ſuch as liue in the North, they can hardly containe themſelues in thoſe hotter climes, but are moſt ſubiect to prodigious luſts. *Leo Afer* telleth incredible things almoſt of the luſt and iealouſie of his countrymen of *Africke*, and eſpecially ſuch as liue about *Carthage*, and ſo doth every Geographer of the in *Asia*, *Turky*, *Spaniards*, *Italians*. *Germany* hath not ſo many drunkards, *England* Tobacconifts, *France* dancers, *Holland* Marriners, as *Italy* alone hath iealous husbands. And in *Italy* ſome account them of *Piacenza* more iealous then the reſt. In *Germany*, *France*, *Brittain*, *Scandia*, *Poland*, *Muſcovie*, they are not ſo troubled with this ſerall malady, although *Damianus à Goes*, which I doe much wonder at, in his *Topography* of *Lapland*, and *Herbaſtein* of *Ruſſia*, againſt the ſtreame of all other Geo-graphers

† *Fines Morison*
b *Mulierum*
conditio miſera,
nullam honeſtā
credunt n. ſi do-
mo concluſa vi-
uat.

c *Nomen zelo*
typic apud iſtos
locum non ha-
bet, lib. 3. cap. 8.

graphers, would fasten it vpon those Northerne inhabitants. *Altomarus*, *Poggins*, and *Munster* in his description of *Baden*, reports that men and women of all sorts goe commonly into the Bathes together, without all suspition, the name of iealousie (saith *Munster*) is not so much as once heard of amongst them. In *Frisland* the women kisse him they drinke to, and are kisse againe of those they pledge. The Virgins in *Holland* goe hand in hand with young men from home, glide on the Ice, such is their harmelesse liberty, and lodge together abroad without suspition, which rash *Sansovius* an *Italian* makes a great signe of vnchastity. In *France*, vpon small acquaintance it is vsuall to court other mens wiues, to come to their houses, and accompany them arme in arme in the streets, without imputation. In the most Northerne Countries young men & maids familiarly dance together, men and their wiues, which *Siena*, onely excepted, *Italians* may not abide. ^d The *Greekes* on the other side haue their priuate Bathes for men and women, where they must not come neere, not so much as see one another: and as ^e *Bodine* obserues *lib. 5. de repub.* the *Italians* could never endure this, or a *Spaniard*, the very conceit of it would make him mad: and for that cause they locke vp their women, and will not suffer them to bee neere men, so much as in the Church, but with a partition betweene. Hee telleth moreouer, how that ^f when he was Embassadour in England, he heard *Mendoza* the *Spanish* Le-
 ding fault with it, as a filthy custome for men and women to sit promiscuously in Churches together, but *D^r Dale* the Master of the Requests told him againe, that it was indeed a filthy custome in Spaine, where they could not containe themselves from lasciuious thoughts in their holy places, but not with vs. We are farre from any such strange conceits, and will permit our wiues and daughters to goe to the Taverne with a friend, as *Aubanus* saith, *modo absit lasciuia*, and suspect nothing, to kisse comming and going, which as *Erasmus* writes in one of his Epistles, they cannot endure. *England* is a Paradise for women, an hell for horses; *Italy* a Paradise of horses, hell for women, as the diuerbe goes. Some make a question whether this headstrong passion, rage more in women then men, as *Montagne*, l. 3. But sure it is more outrageous in women, as all other melancholy is, by reason of the weaknesse of their sexe. *Scaliger* Poet. lib. cap. 13. concludes against women. ^g Besides their inconstancy, treachery, suspition, dissimulation, superstition, pride, (for all women are by nature proud) desire of soueraignty, if they be great women (he giues instance in *Iuno*) bitternesse and iealousie are the most remarkable affections.

Sed neq. fulvus aper media tam fulvus in ira est.

Fulmineo rapidos dum rotat ore canes.

Nec Leo, &c.

Tyger, Boore, Beare, Viper, Lionesse,

A womans fury cannot expresse.

^h Some say red headed women, pale coloured, blacke eyed, and of a shrill voice, are most subiect to iealousie.

High colour in a woman choller shewes,

Naught are they pceuish, proud, malitious,

But worst of all red, shrill, and iealous.

Ffff 3

Comparisons

^f *Pines Moris.*
 part. 3. cap. 2.
^d *Bushiquis.*
Sands.
^e *Pra amore et*
zelotypia sepius
infantunt.
^f *Australis ne*
sacra quid. m
publica fieri pa-
tiuntur nisi u-
terq. sexus pari-
ete medio diui-
datur: Et quum
in Angliam, in-
quit, legationis
causa profectus
esset, audiui
Mendox in le-
gatum Hispani-
arum dicentem,
turpe esse viros
& feminas in
&c.

^g *Jaea: mulie-*
res praequam
quod sint infide,
suspices, incō-
stantes, insidiose
simulatores, su-
persticiose, & si
potentes, intole-
rabiles, amore
zeloty supra
modum. Ouid. 2.
de art.
h Bartello.

R.T

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Comparisons are odious, I neither parallell them with others, nor debase them any more: men and women are both bad, and too subiect to this pernicious infirmity. It is most part a symptome and cause of Melancholy, as *Plater* and *Valescus* teach vs: melancholy men are apt to be iealous, and iealous apt to be melancholy.

R.T.

• *Pale iealousie child of insatiate loue,
Of heart-sicke thoughts which melancholy bred,
A hell tormenting feare, no faith can moue,
By discontent with deadly poyson fed.
With headlesse youth and error vainly led.
A mortall plague, a vertue drowning flood,
A hellish fire not quenched but with blood.*

i Lib. 2. num. 8.
mulier otiosa facile presumitur
luxuriosa, &
sepe zelotypa.

If idleneffe concurre with melancholy, such persons are most apt to bee iealous, 'tis i *Nevisanus* note, *An idle woman is presumed to be lasciuious and often iealous. Mulier cum sola cogitat, male cogitat:* And 'tis not vnlikely, for they haue no other businesse to trouble their heads with.

More particular causes bee these which follow. Impotency first, when a man is not able of himselfe to performe those dues which hee ought vnto his wife, for though he bee an honest liuer, hurt no man, yet *Trebius* the lawyer may make a question, *an suum cuiq; tribuat*, whether he giue euery one their owne, and therefore when hee takes notice of his wants, and perceaues her to be more crauing, clamorous, vnfatiable and prone to lust then is fit, hee beginnes presently to suspect that wherein he is defectiue, she will wil satisfie her selfe, she will be pleased by some other meanes. *Cornelius Gallus* hath elegantly expressed this humor, in an Epigram to his *Lychoris*,

*Iamq; alios iuvenes aliosq; requirit amores,
Me vocat imbellem decrepitumq; senem, &c.*

For this cause is most eident in old men, that are cold and dry by nature, and married *succiplenis*, to young wanton wifes, with old doting *Ianiuer* in *Chaucer*, they beginne to mistrust all is not well,

k Lib. 2. num. 4.
l Quam omnibus infidelis semine, senibus infidelissime.
m Vix aliqua non impudica, & quam non suspice. Etiam merito quis habeat.
† Mimmernus in Lib. 5. de aur. asino. At ego miser a patre meo seniore marium nactus sum, dein cucurbita caluorem & quouis puero punitiorem, cum etiam domum seris & catenis obditam custodientem.

— she was young and he was olde,
And therefore he feared to be a Cuckolde.

And how should it otherwise be? Old age is a disease of it selfe, loathsome, full of suspition and feare, when it is at best, vnable, vnfit for such matters. ^k *Tam apta nuptijs quam bruma messibus*, as wellcome to a young woman as shoue in haruest, saith *Nevisanus*: *Et si capis in uenculam faciet tibi cornua*: Marry a lusty maide and she will surely graff hornes on thy head. ^l *All women are slippery, often vnfaithfull to their husbands* (as *Æneas Sylvius* epist. 38. seconds him) but to old men most trecherous: they had rather *mortem amplexarier*, lye with a corse then such a one, [†] *Oderunt illum pueri, contemnunt mulieres*. On the other side many men, saith *Hieronymus*, are suspicious of their wifes, ^m if they bee lightly giuen, but old folkes about the rest. In so much that shee did not complaine without a cause in ⁿ *Apuleius* of an old bald, bedridden knaue she had to her goodman. Poore woman as I am, what shall I doe? I haue an old grimme sire to my husband, as bald as a cou, as little and as vnable as a child, a bedfellow of bones, he keeps all the doores barred & locked

locked upon me, woe is me, what shall I doe? He was iealous, and she made him a cuckold for keeping her v^p:suspition without a cause, hard vsage is able of it selfe to make a woman fly out, that was otherwise honest.

———— *pleraq; bonas tractatio prauas*

Esse facit, ————— bad vsage aggrauates the mat- † Chaloner.

ter. *Nam quando mulieres cognoscunt maritum hoc aduertere, licentius peccant,* as *Neuisanus* holdes, when a woman thinkes her husband watcheth her, she will sooner offend; *p Liberius peccant & pudor omnis abest,* rough handling makes them worse: as the good wife of *Bathe* in *Chaucer* bragges,

In his owne greafe I made him frie,

For anger and for very Jealousie,

Of two extreames, this of hard vsage is the worst. 'Tis a great fault (for some men are *uxorij*) to be too fond of their wiues, to dote on them as *p Senior Deliro* on his *Fallace*, to be too effeminate, or as some doe, to be sicke for their wiues, breed children for them, and like the *q Tiberini* lye in for them, as some birds hatch egges by turnes, they doe all womens offices. *Calius Rhodiginus ant. lect. lib. 6. cap. 24.* makes mention of a fellow out of *Seneca*,^r that was so besotted on his wife, he could not endure a moment out of her company, he wore her scarfe when he went abroad next his heart, and would neuer drinke but in that cup shee began first. Wee haue many such fondlings that are their wiues packhorses and slaues, (*nam graue malum vxor superans virum suum*, as the Comickall Poet hath it, theirs no greater milery to a man then to let his wife domineir) to carry her muffle, dog, and fanne, let her weare the breeches, lay out, spend, and doe what she will, goe and come, whether, when she will, they giue consent.

Here take my muffle, and doe you heare good man.

Now giue me Pearle, and carry you my fanne, &c.

———— *poscit pallam, redimicula, in aures,*

Curre, quid hic cessas? vulgo vult illa videri,

Tu pete lecticas ————— many braue and worthy men

haue trespassed in this kinde, *multos foras claros, domestica hac destruxit infamia,* and many noble Senators and souldiers* (as *Pliny* notes) haue lost their honour, in being *uxorii*, so sottishly ouerruled by their wiues, and therefore *Cato* in *Plutarch* made a bitter iest on his fellow Cittizens the *Romans*, wee governe all the world abroad, and our wiues at home rule vs. These offend in one extreame, but too hard and too severe are farre more offense on the other. As iust a cause may be long absence of either party, when they must of necessity be much from home, as Lawyers, Physitians, Marriners, by their professions, or otherwise make frivolous, impertinent iourneys, tarry long abroad to no purpose, lye out, and are gadding still, vpon small occasions, it must needs yeeld matter of suspition, when they vse their wiues vnkindly in the meane time, and neuer tarry at home, it cannot choose but ingender some such conceit.

q Vxor si cessas amare te cogitat

Aut tete amari aut potare, aut animo obsequi,

Et tibi bene esse soli quum sibi sit male.

q Ter. Adelphi, Act. 1. sc. 1.

If thou be absent long, thy wife then thinkes,
Th'art drunke, at ease, or with some pretty minkes,
'Tis well with thee, or else beloued of some,
Whil'ft shee poore soule doth fare full ill at home.

1 Fab. Colvo.
Ravennate in-
terprete.

1 Dum rediero
domum meam
habitabis & li-
cet cum parenti-
bus habueris, hac
mea peregrina-
tione, tam tamen
& eius mores
obseruabis, uti
absentia viri sui
probe degat, nec
alios viros cogi-
set aut quærat
1 Femina sem-
per custode eget
qui se pudicam
contineat, (sup-
te enim natura
nequitias insi-
tas habet quas
nisi in dies com-
primat, ut arbo-
res solones emi-
sunt, &c.,
ut Hensius.

2 Porcuius-
dam nobilis quid
debitum mari-
tale sacro passio-
nis hebdomada
non obtineret,
alterum adiit,
y Ne tribus
prioribus nobili-
tatem habe-
ret cum ea, ut
esset in pecori-
bus fortunarius,
ab uxore more
impatiente &c.,
* Totam noctem
bene & pudice
nemini molestus
dormiendo tran-
segit, mane autem
quum nullius
conscius facino-
ris sibi esset: &
inertie puderet;
audisse se dicebat
cum dolore cal-
culi solere eam
constitui. Duo
præcepta iuris
una nocte ex-
pressit, neminem
laeserat & honeste vixerat, sed an suum cuius reddidisset, queri poterat, Mutius opinor & Trebatius hoc negassent. lib. 1. a Alterius
loci emendationem serio optabat, quem corruptum esse ille non inuenit.

Hippocrates the Physitian had a smacke of this disease, for when he was to goe from home as farre as *Abdera*, and some other remote citties of Greece, he writ to his friend *Dionysius* (if at least those 1 Epistles be his) 1 to oversee his wife in his absence, (as *Apollo* set a Rauen to watch his *Coronis*) although she lived in his house with her father and mother, whom he knew would haue a care of her, yet that would not satisfie his iealousie, hee would haue his especiall friend *Dionysius*, to dwell in his house with her, all the time of his peregrination, and to obserue her behaviour, how she carried her selfe in her husbands absence, and that she did not lust after other men. 2 For a woman had need to haue an overseer to keepe her honest, they are bad by nature, and lightly giuen all, and if they be not curbed in time, as an vnproyned tree, they will be full of wild branches, and degenerate of a sudden. Especially in their husbands absence, though one *Lucretia* were trusty, and one *Penelope*, yet *Clytemnestra* made *Agamemnon* cuckold, and no question there be too many of her conditions. If their husbands tarry too long abroad vpon vnecessary businesse, well they may suspect; or if they runne one way, their wiues at home will fly out another, *Quid pro quo*. Or if present, and giue them not that content which they ought, 3 *Primum ingrata, mox inuisa noctes quæ per somnum transiguntur*, they cannot endure to lye alone, or to fast long. * *Peter Godefridus* in his second booke of loue and sixt chapter, hath a story out of *St. Antonies* life, of a Gentleman, who by that good mans aduise, would not meddle with his wife in the passion weeke, but for his paines shee set a paire of hornes on his head. Such another he hath out of *Abstemius*, one perswaded a new married man, y to forbear the three first nights, and he should all his life time after be fortunate in cattle, but his impatient wife would not tarry so long: well he might speed in cattle, but not in children. Such a tale hath *Hensius* of an impotent and slacke scholler, a meere student and a friend of his, that seeing by chance a fine damesell sing and dance, would needs marry her, the match was soone made, for he was young and rich 4 *genis gratus, corpore glabellus, arte multiscius, & fortunâ opulentus*, like that *Apollo* in 1 *Apuleius*. The first night, hauing liberally taken his liquor (as in that countrey they doe) my fine scholler was so tumbled, that he no sooner was laid in bed, but he fell fast asleepe, neuer waked till morning, and then much abashed, *Purpureis formosa rosis cum Aurora ruberet*, When the faire morne with purple hue gan' shine, he made an excuse, I know not what, out of *Hippocrates Cous*, &c. & for that time it went currant, but when as afterward he did not play the man as he should doe, shee fell in league with a good fellow, and whil'ft hee sate vp late at his study about those Criticisimes, mending some hard places in *Festus* or *Pollux*, came cold to bed, and would tell her still what he had done, she did not much regard what he said, &c. 5 *Shee*

would have another matter mended much rather, which he did not perceive was corrupt: thus he continued at his study late, she at her sport, *alibi enim festivas noctes agitabat*, hating all schollers for his sake, till at length he began to suspect, and turned a little yellow, as well he might; for it was his owne fault, and if men be iealous in such cases (b as oft it falls out) the mends is in their owne hands, they must thanke themselves. Who will pittie them saith *Neander*, or bee much offended with such wiues, *si decepta prius viros decipiant, & cornutos reddant*, if they deceaue those that colened them first. A Lawyers wife in * *Aristanetus*, because her husband was negligent in his businesse, *quando lecto danda opera*, threatened to cornute him: and did not stick to tell *Philinna* one of her gossip as much, and that aloud for him to heare, *If bee follow other mens matters and leaue his owne, I le haue an Orator shall plead my cause*, I care not if he know it.

b Such another tale is in Melander de consuetudine his first tale.

* Lib. 2. Epist. 3. Si pergit alienis negotiis operam dare sui negligens, erit alius mibi orator qui rem meam agat c Ouid. rava est concordia forme atq. pudicitie.

A fourth eminent cause of iealousie may be this, when hee that is deformed, and as *Pindarus* of *Vulcan*, *sine gratijs natus*, hirsute, ragged, yet vertuously giuen, will marry some faire nice peece, or light huiwife, he beginnes to misdoubt (as well he may) she doth not affect him. c *Lis est cum formâ magna pudicitie*, Beauty and honesty haue ever bin at oddes. *Abraham* was iealous of his wife because she was faire; so was *Vulcan* of his *Venus*, when he made her creeking shooes, saith † *Philostratus*, *ne macharetur, sandalio scilicet deferente*, That he might heare by them when she stirred, which *Mars* indignè ferre, * was not well pleased with. Good cause had *Vulcan* to doe as he did, for shee was no honeste then shee should be. Your fine faces haue commonly this fault, and it is hard to finde, saith *Francis Philelphus* in an epistle to *Saxola* his friend, a rich man honest, a proper woman not proud or vnchast. *Can she be faire and honest too?*

† Epist.

* Quod svideret eius calceamentum.

† Hor. epist. 15.

† *Sape etenim occulit pictâ sese Hydra sub herbâ,
Sub specie forma, incauto se sape marito
Nequam animus vendit.*

He that marries a wife that is snout faire alone, let him looke saith d *Barbarus* for no better successe, then *Vulcan* had with *Venus*, or *Claudius* with *Messalina*. And 'tis impossible almost in such cases the wife should containe, or the good man not be iealous, for when hee is so defectiue, weake, ill proportioned, vnpleasing in those parts which women most affect, and she most absolutely faire and able on the other side, if she bee not very vertuously giuen, how can she loue him: and although shee be not faire, yet if he admire her and thinke her so, in his conceit she is absolute, he holds it vnpossible for any man living not to dote as he doth, to looke on her and not lust, not to couet, and if hee bee in company with her, not to lay seige to her honesty: or else out of a deepe apprehension of his infirmities, deformities, and other mens good parts, out of his owne little worth and desert, he distrusts himselfe, (for what is iealousie but distrust) he suspects she cannot affect him, or be not so kinde and loving as shee should, shee certainly loues some other man better then himselfe.

d De re uxoria lib. 1. cap. 5.

e Cum steriles sunt ex mutati- one viri se putant concipere.

e *Nenisanus lib. 4. num. 72.* Will haue barrennesse to be a maine cause of iealousie. If her husband cannot play the man, some other shall,

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they will leaue no remedies vnassaid, and therevpon the good man growes iealous, I could giue an instance, but be it as it is.

I finde this reason giuen by some men, because they haue beene formerly naught themselues, they thinke they may be so serued by others they shall haue *legem talionis*, like for like.

i Tibullus eleg. 6

f Ipse miser docui, quo posset ludere pacto

Custodes, eheu nunc premor arte mea,

Wretch as I was, I taught her bad to be,

And now mine owne fly trickes are put vpon me.

g Withers Sat.

Mala mens, malus animus, as the saying is, ill dispositions, cause ill suspicions.

g There is none iealous I durst pawne my life,

But he that hath defil'd anothers wife,

And for that he himselfe hath gone astray,

He straightway thinkes his wife will tread that way.

To these two aboue named causes, or incendiaries of this rage, I may very well annexe those circumstances of time, place, persons, by which it ebbes and flowes, the fewell of this fury, as *h Vines* truely obserues, and such like accidents or occasions, proceeding from the parties themselves or others, which much aggrauate and intend this suspicious humour. For many men are so lasciuiously giuen, either out of a depraued nature, or too much liberty, which they doe assume vnto themselves, by reason of their greatnesse, in that they are noble men, (for *licentia peccandi & multitudo peccantium* are great motiues) though their owne wiues be neuer so faire, noble, vertuous, honest, wise, able and well giuen, they must haue change.

i Marullus.

i Qui cum legitimi iunguntur fœdere lecti,

Virtute egregijs, facieq; domoq; puellis,

Scorta tamen, fada sçq; lupas in fornice querunt,

Et per adulterium noua carpere gaudia tentant,

Who being match'd to wiues most vertuous,

Noble and faire, fly out lasciuious,

Quod licet ingratum est, that which is ordinary, is vnpleasant. *Nero* (saith *Tacitus*) abhorred *Oëtania* his owne wife, a noble vertuous Lady, and loued *Acte* a base queane in respect. *+ Cerinthus* reiected *Sulpitia*, a noble mans daughter, and courted a poore servant maide.

+ Tibullus Epig.

— tanta est alienâ in messe voluptas,

h Prov. 9. 17.

for that *k stolne waters* be more pleasant, or as *Vitellius* the Emperour was wont to say, *Incundiores amores, qui cum periculo habentur*, like stolne Venison still the sweetest is that loue, which is most difficultly attained; they like better to hunt by stealth in another mans walke, then to haue the fairest course that may be at game of their owne.

l Proper. Eleg. 2.

o Ouid lib. 9.

met. pausanias

Strabo quum

creuit imbris

hyemalibus.

Dianiram (asci-

pit, Herculem

nando sequi iu-

bet.

l Aspice ut in cælo modo sol modo luna ministret,

Sic etiam nobis vna puella parum est.

As Sunne and Moone in heauens change their course,

So they change loues though often to the worse,

Or that some faire obiect so forcibly moues them, they cannot containe themselves, be it heard or scene they will be at it. * *Nessus* the Centaure, was by agreement to carry *Hercules* and his wife ouer the riuer *Euenus*,

no

no sooner had he set *Dianira* on the other side, but he would haue offered violence vnto her, leauing *Hercules* to swimme ouer as he could, & though her husband was a spectator, yet would he not desist till *Hercules* with a poysoned arrow shot him to death. † *Neptune* saw by chance that *Thessalian Tyro*, *Eunippius* wife, hee forthwith in the fury of his lust, counterfeited her husbands habit, and made him cuckold. *Tarquine*, heard *Collatine* commend his wife, and was so farre enraged, that in midst of the night to her he went. † *Theseus* stole *Ariadne*, *vi rapuit* † *Plutarch*, that *Trezenian Anaxa*, *Antiope* and now being old *Helena* a girle, not yet ready for an husband. Great men are most part thus affected all, as an horse they neigh, saith *Jeremiah*, after their neighbours wiues,

— *ut visa pullus adhinnit equa*, and if they be in com- *m Cap. 5. 8.*

pany with other women, though in their owne wiues presence, they must be courting and dallying with them. *Iuno* in *Lucian*, complains of *Iupiter* that he was still kissing *Ganymede* before her face, which did not a little offend her: And besides he was a counterfeit *Amphitruo*, a bull, a swan, a golden shower, and played many such bad pranks, too long, too shamefull to relate.

Or that they care little for their owne ladies, and feare no Lawes, they dare freely keepe whores at their wiues noses. 'Tis too frequent with noble me to be dishonest, *Pietas, probitas, fides, privata bona sunt*, as he said long since, piety, chastity, & such like vertues are for privat men: not to be much looked after in great courts: And which *Suetonius* of the good Princes of his time, they might be all engrauen in one ring, wee may truely hold of chaste potentates of our age. For great personages, will familiarly run out in this kinde, and yeeld occasion of offence. *Montaigne* in his essayes, giues instance in *Cesar*, *Mahomet* the Turke, that sacked *Constantinople*, and *Ladislaus* King of *Naples*, that besieged *Florence*: great men, and great souldiers, are commonly great, *Sec. probatum est*, they are good doers. *Mars* and *Venus* are equally ballanced in their actions. *n Seneca.*

† *Militis in galea nidum fecere columbae,*

Apparet Marti quam sit amica Venus:

A doue within a head-piecc made her nest,

'Tixt *Mars* and *Venus* see an interest.

† *Petronius Cap. 14.*

Especially if they be bald, for bald men haue ever beene suspicious (read more in *Aristotle. Sect. 4. prob. 19.*) as *Galba*, *Otho*, *Domitian*, and remarkable *Cesar* amongst the rest. * *Vrbani servate uxores, machum caluum adducimus*, besides, this bald *Cesar*, saith *Curio* in *Sueton*, was *omnium mulierum vir*, he made loue to *Eunoe* Queene of *Mauritania*, to *Cleopatra*, to *Posthumia* wife to *Sergius Sulpitius*, to *Lollia* wife to *Gabinus*, to *Tertulla* of *Crasus*, and to *Mutia Pompei's* wife, and I know not how many besides: And well he might, for if all be true that I haue read, he had a licence to lye with whom he list. *Inter alios honores Cesari decretos.* (as *Sueton cap. 52. de Iulio*, and *Dion lib. 44.* relate) *ius illi datum, cum quibuscunq. feminis se iungendi.* Euery private history will yeeld such variety of instances: Otherwise good, wife, discreet men, vertuous and valiant, but too faulty in this. *Priamus* had 50

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p Pontus Heu-
ter vita eius.
q Lib. 8. Flor.
hist. Dux. omni-
um optimus &
sapientissimus
sed in re venera
prodigiosus,
r Vita Castruc-
cii idem uxores
maritis abalie-
navit.
s Scellius lib. 2.
de repub Gallo-
rum. It. a nunc
apud infimos
obtinuit hoc vi-
tium, ut nullius
fere pretii sit, &
ignavus miles,
qui non in scor-
tatione maxime
excellat, & a-
dulterio.
† Virg. Æn. 4.
• Epig. 9. lib. 4.

sonnes, but 17 alone lawfully begotten. p *Philippus bonus* left 14. ba-
stards, *Laurence Medices* a good prince and a wife, but, saith q *Machia-
uel*, prodigiously lasciuious. None so valiant as *Castruccius Castrucanus*,
but as the said Author hath it, r none so incontinent as he was. And 'tis
not onely predominant in *Grandies* this fault, but if you will take a great
mans Testimony, 'tis familiar with euery base souldier in *France* (and
elsewhere I thinke) *This vice* (* saith mine Author) *is so common with
us in France, that he is of no accompt, a meere coward not worthy the name
of a souldier, that is not a notorious whoremaster.* In *Italy* hee is not a gen-
tleman, that besides his wife hath not a Currtisan and a Mistris. 'Tis no
marvaile then, if poore women in such cases be icalous, when they shall
see themselues manifestly neglected, contemned, loathed, vnkindly v-
sed, their disloiall husbands to entertaine others in their roomes, and
many times to court Ladies to their faces, other mens wiues to weare
their iewels, how shall a poore woman in such a case moderate her pas-
sions?

† *Quis tibi nunc Dido cernenti talia sensus?*

How on the other side shall a poore man containe himselfe from this
ferall malady, when hee shall see so manifest signes of his wiues incon-
stancy? when as like *Milo's* wife, she dotes vpon euery young man she
sees, or as * *Martials* Sota ———deserto sequitur Clitum marito.

Though her husband be proper and tall, faire and louely to behold, a-
ble to giue contentment to any one woman, yet she will tast of the for-
bidden fruit, *Iuvenals* *Iberina* to an haire, she is as well pleased with one
eye, as one man. If a young gallant come by chance into her presence, a
Fastidius *Briske*, that can weare his cloathes well in fashion, with a
locke, gingling spurre, a feather, that can cringe, and withall comple-
ment court a Gentlewoman, she raues vpon him, *O what a louely proper
man he was*, another *Hector*, an *Alexander*, a goodly man, a demigod,
how sweetly he carried himselfe, with how comely a grace, *sic oculos,
sic ille manus, sic ora ferebat*, how neatly he did weare his cloathes,

† Virg. 4. Æn.

† *Quam sese ore ferens quam forti pectore & armis,*

† Secundus syl.

how brauely did hee discourse, ride, sing and dance, &c. and then shee
begins to loath her husband, *repugnans osculatur*, to hate him and his
filthy beard, his goatish complexion, as *Doris* said of *Poliphemus*, † *To-
tus qui saniem, totus ut hircus olet*, he is a rammy fulsome fellow, a gob-
lin faced fellow, he smelles, he stinkes,

Et capas simul alliumq; ructat ———

si quando ad thal-

† *Æneas Silvius*

num, &c. how like a dizard, a foole, an asse hee lookes, how like a
clowne he behaues himselfe, † shee will not come neare him by her
good will, but wholly reiects him, as *Venus* did her fuliginous *Vulcan*,
at last, † *Nec Deus hunc mensa, Dea nec dignata cubili est.*

So did *Lucretia* a Lady of *Sene*, after shee had but seene *Eurialus*, in
Eurialum tota ferebatur, domum reuersa, &c. shee would not hold her
eyes off him in his presence,

• Virg. 4. Æn.

—————* *tantum egregio decus enitet ore.*

and in his absence could thinke of none but him, *odit virum*, she loathed
her husband forthwith, might not abide him.

† *Et coniugalis negligens tori, viro
Præfente, acerbo nauseat fastidio.*

All againſt the Lawes of Matrimony,

She did abhorre her husbands *Phisnomy*.

and fought all opportunity to ſee her ſweet heart againe. Now when the good man ſhall obſerue his wife ſo lightly giuen, *to be ſo free and familiar with eueſy gallant, her immodesty and wantonneſſe* (as *Camérarius* notes) it muſt needs yeeld matter of ſuſpition to him, when ſhee ſtill pranks vp her ſelfe beyond her meanes and fortunes, makes impertinent iourneys, vnnecellary viſitations, ſtaies out ſo long, with ſuch and ſuch companions, ſo frequently goes to playes, masks, feaſts, and all publike meetings, ſhall vie ſuch immodest ^u geſtures, free ſpeeches, and withall ſhew ſome diſtaſt of her owne husband; how can hee chuſe, though he were another *Socrates*, but be ſuſpicious, & inſtantly iealous?

* *Socraticas tandem faciet transcendere metas;*

More eſpecially, when he ſhall take notice of their more ſecret and flye trickes, which to cornute their husbands they commonly vie, (*dum ludis, ludos hæc te facit*) they pretend loue, honour, chaſtity, and ſeeme to reſpect them before all men liuing, Saints in ſhew, ſo cunningly can they diſſemble, they will not ſo much as looke vpon another man, in his preſence, † ſo chaſt; ſo religious, and ſo devout, they cannot endure the name or ſight of a queane, an harlot, out vpon her, and in their outward carriage are moſt louing and officious, will kiſſe their husband, and hang about his necke (deare husband, ſweet husband) and with a compoſed countenance, ſalute him, eſpecially when he comes home, or if hee goe from home, weepe, ſigh, lament, and take vpon them to bee ſicke and ſwoune, (like *Iocundo's* wife in *Ariosto*, when her husband was to depart) and yet arrant, &c. they care not for him,

*Aye me the thought (quoth ſhe) makes me ſo fraid,
That ſcarce the breath abideth in my brest,
Peace my ſweet loue and wife, Iocundo ſaid,
And weepes as faſt, and comforts her his beſt, &c.
All this might not aſſuage the womans paine,
Needs muſt I dye before you come againe,*

*Nor how to keepe my life can I deviſe,
The dolefull daies and nights I ſhall ſuſtaine,
From meat my mouth, from ſleepe will keepe mine eyes, &c.
That very night that went before the morrow,
That he had pointed ſurely to depart,
Iocundo's wife was ſicke, and ſwoun'd for ſorrow,
Amid his armes, ſo heavy was her heart.*

And yet for all theſe counterfeit teares and proteſtations, *Iocundo* coming backe in all haſt for a Iewell he had forgot,

*His chaſt and yoke-fellow he found
Yok't with a knaue, all honeſty neglected,
Th' adulterer ſleeping very ſound,
Yet by his face was eaſily detected,
A beggars brat bred by him from his cradle,
And now was riding on his maſters ſaddle.*

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y Dial. amor.
Pendet fallax
& blanda circa
oscula mariti,
quem in cruce, si
fieri posset, deos-
culari vellet. Illi-
us vitam chari-
orem esse sua
iureiurando af-
firmat: quem
certe non redi-
meret anima ca-
teli si posset.

z Adeunt tem-
plum ut rem di-
vinam audiant,
ut ipse simulant,
sed vel ut Mo-
nachum, fratrem,
vel adulterum
lingua, oculis, ad
libidinem provo-
cent.

a Lib. 4. num. 81
Ipsa sibi persua-
dent, quod adul-
terium cum Prin-
cipe vel cum
Præfule, non est
pudor nec pec-
catum.

b Deum rogat
non pro salute
mariti sui, cog-
nati vota susci-
piunt, sed pro redi-
tu machi si ab-
est, pro valetudi-
ne lenonis si e-
groget.

c Tibullus.
d Gortardus Ar-
thus de scripte In-
dia Orient.

e Garcias ab
Horto hist. lib. 2.
cap. 24. Daturā
herbam vocat
& describit.

Tam proclives
sunt ad venerē
mulieres, ut vi-
ros inebrient
per 24. horas,
liquore quodam,
ut nihil videant,
recorentur, at
dormiant, &
post lotionem
pedum, ad se re-
surgunt, &c.
Ariosto.

Lib. 28. §. 75. † Lipsius Polit. * Seneca lib. 2. conuul. 8.

Thus can they cunningly counterfeit, as *Platina* describes their cus-
tomes, kisse their husbands whom they had rather see hanging on a Gal-
lowes, and sweare they loue him dearer then their owne liues, whose soule
they would not ransom for their little dogges,

similis si permutatio detur,

Morte viri cupiunt animam seruire catelle.

Many of them seeme to be precise and holy forsooth, and will goe to
such a Church, to heare such a good man by all meanes, an excellent
man, when 'tis for no other intent (as he followes it) then to see and to be
seene, to obserue what fashions are in vse, to meete some Pander, Bawd,
Monke, Frier, or to entise some good fellow. For they perswade them-
selues, as *Neuisanus* shewes, That it is neither sinne nor shame to lye with
a Lord or a parish Priest, if he be a proper man: and though shee kneele of-
ten, and pray devoutly, 'tis (saith *Platina*) not for her husbands welfare or
childrens good, or any friend, but for her sweet-hearts returne, her Panders
health. If her husband would haue her goe, she faines her selfe sicke, Et
simulat subito condoluisse caput: her head akes, and she cannot stirre: but
if her Paramour aske as much, she is for him in all seasons, at all houres
of the night. In the kingdome of *Malabar*, and about *Goa* in the East
Indies, the women are so subtile, that with a certaine drinke they giue
them, to driue away cares, as they say, they will make them sleepe for 24
houres, or so intoxicate them, that they can remember naught of that they
saw done, or heard, and by washing of their feet, restore them againe, and so
make their husbands Cuckolds to their faces. Some are ill disposed at all
times, to all persons they like, others more wary to some few, at such &
such seasons, as *Angusta Livia*, non nisi plenā navi vectorem tollebat. But
as he said,

¶ No penne could write, no tongue attaine to tell,

By force of eloquence, or helpe of Art,

Of womens treacheries the hundreth part.

Both, to say truth, are often faulty, Men and Women giue iust occasions
in this humour of discontent, aggravate and yeeld matter of suspicion:
but most part the chiefe causes proceed from other adventitious acci-
dents and circumstances, though the parties be free, and both well giuen
themselves. The vndiscreet carriage of some lasciuious gallant (& e contra
of some light woman) by his often frequenting of an house, bold vi-
seemely gestures, may make a breach, and by his ouer familiarity, if hee
be inclined to yellownesse, colour him quite out. If he bee poore, basely
borne, saith *Beneditto Varchi*, and otherwise vnhandsome, hee suspects
him the lesse, but if a proper man, such as was *Alcibiades* in Greece, and
Castrucius Castrucanus in Italy, well descended, commendable for his
good parts, he taketh on the more, and watcheth his doings. † *Theodosius*
the Emperour, gaue his wife *Eudoxia* a golden apple when he was a sui-
ter to her, which shee long after bestowed vpon a young Gallant in the
Court, of her especiall acquaintance. The Emperour espying this Apple
in his hand, suspected forthwith, more then was, his wiues dishonesty,
banished him the Court, and from that day following, forbore to accom-
pany her any more. * A rich merchant had a faire wife, according to

his

his custome he went to trauell, in his absence a good fellow tempted his wife, she denied him, yet he dying a little after, gaue her a legacy for the loue he bore her. At his returne her iealous husband because shee had got more by land then he had done at Sea, turned her away vpon suspicion.

Now when those other circumstances of time and place, opportunity and importunity shall concur, what will they not effect?

*Faire opportunitie can winne the coyest she that is,
So wisely he takes time, as hee' lbe sure he will not misse:
Then he that loues her gamesome veane, & tēpers toyes with art,
Brings Loue that swimmeth in her eyes to diue into her heart.*

As at Playes, Maskes, great feasts and banquets, one singles out his wife to dance, another courts her in his presence, a third tempts her, a fourth insinuates, ingratiates himselfe with an amphibologicall speech, as that merry companion in the * Satyrift did to his *Glycerium*, *adsidens & interiorē palmam amabiliter concutiens,*

*Quod meus hortus habet sumas impunè licebit,
Si dederis nobis quod tuus hortus habet,* with many such, &c.

and then as he saith,

*She may no while in chastity abide,
That is assaid on every side.*

* Bodicheri Sat.

Chaucer.

For after a great feast, *Vino sapē suum nescit amica virum.*

Noah (saith † Hierome) shewed his nakednesse in his drunkennesse, which for fix hundreth yeares he had couered in sobernesse. Lot lay with his daughters in his drinke, as Cyueras with Mirrha,

—* *quid enim Venus ebria curat?*

The most continent may bee ouercome, or if otherwise they keepe bad company, they that are modest of themselues, and dare not offend, confirmed by others, grow impudent, and confident, and get an ill habite.

* *Alia quæstus gratiâ matrimonium corrumpit,
Alia peccans multas vult morbi habere socias.*

Or if they dwell in suspected places; as in an infamous Inne, neere some Stewes, neere Monkes, Friers, *Nevisanus* addes, where bee many tempters and solliciters, idle persons that frequent their companies, it may giue iust cause of suspicion. *Aeneas Silvius* puts in a caueat against Princes Courts, because there be *tot formosi iuvenes qui promittunt*, so many braue suiters to tempt, &c. † If you leaue her in such a place, you shall likely finde her in company you like not, either they come to her or shee is gone to them. † *Kornmannus* makes a doubting iest in his lasciuious Countrey, *Virginis illibata censeatur ne castitas ad quam frequenter accedant scholares?* And *Baldus* the Lawyer scoffes on, *quum scholaris, inquit, loquitur cum puellâ, non præsumitur ei dicere, pater noster*, When a Scholler talks with a maid, or another mans wife in priuate, it is presumed he saith not a *Pater noster*. Or if I shall see a Monke or a Frier, clime vp by a ladder at mid-night into a Virgins or Widdowes chamber windowe, I shall hardly think he then goes to administer the Sacraments, or take her confession. These are the ordinary causes of iealousie, which are intended or remitted as the circumstances varie.

g Tibullus.

† Epist. 85. ad Oceanum. Ad unius hore ebrietatem nudat femora, que per sexcentos annos sobrietate contexterat.

* *Inv. Sat. 13.* h Nihil audens primò post ab aliis confirmat, audaces & confidentes sunt. Vbi scem verè cundie limites transierint.

* *Euripides.* † De miser. Curialium. Aut alium cum eâ inuenies, aut isse ad alium reperies.

† cap. 18. de Virg.

Symptomes of iealousie, feare, sorrow, suspition, strange actions, gestures, outrages, locking vp, oathes, trials, Lawes, &c.



F all passions, as I haue already proued, Loue is most violent, and of those bitter potions which this Loue-Melancholy affords, this bastard iealousie is the greatest, as appears by those prodigious Symptomes which it hath & that it produceth. For besides *Feare* and *Sorrow*, which is common to all Melancholy, anxiety of minde, suspition, aggravation, restless thoughts, palenesse, meagernesse, neglect of businesse, and the like, these men are farther yet misaffected, and in an higher straine. 'Tis a more vehement passion, a more furious perturbation, a bitter paine, a fire, a pernicious curiosity, a gaule corrupting the hony of our life, madnesse, vertigo, plague, hell: they are more then ordinarily disquieted, they loose *bonum pacis*, as

* Hom. 38. in l.
17. Gen. Etsi
magna offlu-
ant diuina, &c.
* 3. De Anima;
Omnes voces,
auras, omnes su-
survos captat
zelotypus, &
amplificat apud
se cum iniquissi-
ma de singulis
calumnia.
Maxime suspi-
ti-osi, & ad peiora
credendum pro-
clives.

* *Chrysostome* obserues, and though they bee rich, keepe sumptuous tables, be nobly allied, yet *miserimi omnium sunt*, they are most miserable: they are more then ordinarily discontent, more sad, *nihil tristius*, more then ordinarily suspitious. Iealousie, saith * *Vives*, begets vnquietnesse in the minde, night and day: he hunts after every word he heares, every whisper, and amplifies it to himselfe (as all melancholy men doe in other matters) with a most iniust calumny of others, hee misinterprets every thing is said or done, most apt to mistake and misconster, he pries in every corner, followes close, obserues to an haire. 'Tis proper to iealousie so to doe,

Pale hag, infernall fury, pleasures smart,

Envies observer, prying in every part.

Besides those strange gestures of staring, frowning, grinning, rolling of eyes, menacing, gaffly lookes, broken pace, interrupt, precipitate, halfe turnes. He will sometimes sigh, weepe, sob for anger,

Nempe suos imbres etiam ista tonitrua fundunt,

sweare and belye, slander any man, curse, threaten, brawle, scold, fight, & sometimes againe flatter, and speake faire, aske forgiuenesse, kisse, & coll, condemne his rashnesse and folly, vow, protest and sweare, he will never doe so againe, and then estfoones, impatient as he is, raue, roare, and lay about him like a mad man, thumpe her sides, drag her about perchance, driue her out of doores, send her home, he will be divorced forthwith, she is a whore, &c. by and by with all submisse complement, intreat her faire and bring her in againe, he loues her dearly, she is his sweet, most kinde and louing wife, he will not change, not leaue her for a kingdome; so hee continueth off & on, as the toy takes him, the obiekt moues him; but most part brawling, fretting, vnquiet hee is, accusing and suspecting not strangers only, but Brothers and Sisters, Father and Mother, nearest and dearest friends. He thinks with those Italians,

Chi non tocca parentado,

Tocca mai e rado.

And through feare, conceaues vnto himselfe things almost incredible & impossible

impossible to be effected. As an Hearne when shee fishes, still prying on all sides; or as a Cat doth a Mouſe, his eye is neuer off hers, he glotes on him, on her, accurately obseruing on whom shee lookes, who lookes at her, what she saith, doth, at dinner, at supper, sitting, walking, at home, abroad, he is the same, still enquiring, mandring, gazing, listning, affrighted with every small obiect. All which he confesseth in the Poet,

Omnia me terrent, timidus sum, ignosce timori,

Et miser in tunica suspicor esse virum.

Me laedit si multa tibi dabit oscula mater,

Me soror, & cum qua dormit amica simul.

Each thing affrights me, I doe feare,

Ah pardon me my feare.

I doubt a man is hid within

The cloathes that thou dost weare.

Is't not a man in womans apparell, is not somebody in that great cheft, or behinde the doore, or hangings, or in some of those barrells? May not a man steale in at the window with a ladder of ropes, or come down the chimney, haue a false key, or get in when he is asleepe? If a Mouſe doe but stirre, or the winde blowe, a casement clatter, that's the villaine, there he is, by his good will no man shall see her, salute her, speake with her, shee shall not goe forth of his sight, so much as to doe her needs.

Non ita bovem Argus, &c. Argus did not so keep his Cow, that watchfull dragon the golden fleece, or *Cerberus* the comming in of Hell, as hee keepes his wife. If a deare friend or neere kinsman comes as a guest to his house, to visit him, hee will never let him bee out of his owne sight and company, least peraduenture, &c. If the necessity of his businesse bee such, that he must goe from home, hee doth either locke her vp, or commit her with a deale of iniunctions and protestations, to some trusty friends, him and her he sets and bribes to ouersee; one seruant is set in his absence to watch another, and all to obserue his wife, and yet all this will not serue, though his businesse be very vrgent, hee will when hee is halfe way, come backe againe in all post hast, rise from supper, or at midnight, and be gone, and sometimes leaues his businesse vndone, and as a stranger court his owne wife in some disguised habit. Though there bee no danger at all, no cause of suspition, shee liue in such a place, where *Mefalina* her selfe could not be dishonest if she would, yet he suspects her as much as if she were in a bawdy house, some Princes Court, or in a common Inne, where all commers might haue free access. He calls her on a sudden all to naught, she is a strumpet, a light huswife, a bitch, an arrant whore. No perswasion, no protestation can diuert this passion, nothing can ease him, secure or giue him satisfaction. It is most strange to report what outragious acts by men and women haue beene committed in this kinde, by women especially, that will runne after their husbands into all places, and companies, as *Iovianus Pontanus* wife did by him, followe him whether soeuer he went, it matters not, or vpon what businesse, raving like *Inno* in the Tragoedy, miscalling, cursing, swearing, and mistrusting every one she sees. *Gomesius* in his third booke of the life and deeds of *Francis Ximenius*, sometime Archbishoppe of *Toledo*, hath a

Propertius.

in Aeneas Sil.

in Ant. Dial.

H h h h

strange

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strange story of that incredible Iealousie of *Ioane* Queene of *Spaine*, wife to *K. Philip*, mother of *Ferdinand*, & *Charles* the 5. Emperours, whē her husband *Philip*, either for that he was tyred with his wiues ielousie, or had some great businesse, went into the Low countries; shee was so impatient and melancholy vpon his departure, that shee would scarce eat her meat, or converse with any man; and though she were with child, the season of the yeare very bad, the winde against her, in all hast shee would to see after him. Neither *Isabella* her Queene mother, the Archbishop, or any other friend could perswade her to the contrary, but shee would after him. When she was now come into the Low-countries, and kindly entertained by her husband, shee could not containe her selfe, *but in a rage ranne vpon a yellow hair'd wench*, with whom shee suspected her husband to be nought, *cut off her haire, did beat her blacke and blew, and so dragged her about*. It is an ordinary thing for women in such cases, to scrat the faces, slit the noses of such as they suspect; as *Henry* the seconds importune *Iuno* did by *Rosamund* at *Woodstocke*: for shee complaines in a moderne Poet, she scarce spake,

*But flies with eager fury to my face,
Offering me most unwomanly disgrace,
Looke how a Tigresse, &c.*

*So fell she on me in outrageous wise,
As could Disdaine and Iealousie deuise,*

Of if it be so they dare not or cannot execute any such tyrannicall iniustice, they will miscall, rayle and reuile, beare them deadly hate & malice, as *P Tacitus* obserues, *The hatred of a ielous woman is inseparable against such as she suspects.*

** Nulla vis flamma, tumidiq; venti
Tanta, nec teli metuenda torti,
Quanta quum coniux viduata tadis
Ardet & odit.*

Windes, weapons, flames make not such hurly burly,
As rauing women turne all topsie turvy.

So did *Agrippina* by *Lollia*, and *Calphurnia* in the daies of *Claudius*. But women are sufficiently curbed in such cases, the rage of men is more eminent, and frequently put in practise. See but with what rigour those ielous husbands tyrannize ouer their poore wiues. In *Greece*, *Spaine*, *Italy*, *Turkie*, *Africke*, *Asia*, and generally ouer all those hot countries,

(† *Mecastor lege durâ vivunt mulieres,*) they locke them vp still in their houses, which are as so many prisons to them, will suffer no body to come at them, or their wiues to be scene abroad,
_____ *nec campos liceat lustrare patentes.* They must

not so much as looke out. And if they be great persons they haue Eunuchs to keepe them, as the Grand Senior amongst the *Turkes*, the Sophies of *Persia*, those *Tartarian Mogors*, and Kings of *China*. *Infantes masculos castrant innumeros vt regi seruiant*, saith *q Riccius*, they geld innumerable infants to this purpose, the King of *China* maintaines 10000 Eunuches in his family to keepe his wiues. The Xeriffes of *Barbary* keepe their Curtezans in such strict manner, that if any man come but in sight of them he dies for it, and if they chance to see a man, and doe

o Rabie concep-
ta, cesariem ab-
rafit puellâq;
mirabiliter in-
sultans, faciem
vibicibus sâda-
uit.
† Daniel.

p Annal. lib. 12,
Principis mul-
eris zelotipe est
in alias mulieres
quas suspectas
habet, odium in-
seperabile.
* Seneca in
Medea,

† Plantus.

q Expedit in
Sinas l. 3. c. 9.
r Decem Eunu-
chorum millia
numerantur in
regia familia,
qui seruant ux-
ores eius.

doe not instantly cry out, though from their windowes, they must bee put to death. The *Turkes* haue I know not how many blacke deformed Eunuches (for the white serue for other ministers) to this purpose sent commonly from *Egypt*, depriued in their child-hood of all their privities, and brought vp in the *Seraglie* at *Constantinople* to keepe their wiues; which are so penned vp they may not conferre with any liuing man, or converse with younger women, haue a Cucumber or Carret sent in to them for their diet but sliced, for feare, &c. and so liue and are left alone to their vnchast thoughts all the dayes of their liues. The vulgar sort of women, if at any time they come abroad, which is very sel-dome, to visite one another, or to goe to their Bathes, are so couered that no man can see them, as the matrons were in old *Rome*, *lectica aut sella testæ uecta*, so *Dion* and *Seneca* record, *Velata tota incedunt* which *Alexander ab Alexandro* relates of the *Parthians* lib. 5. cap. 24. which with *Andreas Tiraquellus* his commentator, I rather thinke should bee vnderstood of *Persians*. I haue not yet said all, they doe not only lock them vp, sed & pudendis seras adhibent: heare what *Bembus* relates lib. 6. of his *Venetian* history, of those inhabitants that dwell about *Quiloe* in *Africke*. *Lusitani*, inquit, quorundam ciuitates adierunt, qui natis statim feminis naturam consueunt, quoad urina exitus ne impediatur, easq; quum adoleuerint sic consutas in matrimonium collocant, ut sponsi prima cura sit conglutinas puellæ oras ferro interseindere. In some parts of *Greece* at this day, like those old *Iewes*, they will not beleue their wiues are honest, nisi pannum menstruatam prima nocte videant, our cuntryman *Sandes* in his peregrination, saith it is severely obserued, in *Zazynthus*, or *Zante*, and *Leo Afer* in his time at *Fex* in *Africke*, non credunt virginem esse nisi videant sanguineam mappam, si non ad parentes pudore reijcitur; Those sheetes are publikely shewed by their parents, and kept as a signe of incorrupt virginity. The *Iewes* of old, examined their maids ex tenui membrana, called *Hymen*, which *Laurentius* in his *Anatomy*, *Columbus* lib. 12. cap. 16. *Capivaccius* lib. 4. cap. 11. de uteri affectibus, *Vincent. Alsarius Genuensis* quesit. med. cent. 4. *Hieronymus Mercurialis* consult. *Ambrose. Pareus, Iulius Caesar Claudinus* Respons. 4. as that also de raptura venarum ut sanguis fluat: copiously confute 'tis no sufficient triall, they contend. And yet others againe defend it, *Gaspar Bartholinus* Institut. Anat. lib. 1. cap. 31. *Pinaus* of *Paris*, *Albertus Magnus* de secret. mulier. cap. 9. & 10. &c. and thinke they speake too much in fauour of women. * *Lodovicus Boncialus*, lib. 2. cap. 2. muliebr. naturalem illam uteri laborum constrictionem, in qua virginitatem consistere volunt, astringentibus medicinis fieri posse vendicat, & si deflorate sint, astuta mulieres (inquit) nos fallunt in his. Idem *Alsarius Crucius Genuensis* iisdem ferè verbis. Idem *Avicenna* lib. 3. Fen. 20. tract. 1. cap. 47. † *Rhasis* Continent. lib. 24. *Rodericus à Castro* de nat. mul. lib. 1. cap. 3. An old baudie nurse in † *Aristanetus*, (like that Spanish *Calestina*, † qua quinque mille virgines fecit mulieres, totidemq; mulieres arte sua virgines) when a faire maid of her acquaintance wept & made her moane to her, how she had beene deflowred; & now ready to be married, was afraid it would be perceaued, comfortably replied, *Noli vereri filia, &c. feare not*

† Lib. 57 ep. 81.
(Semolas à vi-
ris seruant in in-
terioribus, ab eo-
rum conspectu
immune)

† Lib. 1. fol. 7.

u Diruptiones
hymenis (sepe fi-
unt à propriis
digitis vel ab a-
liis instrumentis
x Idem Rhasis
Arab. cont.
† Qui & Phar-
macum præ-
scribit doceq;
• Ita clausa
pharmacis ut
non possint coi-
tum exercere.
† Epist. 6. Mer-
cero Inuer.
† *Barthius*. Lu-
dus illi temera-
rum pudicitie
flore mentis
machinis pro in-
tegro vendere.
Ego docebo te,
qui mulier ante
nuptias sponso
te probes virgi-
nem.

616 daughter, I le teach thee a trick to helpe it. *Sed hac extra callem.* To what end are all those Astrologically questions, *an sit virgo, an sit casta, an sit mulier?* & such strange absurd trials in *Albertus Magnus*, *Bap. Porta*, *Mag. lib. 2. cap. 21.* in *Wecker lib. 5. de secret.* by Stones, perfumes, to make them pisse, and confesse I know not what in their sleepe; some iealous braine was the first founder of them. And to what passion may wee ascribe those severe lawes against iealousie, *Numb. 5. 14.* Adulterers *Deut. c. 22. v. 22.* as amongst the *Hebrewes*, amongst the *Aegyptians* (read *Bohemus l. 1. c. 5. de mor. gen.* of the *Carthaginians*, *cap. 6.* of *Turkes*, *l. 2. cap. 11.*) amongst the *Athenians* of olde, *Italians* at this day, wherein they are to be severely punished, cut in peeces, burned, buried aliue, with severall expurgations, &c. are they not as so many symptomes of incredible iealousie? we may say the same of those vestall virgins that fetched water in a Siue, as *Tatia* did in *Rome*, *Anno ab urb. condita 800.* before the Senators, and * *Emilia*, *virgo innocens*, that ran ouer hot irons, as *Emma*, *Edward the Confessors* mother did, the king himselfe being a spectator, with the like. Wee read in *Nicephorus* that *Chunegunda* the wife of *Henricus Bavarus* Emperour, suspected of adultery, *in simulata adulterij per ignitos vomeres illa sa transit*, trod vpon red hot coulter and had no harme, such another story we finde in *Regino*, *lib. 2.* In *Auentinus* and *Sigomius* of *Charles* the third and his wife *Richarda* An. 887. that was so purged with hot irons. *Pausanias* saith that hee was once an eye witness of such a miracle at *Diana's Temple*, a maid without any harme at all walked vpon burning coales. *Pius secund.* in his description of *Europe* *cap. 46.* relates as much, that it was commonly practised at *Diana's Temple*, for women to goe barefoot ouer hot coales, to try their honesties; *Plinius*, *Solinus*, and many writers make mention of *Feronias Temple*, and *Dionysius Halicarnassens*, *l. 3.* of *Memmons* statue, which were vsed to this purpose. *Tatius lib. 6.* of *Pan* his Caue, (much like old *St. Wilfrides* needle in *Yorkshire*) wherein they did vse to try maids, ^a whether they were honest: when *Leucippe* went in, *suauissimus exandiri sonus cepit.* *Austin. de civ. Dei. lib. 10. c. 16.* relates many such examples, all which *Lavater de spectr. part. 1. cap. 19.* contends to bee done by the illusion of Diuells, though *Thomas quaest. 6. de potentiâ, &c.* ascribe it to good Angells. Some, saith ^b *Austin*, compell their wiues to sweare they be honest, as if perjury were a lesser sinne then adultery, ^c some consult Oracles, as *Pharus* that blind king of *Aegypt.* Others reward, as those old *Romans* vsed to doe; If a woman were contented with one man, *Coronâ pudicitia donabatur*, shee had a crowne of chastity bestowed on her. When all this will not serue, saith *Alexander Gaguinus*, *cap. 5. descript. Muscovia*, the *Muscovites*, if they suspect their wiues, will beat them till they confesse, and if that will not auaille, like those wild *Irish*, bee divorced at their pleasures, or else knocke them on the heads, as the old *Gauls* haue done in former ages. Of this tyranny of Iealousie reade more in *Parthenius Erot. cap. 10.* *Camerarius cap. 53. hor. subcis. & cent. 2. cap. 34.* *Calias Epistles*, *Tho: Chaloner de repub. Ang. lib. 9.* *Aristo lib. 31. stasse 1.* *Felix Platerus obseruat. lib. 1. &c.*

y Qui mulierem
violasset virilia
execabant, &
mille virgas da-
bant.

* Dion. Halicar.

z Viridi gaudes
Feronia ludo.

Virg.

a *Simene* was
tried by *Di-
anas Well*, in
which maides
did swimme,
vnchast were
drowned, *Eus-
tathius lib. 8.*

b *Contra men-
dac. ad confess.*
21. cap.

c *Pharus* *Æ-
gypti rex capus
oculis per decen-
nium, oraculum
consultu de ex-
oris pudicitia.*

Herod Interp.

† *Cæsar lib. 6. de
bello Gall. vite
verisq. in exoris
habuerant po-
testatem.*

*Prognosticks of Iealousie, Despaire, Madnesse, to
make away themselves and others.*



Hose which are Iealous most part, if they bee not otherwise relieved, & proceed from suspicion to hatred, from hatred to frensie, madnesse, iniury, murder and despaire.

e A plague by whose most damnable effect,
Diverse in deepe despaire to die haue sought,
By which a man to madnesse neere is brought,
As well with causelesse as with iust suspect.

In their madnesse many times, faith f Vives, they make away themselves and others. Which induceth Cyprian to call it *Fecundam & multiplicem perniciem, fontem cladum & seminarium delictorum*, a fruitfull mischief, the seminary of offences, and fountaine of murders. Tragicall examples are too common in this kinde, both new and old, in all ages, as of * Cephalus and Procris, g Pharus of Egypt, Tereus, Atreus, and Thyestes. h Alexander Phareus was murdered of his wife, ob pellicatus suspitionem, Tully saith. Antoninus Verus so made away by Lucilla, Demetrius the son of Antigonus, and Nicanor, by their wiues. Hercules poysoned by Deianira. i Cacinna murdered by Vespasian, Iustina a Romane Lady by her husband. k Amestris, Xerxes wife, because she found her husbands cloake in Mafista his house, cut off Mafista his wiues pappes, and gaue them to the dogges, slead her besides, and cut off her eares, lips, tongue, and slit the nose of Artaynta her daughter. Our late writers are full of such out-rages.

l Paulus Emilius in his history of France, hath a Tragicall story of Chilpericus the first his death, made away by Ferdegunde his Queene. In a iealous humour he came from hunting, and stole behinde his wife, as she was dressing, and combing her head in the sunne, gaue her a familiar touch with his wand, which she mistaking for her louver said, Ab Landre, a good knight should strike before and not behinde; but when shee saw her selfe betrayed by his presence, she instantly tooke order to make him away. Hierome Osorius in the eleuenth booke of the deeds of Emmanuel King of Portugall, to this effect hath a tragicall narration, of one Ferdinandus Chalderia, that wounded Gotherinus a noble countryman of his, at Goa in the East Indies, m and cut off one of his legges, for that hee looked as he thought too familiarly vpon his wife, which was afterwards a cause of many quarrells, and much bloodshed. Guianerius cap. 36. de agri-
ind. matr. speaks of a silly iealous fellow, that seeing his child new borne included in a kell, thought sure a n Franciscan that used to come to his house, was the father of it, it was so like a Friers Coule and therevpon threatened the Frier to kill him: Fulgosus of a woman in Narbone that cut off her husbands privities in the night, because she thought he play'd

d Animi dolores & zelotypia si diutius perseuerent dementes reddunt. Acac-

comment. in par. art. Galeni.

e Ariosto. lib. 31 stass. 6.

f 3. de anima, c. 3. de zelotyp.

transi in rabi-

em & odium, & sibi & aliis vio-

lentas sepe ma-

nus iniiciunt.

g Higinus cap. 189. Ouid. & c.

h Pharus E-

gypti rex de ce-

citare oraculum

consultans, visum

ei rediturum

accepit, si oculos

abluisse lotio

mulieris, que a-

liorum virorum

esset expertus, vx-

oris urinam ex-

pertus nihil pro-

fecit & aliarum

frustra eas om-

nes (ea excepta

per quam cura-

tus fuit) unum

in locum coactas

concremarunt.

Herod. Enterp.

h Offic. lib. 2.

i Aurelius Vi-

lor.

k Herod. lib. 9.

in Caliope. Ma-

liste uxorem ex-

carnificat, man-

millas presem-

dis easq; canibus

adicit, filie na-

res prescidit, la-

bra, lingua, & c.

l Lib. 5. Dum

forma auande

intenta capilli

in sole pesti,

2

marito per luthi leuiter percussa furtim superueniente sinea. Rifu subito mi Landrice dixit, frater in viri fortis pete, & c. Marito confecto at. onita cum i and. ico mox in eius mortem conspi. at. & statim inter. venandum efficit. m Qui Goe uxorem habens Guerinam principem quendam virum quod uxori sue oculis adu. cisset, ingenti vulnere de. for. marit. in facie, & tibiam abscidit, vnde mirum cades. u. Eo quod insans natus involutus esset panniculo, credebat eum pium fratrem Francisci, & c.

Hhhh 3

false

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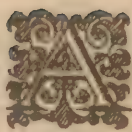
p Zelotypia ve-
gina regis mor-
tem acceleravit
paulopost. ut
Martianus me-
dicus mihi retu-
lit. Illa autem
atra bile inde
exagitata in late-
bras se subdu-
cens prae aegritu-
dine animi reli-
quum tempus
consumpsit.
q A Zelotypia
reductus ad in-
saniam & de-
spirationem.
r Vxorem inter-
emit, inde despe-
ratus ex al-
tore precipita-
vit.

false with her. The story of *Ionuses Bassa*, and faire *Manto* his wife, is well knowne to such as haue read the *Turkish history*, and that of *Ioane of Spaine* of which I treated in my former section. Her iealousie, faith *Gomesius*, was cause of both their deathes; King *Philip* died for grieffe a little after, as *P Martian* his Physitian gaue it out, and she for her part, after a melancholy discontented life, mispent in lurking holes and corners, made an end of her miseries. *Felix Plater* in the first booke of his obseruations, hath many such instances, of a Physitian of his acquaintance, q that was first mad through iealousie, & afterwards desperate: of a Marchant that killed his wife in the same humour, and after precipitated himselfe: Of a Doctor of law that cut off his mans nose; of a Painters wife in *Basil An.* 1600, that was a mother of nine children, and had beene 27 yeares married, yet afterwards iealous, and so impatient that she became desperate, and would neither eat nor drinke in her owne house, for feare her husband should poyson her. 'Tis a common signethis, for when once the humours are stirred, and the imagination misaffected, it will vary it selfe in diuers formes, & many such absurd symptomes will accompany, euen madnesse it selfe. *Skenkius observat. lib. 4. cap. de Vter.* hath an example of a iealous woman that by this meanes had many fits of the Mother: and in his first booke of some that through iealousie were mad: of a Baker that gelded himselfe to try his wiues honesty, &c. Such examples are too common.

MEMB. 4. SUBJECT. I.

Cure of Iealousie: by avoiding occasions, not to be idle: by good counsell: to contemne it, not to watch or Locke them up: to dissemble it, &c.

¶ Tollere modosa
nescit medicina
podagram



S of all other melancholy, some doubt whether this malady may be cured or no, they thinke 'tis like the *Gout*, or *Suitzers*, whom we commonly call *Wallownes*, those hired soul-diers, if once they take possession of a Castle, they can never bee got out.

¶ Ariosto lib. 31
stiff. 5.

Qui timet ut sua sit, ne quis sibi subtrahat illam,
Ille Machaonia vix ope saluus erit.

¶ This is that cruell wound against whose smart,
No liquors force prevailes or any plaister,
No skill of starres, no depth of Magicke art,
Devised by that great cleerke Zoroaster,
A wound that so infects the soule and heart,
As all our sense and reason it doth master,
A wound whose pang and torment is so durable,
As it may rightly called be incurable.

¶ Veteres ma-
ture suadent un-
guis amoris offe-
radendos, prius-
quam producant
se nimis.

Yet what I haue formerly said of other Melancholy, I will say againe, it may be cured or mitigated at least by some contrary passion, good counsell and perswasion, if it be withstood in the beginning, maturely resisted, and as those ancients holds, u the nayles of it be pared befor they grow

grow too long. No better meanes to resist or expell it then by avoiding idlenesse, to be still seriously busied about some matters of importance, to driue out those vaine feares, foolish phantasies and irksome suspitions out of his head, and then to be perswaded by his iudicious friends, to giue eare to their good counsell and advice, and wisely to consider, how much he discredits himselfe, his friends, dishonours his children, disgraceth his familie, publisheth his shame, and as a trumpeter of his owne misery, divulgeth, macerates, grieues himselfe and others; what an argument of weaknesse it is, how absurd a thing in its owne nature, how ridiculous, how brutish a passion, how sottish, how odious, how harebraine, mad and furious. If he will but heare them speake, no doubt he may be cured. * *Ioane Queene of Spaine*, of whom I haue formerly spoken, vnder pretence of changing ayre, was sent to *Complutum*, or *Alcada de las Heneras*, where *Ximenius* the Archbishop of *Toledo* then liued, that by his good counsell (as for the present he was) shee might be eased. † *For a disease of the soule, if concealed, tortures and ouerturnes it, and by no phylicke can sooner beremoued then by a discret mans comfortable speeches.* I will not here insert any consolatory sentences to this purpose, or forestall any mans invention, but leaue it euery one to dilate and amplifie as he shall thinke fit in his owne iudgement: let him advise with *Siracides cap. 9. 1. be not iealous ouer the wife of thy bosome* read that comfortable and pithie speech to this purpose of *Ximenius* in the author himselfe, as it is recroded by *Gomesius*, consult with *Chaloner Lib. 9. de repub. Anglor. or Calia* in her Epistles, &c. Only this I will adde, that if it be considered aright, which causeth this iealous passion, bee it iust or vniust, whether with or without cause, true or false, it ought not so hainously to be taken, 'tis no such reall or capitall matter, that it should make so deepe a wound. Tis a blow that hurts not, an insensible smart, grounded many times vpon false suspicion alone, and so fostered by a finister conceit. If she be not dishonest, he troubles and macerates himselfe without a cause, or put case which is the worst, hee bea Cuckold, it cannot be helped, the more he stirres in it, the more hee aggravates his owne misery. How much better were it in such a case to dissemble or contemne it, why should that be feared which cannot bee redressed, *multi tandem deposuerunt (saith † Vives) quum flecti marito, non posse vident*, Many women when they see there is no remedy, haue beene pacified; and shall men be more iealous then women? 'Tis some comfort in such a case to haue companions,

Solamen miseris socios habuisse doloris; Who can say he is free? Who can assure himselfe he is not one *de praterito*, or secure himselfe *de futuro*? If it were his case alone it were hard, but being as it is almost a common calamity, 'tis not so grieuously to be taken. In some countries they make nothing of it, *ne nobiles quidem*, saith † *Leo Afer*, in many parts of *Africke* (if shee be past foureteene) there's not a Noble man that marries a maid, or that hath a chaste wife, 'tis so common, as the Moone giues hornes once a moneth to the world, doe they to their husbands at least. And tis most part true, which that *Caledonian Lady*, † *Argetocoxus* a *Brittish* Prince his wife, told *Julia Augusta*, when shee

x *Gomesius lib. 3. de reb. gestu Ximenii.*

y *Vix enim precordia agitudine animi compressa, & in angustias adducta mentem subiungit, nec alio medicamine facilius erigitur, quā cordati hominis sermone.*

z 3. De anima. a Lib. 3.

b *Argetocoxi Caledonii Reguli vxor, Iulia Auguste cum ipsam morderet quod inhoneste versa reuix, respondet nos cum optimis uiris consuetudinem habemus vbi Romanas autem oculus passim homines conspuant.*

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he tooke her vp for dishonesty, *We Brittaines are naught at least with some few choice men of the better sort, but you Romanes lye with euery base knaue, you are a company of common whores.* Severus the Emperour in his time made lawes for the restraint of this vice, and as *c Dion Nicaus* relates in his life, *tria millia machorum*, three thousand Cuckold makers, or *natura monetam adulterantes*, as *Philo* calls them, false coiners, and clippers of natures meny, were summoned into the Court at once. And yet,

Non omnem molitor quæ fluit unda videt, the Miller sees not all the water that goes by his mill, no doubt but as in our dayes, these were of the commonalty all, the great ones were not so much as

d L.3. Epig.26,

called in question for it. *d Martials* Epigram I suppose might haue bene generally applyed in those licentious times, *Omnia solus habes, &c.* thy goods, lands, mony, wits are thine owne, *uxorem sed habes Candidæ cum populo*, but neighbour *Candidus* your wife is common, Husband and Cuckold in that age it seemes were reciprocall tearmes, the Emperours themselues did weare *Actæons* badge; how many *Cæsars* might I reckon vp together, & what a catalogue of cornuted Kings & Princes in every story? *Agamemnon, Menelaus, Philippus* of Greece, *Ptolomeus* of Ægypt, *Lucullus, Cæsar, Pompeius, Cato, Augustus, Antonius, Antoninus, &c.* that wore faire plumes of Bulles feathers in their crestes. The brauest souldiers & most heroicall spirits could not auoide it. They haue bene actiue and passiue in this businesse, they haue either giuen or taken hornes.

*c Affer, Artu-
ri, parcerem li-
bentur heroïna-
rum læse mai-
estati, si non hi-
storia veritas
aurem vellica-
ret. Leland.
† Lelandus as-
serit: Arturi.*

c King Arthur whom we call one of the nine worthies, for all his great valour was vnworthily serued by *Mordred* one of his Round-table knights, and *Guithera*, or *Helena Alba* his faire wife, as *Leland* interprets it, was an arrant honest woman. *Parcerem libenter* (saith mine *†* author) *Heroïnarum læse maiestati, si non historia veritas aurem vellicaret*, I could willingly winke at a faire Ladies faultes, but that I am bound by the lawes of history to tell truth: against his will, God knowes, did he write it, and so doe I repeat it. I speake not of our times all this while, we haue good, honest, vertuous men and women, whom fame, zeale, feare of God, religion and superstition containes, and yet for all that, we haue too many knights of this order, so dubbed by their wiues, many good women abused by dissolute husbands. In some places and such persons you may as soone inioyne them to carry water in a Cisse, as to keepe themselues honest. What shall a man doe now in such a case? What remedy is to be had, how shall he be eased? By suing a divorce, that is hard to be effected, *si non castè tamen cautè*, they carry the matter so cunningly, that though it be as common as Simony, as cleare and as manifest as the nose in a mans face, yet it cannot be evidently proued. Much better put it vp, the more he struiues in it, the more he shall divulge his owne shame; make a vertue of necessity, and conceale it: Yea but the world takes notice of it, 'tis in every mans mouth, let them talke their pleasure, of whom speake they not in this sence? From the highest to the lowest they are thus censured all, there is no remedy then but patience. It may bee 'tis his owne fault, and hee hath no reason to complaine, 'tis *quid pro quo*, she is bad, he is worse, *† Bethinke thy selfe, hast thou not done as much for some of thy neighbours, why dost thou require that of thy wife,*

*† Cogita an sic
cæcus tu unquam
feceris an hoc
tibi nunc fieri
dignum sit se-
uerus alia, in-
dulgens tibi, cur
ab uxore exigu-
quod non ipse
prestat, Plucan.*

which

which thou wilt not performe thy selfe. Thou rangeſt like a Towne Bull,
 & why art thou ſo incenſed if ſhe tread awry?

^b Be it that ſome women breake chaſt wedlocks lawes,
 And leaues her husband and becomes vnchaſt,
 Yet commonly it is not without cauſe,
 Shee ſees her man in ſinne her goods to waſt,
 Shee feeles that hee his loue from her withdrawes,
 And hath on ſome perhaps leſſe worthy plac't,
 Who ſtrikes with ſword, the ſcabbard them may ſtrike,
 And ſure loue craueth loue, like asketh like.

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 g Vaga libidine
 cum ipſe quouis
 rapiaris, cur ſi
 vel modicum ab
 erret ipſa, inſa-
 nias.
 h Ariſtoli.
 28. ſaſſe. 80.

Ea ſemper ſtudebit, faith ⁱ Neviſanus, pares reddere vices, ſhe will quit it
 if ſhe can. And therefore aſwell adviſeth Siracides, cap.9.1. teach her
 not an euill leſſon againſt thy ſelfe, which as Ianſenius, Tyrannus, on this
 text and Carthuſianus interpret, is no otherwiſe to be vnderſtood then
 that ſhe doe thee not a miſcheife. I doe not excuſe her in accusing thee,
 but if both be naught, mend thy ſelfe firſt.

i Syluæ nupt. l.4.
 num.72.

Yea but thou relieſt, 'tis not the like reaſon betwixt man and wo-
 man, through her fault my children are baſtards, I may not endure it.
^k Sit amarulenta, ſit imperioſa, prodiga, &c. Let her ſcold, brawle and
 ſpend I care not, modò ſit caſta, ſo ſhe be honeſt, I could eaſily beare it,
 but this I cannot, I may not, I will not, my faith, my fame, mine eye muſt
 not be touched, as the diuerbe is,

Lemnius lib.4.
 k Cap.13. de oc-
 cult nat. mir.
 l Optimum be-
 ne uoſci.

Non patitur tantum fama, fides, oculus,

I ſay the ſame of my wife, touch all, vſe all, take all but this. I acknow-
 ledge that of Seneca to be true, Nullius boni incunda poſſeſſio ſine ſocio,
 there is no ſweet content in the poſſeſſion of any good thing without a
 companion, this only excepted, I ſay, *This*. And why this? Euen this
 which thou ſo much abhorreſt, it may be for thy progenies good, I bet-
 ter be any mans ſon then thine, to be begot of baſe *Irus*, poore *Seius*, or
 meane *Menius*, the towne ſwine-heards, a ſhephards ſonne, and well is
 hee, that like *Hercules* he hath any two fathers, for thou thy ſelfe haſt
 peradventure more diſeaſes then an horſe, more infirmities of body &
 minde, a cankerd ſoule, crabbed conditions, make the worſt of it, as it is
vulnus inſanabile, ſic vulnus inſenſibile, as it is incurable, ſo it is inſenſi-
 ble. But art thou ſure it is ſo?

---Ires agit ille tuas?

doth he ſo indeede? It may bee thou
 art ouer ſuſpicious and without a cauſe as ſome are, if it bee *octimeſtris*
partus, borne at eight months, or like him and him they fondly ſuſpect
 he got it; if ſhe ſpeake or laugh familiarly with ſuch or ſuch men, then
 preſently ſhe is naught with them, ſuch is their weakneſſe: Whereas
 charity, or a well diſpoſed minde, would interpret all vnto the beſt. S.
Francis by chance ſeeing a Frier familiarly kiſſing another mans wife,
 was ſo farre from miſconceauiſing it, that hee preſently kneeled downe
 and thanked God there was ſo much charity left: but they on the other
 ſide will aſcribe nothing to naturall cauſes, indulge nothing to familia-
 rity, mutuall ſociety, friendſhip, but out of a ſiniſter ſuſpition, preſent-
 ly locke them cloſe, watch them, thinking by thoſe meanes to prevent
 all ſuch inconueniences, that's the way to helpe it, whereas by ſuch
 tricks

† Mm.

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trickes they doe aggravate the mischiefe. 'Tis but in vaine to watch that which will away.

m Ouid amor.
lib. 3. eleg. 4.

*Nec custodiri si velit vlla potest,
Nec mentem seruare potes, licet omnia serues,
Omnibus exclusis, intus adulter erit,*
None can be kept resisting for her part,
Though body be kept close, within her heart
Aduoutrie lurkes, to exclude it ther's no art.

Argus with an hundred eyes cannot keepe her, & *hunc vnus sapè sefellit*
amor, as in *n Ariosto*.

n Lib. 4. fl. 72.

o Pollicar. lib. 8.

s. 11. De amor.

* Euiual. & Lu-

cret. qui uxores

occludunt, meo

iudicio minus

utiliter faciunt,

sunt enim cojin-

genio mulieres,

ut id potissimum

cupiant, quod

maxime dene-

gatur, si liberas

habent habenas,

minus delin-

quant, frustra

seram adhibes,

si non sit sponte

casta.

p Quando cog-

noscent maritos

hoc aduertere,

q Ausonius.

If all our hearts were eyes, yet sure they said
We husbands of our wiues should be betrayed.

Hierome holds, *uxor impudica seruari non potest, pudica non debet*, infida
custos castitatis est necessitas, to what end is all your custody? A disho-
nest woman cannot be kept, an honest woman ought not to be kept, ne-
cessity is a keeper not to be trusted. *Difficile custoditur, quod plures a-*
mant; That which many couet can hardly bee preserued, as *o Salusuri-*
ensis thinks. I am of *Aeneas Silvius* minde,* those iealous Italians doe
very ill to locke vp their wiues, for women are of such a disposition, they will
most couet that which is denied most, and offend least when they haue free li-
berty to trespasse. It is in vaine to locke her vp if shee bee dishonest; For
when she perceaues her husband obserues her and suspects, *liberius pec-*
cat, saith *p Nevisanus*. *q Toxicæ zelotypo dedit uxor mæcha marito*, shee is
exasperated, seekes by all meanes to vindicate her selfe, and will there-
fore offend, because she is vniustly suspected. The best course then is to
let them haue their owne wills, giue them free liberty, without any
keeping.

In vaine our friends from this doe vs dehort,
For beauty will be where is most resort.

If she be honest as *Lucretia* to *Collatinus*, *Laodamia* to *Protesilaus*, *Pene-*
lope to her *Ulysses*, she will so continue her honour, good name, credit,

Penelope coniux semper Ulyssis ero;

r Opes suas, mi-
dum suum, the-
saurum suum,
&c.

And as *Phocias* wife in *t Plutarch*, called her husband, her wealth, trea-
sure, world, ioy, delight, orbe and spheare, she will hers. The vow she made
vnto her goodman, loue, vertue, religion, zeale, are better keepers then all
those lockes, Eunuches, prisons, she will not be moued.

r Virg. Æn.

*At mihi vel tellus optem prius ima dehiscat,
Aut pater omnipotens adigat me fulmine ad umbras,
Pallentes umbras Erebi, noctemq. profundam,
Ante pudor, quàm te violem, aut tua iura resolvam.*
First I desire the earth to swallow me,
Before I violate mine honesty,
Or thunder from aboue driue me to hell,
With those pale Ghosts, and vgly night to dwell.

She is resolu'd with *Dido* to be chaste, though her husband bee false, shee
will be true: and as *Octavia* writ to her *Anthony*,

† These walls that here doe keepe me out of sight,
Shall keepe me all unspotted vnto thee,

† Daniel.

And

And testifie that I will doe thee right,

I le neuer staine thine house, though thou shame me.

Turne her looke to all those *Tarquines* and *Satyrs*, she will not bee tempted. When one commended *Theana's* fine arme to his fellowes, shee tooke him vp short, *Sir, 'tis not common*; shee is wholly referued to her husband. *Bilia* had an old man to her spouse, and his breath stunke, so that no body could abide it abroad, comming home one day, he reprehended his wife, because she did not tell him of it: she vowed unto him shee had told him, but that she thought every mans breath had beene as strong as his. *Tigranes* & *Armena* his Lady, were invited to supper by King *Cyrus*, when they came home, *Tigranes* asked his wife, how she liked *Cyrus*, & what she did especially commend in him; shee swore shee did not obserue him; when he replied againe, what then she did obserue, whom she looked on? She made answere, her husband, that said he would dye for her sake. Such are the properties and conditions of good women, and if she be well given, she will so carry her selfe; if otherwise shee be naught, vse all the meanes thou canst, she will bee naught. *Non deest animus sed corruptor* she hath so many lies, excuses, as an hare hath mules, trickes, Panders, Bawdes, shifts to deceaue, 'tis to no purpose to keep her vp, or to reclaim her by hard vsage. Faire meanes peradventure may doe somewhat.

Obsequio vinces aptius ipse tuo.

Men and women are both in a predicament in this behalfe, so sooner wonne, and better pacified. *Duci volunt non cogi*, though she be as arrant a scold as *Xantippe*, as cruell as *Medea*, as clamorous as *Hecuba*, as lustfull as *Messalina*, by such meanes (if at all) she may be reformed. Many patient *Griazels* by their obsequiousnesse in this kinde, haue reclaimed their husbands from their wandring lusts. In *Nova Francia* and *Turkie* (as *Lea*, *Rabel*, and *Sarah* did to *Abraham* and *Iacob*) they bring their fairest damscels to their husbands beds; *Livia* seconded the lustfull apperites of *Augustus*, *Stratonice* wife to King *Deiotarus* did not only bring *Electra* a faire maid, to her goodmans bed, but brought vp the children begot on her, as carefull as if they had beene her owne. *Tertius Aemilius* wife, *Cornelia's* mother, perceaing her husbands intemperance, *rem dissimulauit*, made much of the maid, and would take no notice of it. A new married man, when a pickthanke friend of his, to curry fauour, had shewed him his wife familiar in priuate with a young gallant, courting and dallying, &c. Tush said he, let him doe his worst, I dare trust my wife, though I dare not trust him. The best remedy then is by faire meanes; if that will not take place to dissemble it as I say, or turne it off with a iest: heare *Guenerra's* aduise in this case, *vel ioco excipies, vel silentio eludes*, for if you take exceptions at every thing your wife doth, *Solomons* wisdom, *Hercules* valour, *Homers* learning, *Socrates* patience, *Argus* vigilancy will not serue turne. Therefore *Minus malum*, & a lesse mischiefe *Neuisanus* holdes, *dissimulare* to be a *Cunarium emptor*, a buyer of cradles, as the prouerbe is, then to be too solicitous. A good fellow when his wife was brought to bed before her time, bought halfe a dozen of Cradles before hand for so many children, as if his wife should continue to beare children at every two months. *Peritinx* the Emperour, when one told him a Fidler was too familiar with

10 quam formosus lacertus hic, quidam inquit ad equales conuersus, at illa publicus, inquit, non est.

Bilia Dinnatum virum senem habuit & spiritum fetidum habentem, quem quum quidam exprobrasset, &c.

uNumquid tibi *Armena*, *Tigranes* videbatur esse pulcher? & illum, inquit, & depol &c. *Xenophon*, *Cyropæ* 1.1.3 x *Ouid*.

y Read *Petrarch's* tale of patient *Grizellin* *Chaucer*

z *Sil. nup. lib.* 4. num. 80.

a *Erasmus*.

b Quum accepisset uxorem peperisse secundo à nuptiis mense, curas quas vel senas coemit ut si forte uxor singulis bimensibus pareret.

c *Iulius Capitol. vitæ eius*: quum palam Citharadus uxorem diligeret, minime curiosus fuit.

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Disposuit ar-
matos qui ipsum
interficerit, hi-
protenus mōdatū
exequenies, &c.
Ille & rex de-
claratur, &
Stratonice que
fratri nupserat,
uxorem ducit,
sed postquam au-
diuit fratrem
vivere &c,
Attalum comi-
ter accepit, pri-
stinamq; uxore
complexus, mag-
no honore apud
se habuit,
d S. Iohn Har-
ringtons notes
in 28. booke of
Ariosto.

his Empreffe, made no reckoning of it. And when that *Macedonian Philip* was vpbraided with his wiues dishonesty, *cum tot victor regnorum ac populorum esset, &c.* a Conquerour of Kingdomes could not tame his wife, (for she thrust him out of doores) he made a iest of it. *Sapientes portant cornua in pectore, stulti in fronte*, saith *Nevisanus*, wise men beare their hornes in their hearts, fooles on their foreheads. *Eumenes* King of *Pergamus*, was at deadly feud with *Perseus* of *Macedonia*, in so much that *Perseus* hearing of a journey he was to take to *Delphus*, * set a company of souldiers to intercept him in his passage, they did it accordingly, and as they supposed left him stoned to death. The newes of this fact was brought instantly to *Pergamus*; *Attalus*, *Eumenes* brother proclaimed himselfe King forthwith, tooke possession of the crowne, and married *Stratonice* the Queene. But by and by when contrary newes was brought, that King *Eumenes* was aliue, and now coming to the city, he laid by his crowne, left his wife, as a priuate man went to meet him, and congratulate his returne. *Eumenes*, though he knew all particulars passed, yet dissembling the matter, kindly embraced his brother, and tooke his wife into his favour againe, as if no such matter had beene heard of or done. *Iocundo* in *Ariosto*, found his wife in bed with a knaue, both a sleepe, went his waies, and would not so much as wake them, much lesse reprove them for it. ^d An honest fellow finding in like sort his wife had plaid false at tables, and borne a man to many, drew his dagger, and swore if he had not beene his very friend, hee would haue kill'd him. Another hearing one had done that for him, which no man desires to bee done by a deputy, followed in a rage with his sword drawne, and hauing ouertaken him, laide adultery to his charge, the offender hotly pursued, confessed it was true, with which confession hee was satisfied, and so left him, swearing that if he had denied it he would not haue put it vp. How much better is it to doe thus, then to macerate himselfe, impatiently to raue and rage, to enter an Action (as *Arnoldus Tilius* did in the Court of *Tholouse*, against *Martin Guerre* his fellow souldier, for that he counterfeited his habit, and was too familiar with his wife) so to divulge his owne shame, and to remaine for ever a Cuckold on record; how much better be *Cornelius Tacitus*, then *Publius Cornutus*, to contemne in such cases, or take no notice of it, *Melius sic errare, quam zelotypia curis*, saith *Erasmus*, *se conficere*, better be a wit-tall and put it vp, then to trouble himselfe to no purpose. And though he will not *omnibus dormire* be an asse, as he is an oxe, yet to winke at it as many doe, is not amisse at some times, in some cases, to some parties, if it be for his commodity, or some great mans sake, his Land lord, Patrone, benefactor, (as *Calbas* the Roman saith † *Pluarch*, did by *Macenas*, and *Phayllus* of *Argos* did by King *Philip*, when hee promised him an office on that condition he might lye with his wife) and so to let it passe:

————† pol me haud pœnitet,

Scilicet boni dimidium dividere cum Ioue.

it neuer troubles me, said *Amphitrio*, to be cornuted by *Iupiter* let it not molest thee then be friends with her,

Amator dial.

Plautus scen.
ali. Amphit.

Tu cum Alcmena uxore antiquam in gratiam

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Redi _____

let it, I say make no breach of *id. m.*
 loue betwixt you. Howsoeuer, the best way is to contemne it, which
^d Henry the second King of France, advised a courtier of his, iealous of ^{d T. Dannel}
 his wife, and complaining of her vnchastnes, to reiect it, and comfort ^{cōiurat, French.}
 himselfe; for hee that suspects his wiues incontineney, and feares the
 Popes curse, shall neuer liue a merry houre, or sleepe quiet night: no re-
 medy but patience. When all is done according to that counsell of ^{c Li. 4. num. 80.} *Ne-*
visanus, si vitium uxoris corrigi non potest, ferendum est: If it may not be
 helped, it must be endured. *Date veniam & sustinete taciti,* 'tis Sophocles
 advise, keepe it to thy selfe, and which *Chrysostome* calles *palastram phi-*
losophia, & domesticum Gymnasium, a schoole of Philosophy, put it vp.
 There is no other cure, but time to weare it out, *Iniuriarum remedium*
est obliuio, as if they had drunke a draught of *Lethe* in *Trophonius* denne:
 to conclude age will bereaue her of it, *dies dolorem minuit,* time and pa-
 tience must end it.

^f The mindes affections, Patience will appease,
 It passions kills, and healeth each disease.

f R. T.

SUBSECT. 2.

By prevention before, or after marriage, Plato's community, marry
 a Curtisan, Philters, Stewes, to marry one equall in yeares,
 fortunes, of a good family, education, good
 place, to use them well, &c.



F such medicines as conduce to the cure of this malady, I
 haue sufficiently treated, there bee some good remedies re-
 maining, by way of preuention, precautions, or admoniti-
 ons, which if rightly practised, may doe much good. *Plato*
 in his common-wealth, to prevent this mischiefe belike,
 would haue all things common, wiues and children all as one: and which
Cesar in his commentaries obserued of those old *Britaines*, that first in-
 habited this Land, they had ten or twelue wiues allotted to such a Fa-
 mily, or promiscuously to be vsed by so many men, not one to one, as
 with vs, or foure, fise, or fixe to one, as in *Turkie*. The *Nicholaites*, a
 Sect that sprung, saith *Austin*, from *Nicholas* the Deacon, would haue
 women indifferent, and the cause of this filthy sect, was *Nicholas* the
 Deacons iealousie, for which when he was condemned, to purge him-
 selfe of his offence, he broched his heresie, that it was lawfull to lye with
 one anothers wiues, and for any man to lye with his: like to those * *Ana-*
baptists in *Munster*: that would consort with other mens wiues, as the
 spirit moued them: or as ^h *Mahomet* the seducing Prophet, would needes
 vse women as hee list himselfe, to beget Prophets, 250 their *Alcoron*
 saith, were in loue with him. Amongst the old *Carthaginians*, as ⁱ *Bohe-*
mus relates out of *Sabellicus*, the king of the countrey lay with the bride
 the first night, and once in a yeare they went promiscuously altogether.
Munster Cosmog. lib. 3. cap. 497. ascribes the beginning of this brutish

^g Lib. de heres.
Quum de zelo
culpauetur, pur-
gandi se causa
permisisse fertur
ut ea qui velles
uideretur, quod
cuius factum in
saltam turpissi-
nam versum
ost, qua placet v-
sus indifferens
feminarum.

^u *Sleiden. Com.*
^h *Alcharon.*
ⁱ *De mor. gent.*
 lib. 1. cap. 6.
Nuptura regi de
vingerande ex-
bibentur.

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* Lumina extin-
guebantur, nec
persona & eta-
tis habita reve-
rentia, in quam
quisq; per tene-
bras incidit,
mulierem cog-
noscit.

† Leander Al-
bertus, Flagiio.
sorum cuncti
in eadem conve-
nientes post im-
puram concione,
extinctis lumini-
bus in venerem
runt.

‡ Lod. Vertomä-
nus navig. lib. 6.
cap. 8. & Mar-
cus Polus lib. 1.
cap. 46. Vxorē
viatoribus pro-
ficiunt.

§ Dithmarus,
Eleskenius, ut
Agelas Aristoni,
puerimam
uxorem habens
prostituit.

¶ Herodot. in
Erat. Mulieres
Babylonice cum
hospite permis-
centur ob argen-
tum quod post
Veneri sacrum.
Bohemus lib.
2. cap.

† Navigat. lib.
1. cap. 4 prius
abovum non init,
quam a digniore
sacerdote nova
nupta deflora-
ta sit.

‡ Bohemus lib. 2
cap. 3. Ideo nu-
bere nolent ob
mulierum in-
temperantiam,
nullam servare
viro fidem pu-
abam.

§ Stephanus
prafat. Herod.
Alina e Iupanari
meretricem,
Pitho dictam, in
uxorem duxit

Ptolomæ Thaidem unibile cortum duxit, & ex eaduo filios suscepit, &c. p Poggins Florent. q Felix Plater. r Plutarch, Lucian,
Salmut Tit. 2. de porcellanis cum in Panciroide noviter per. & Plutarchus. s Stephanus et. confor. Bonavent. c. 6. vit. Francis-
prouc

custome (iniustly) to one *Picardus* a Frenchman, that invented a new
sect of *Adamites*, to goe naked as *Adam* did, and to vse promiscuous Ve-
nery at set times. When the priest repeated that of *Genesis*, *Increase and*
multiplie, out * went the candles in the place where they met, and with-
out all respect of age, persons, conditions, catch that catch may, every man
tooke her came next, &c. some fasten this on those ancient *Bohemians* and
Russians: † others on the inhabitants of *Mambrium*, in the *Lucerne* vally
in *Pedemont*; And as I read it was practised in *Scotland* amongst Christi-
ans themselues, vntill King *Malcomes* time, the King or the Lord of the
towne had their maidenheads. In some parts of ‡ *India* in our age, and
those † *Islanders* m as amongst the *Babylonians* of old, they will prosti-
tute their wiues and daughters (which *Chalcocondila* a Greeke moderne
Writer, for want of better intelligence, puts vpon vs *Britaines*) to such
trauellers or sea-faring men as come amongst them by chance, to shew
how far they were from this ferall vice of icalousie, and how little they
esteemed it. The Kings of *Calecut*, as † *Lod. Vertomannus* relates, will not
touch their wiues, till one of their *Biarmi*, or high priests haue laine first
with them, to sanctifie their wombes. But those *Eesai* and *Montanists*,
two strange sects of old, were in another extreame, they would not mar-
ry at all, or haue any society with women, because of their intemperance
they held them to be all naught. *Nevisanus* the Lawyer, lib. 4. num. 33.
syl. nupt. would haue him that is inclined to this malady, to prevent the
worst marry a queane, *Capiens meretricem, hoc habet saltem boni, quod*
non decipitur, quia scit eam sic esse, quod non contingit aliis. A fornicator
in † *Seneca* constuprated two wenches in a night, for satisfaction the one
desired to hange him, the other to marry him. † *Hierome* king of *Syracuse*
in *Sicily*, espoused himselfe to *Pitho*, keeper of the Stewes, & *Ptolomie*
tooke *Thais* a common whore to be his wife, had two sonnes, *Leontiscus*
and *Lagus* by her, and one daughter *Irene*: 'tis therefore no such vnlikely
thing. p A Cittizen of *Eugubine* gelded himselfe to try his wiues ho-
nesty, and to be freed from icalousie, so did a Baker in q *Basil*, to the
same intent. But of all other presidents in this kinde, that of † *Combalus* is
most memorable: who to prevent his masters suspition, for hee was a
beautifull young man, and sent by *Seleucus* his Lord and King, with
Stratonice the Queene to conduct her into *Syria*; Fearing the worst, gel-
ded himselfe before he went, and left his genitals behinde him in a box,
sealed vp. His Mistris by the way fell in loue with him, but he not yeel-
ding to her, was accused to *Seleucus* of incontinency, (as that *Bellerophon*
was in like case, falsely traduced by *Sthenobia*, to king *Prætus* her hus-
band, cum non posset ad coitum inducere) and that by her, and was there-
fore at his comming home, cast into prison: the day of hearing appoin-
ted, hee was sufficiently cleared and acquitted by shewing his privities,
which to the admiration of the beholders he had formerly cutt off. The
Lydians vsed to geld women whom they suspected, saith *Leonicus* var.
hist. lib. 3. cap. 59. as well as men. To this purpose, † *Saint Francis*, be-
cause hee vsed to confesse women in private, to prevent suspition, and

proue himselſe a maide, ſtripped himſelſe before the Biſhop of *Aſiſe* and others; and Frier *Leonard* for the ſame cauſe, went through *Viterbi-um* in *Italy*, without any garments.

Our Pſeudocatholikes, to helpe theſe inconueniences which proceede from Iealouſie, to keepe themſelues and their wiues honeſt, make ſeuere Lawes againſt adultery, preſent death, and withall fornication a veniall ſin, as a ſinke to convey that furious & ſwift ſtreame of concupiſcence, they appoint and permit ſtewes, thoſe punkes & pleaſant ſinners, the more to ſecure their wiues in all populous Citties, for they hold them as neceſſary as Churches, and howſoever vnlawfull, yet to auido a greater miſchiefe, to be tollerated in pollicy, as uſury for the hardneſſe of mens hearts, and for this end they haue whole Colledges of curteſans in their townes and Citties. Of * *Cato's* minde belike, that would haue his ſervants (*cum ancillis congregari coitus cauſa, definito are, ut grauiora facinora euitaret, ceteris interim interdicens*) familiar with ſome ſuch feminine creatures, to auido worſe miſchiefes in his houſe, & made allowance for it. They holde it vnpoſſible for Idle perſons, young rich and luſty, ſo many ſervants, Monkes, Friers, to liue honeſt, too tyrannicall a burden to compell them to be chaſt, & moſt vnfit to ſuffer poore men, younger brothers, and ſouldiers, at all to marry; as thoſe diſeaſed perſons, voraries, prieſts, ſervants. Therefore as well to keepe and eaſe the one as the other, they tolerate and winke at theſe kinde of Brothell-houſes and Stewes. Many probable arguments they haue to proue the lawfullneſſe, the neceſſity, and a tolleration of them, as of uſury, and without queſtion in policy they are not to be contradicted: but altogether in Religion. Others preſcribe philters, ſpells, charmes to keepe men and women honeſt. † *Mulier ut alienum virum non admittat præter ſuum: Accipe fel hirci, & adipem, & exſicca, caleſcat in oleo, &c. & non alium præter te amabit. In Alexi, Porta, &c. plura inuenies, & mul- to his abſurdiora, uti & in Rhafi, ne mulier virum admittat, & maritum ſolum diligit, &c.* But theſe are moſt part Pagan, impious, irreligious, abſurd, and ridiculous devices.

The beſt meanes to auido theſe and like inconueniences, are to take away the cauſes and occaſions. To this purpoſe ^a *Varro* writ *Satyram Menippeam*, but it is loſt. ^b *Patritius* preſcribes foure rules to be obſerued in chooſing of a wiſe (which who ſo will may read) *Fonſeca* the Spaniard in his 45. ^c *Amphitheat: Amoris*, ſets downe fixe ſpeciall cautiones for men, foure for women; *Sam. Neander* out of *Shonbernerus* ſiue for men, ſiue for women; *Anthonie Guivarra*, many good leſſons, ^c *Cleobulus* two alone, others otherwiſe, at firſt to make a good choice in marriage, to invite *Chriſt* to their wedding, and to pray to him for her, (*A domino enim datur uxor prudens. pro. 19.*) not to be too raſh and precipitate in his election, to runne vpon the firſt he meets or dote on every ſtout faire peece he ſees, but to chooſe her as much by his eares as eyes, to be well aduiſed whom he takes, of what age, &c. and cautelous in his proceeding. An old man ſhould not marry a young woman, or a young woman an old man,

† *Quam malè inæquales veniunt ad aratra Iuuenti;*

ſuch

† *Ouid.*

Platarch. vii.
aus.

Svecker lib. 7.
ſecret.

a Citatur à
Gellio,
b Lib. 4. Tit. 4.
de Inſtit. reipub.
de officio mariti.
c Ne cum eâ
blande nimis a-
gis, ne obiurgas
preſentibus ex-
tranis,

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such matches must needs minister a perpetuall cause of suspition, and be distastfull to each other.

† *Aleiat emb.*
116.

† *Noctua vt in tumulis, super atq; cadauera bubo,*
Talis apud Sophoclem nostra puella sedit.

Night-crowes on tombs, Owle sits on carcasse dead,
So lies a wench with *Sophocles* in bed.

u *Dipnosoph. lib.*
3. cap. 12.
* *Euripides.*

For *Sophocles*, as u *Athenaus* describes him, was a very old man, and doted vpon *Archippea* young Curtesan, then which nothing can be more odious. * *Senex maritus uxori Iuueni ingratus est*, an old man is a most vnwelcome guest to a young wench.

† *Pontanus biazum lib. 1.*

† *Amplexus suos fugiunt puella,*
Omnis horret amor, Venusq; Hymenq;.

† *Offic. lib. Lu-*
xuria cum omni-
etati turpi, tum
senectuti foedissi-
ma.
* *Ecclus. 25. 2.*
An old man
that dotes &c.

Seneca therefore disallowes all such vnseasonable matches, *habent enim maledicti locum crebra nuptia.* And as † *Tully* farther inueighes, 'tis vnfit for any, but vgly and filthy in old age. *Turpe senilis amor*, one of the three things * *God* hateth. *Plutarch* in his booke *contra Coleten*, railes downeright at such kinde of marriages, which are attempted by old men, and makes a question whether in some cases it be tollerable at least for such a man to marry,

————— *qui venerem affectat sine viribus,*

that is now past those venerous exercises, as a gelded man lies with a virgin and sighes, *Ecclus. 30. 20.* and now complaines with him in *Petronius*, *funerata est hac pars iam, quæ fuit olim Achilles*, he is quite done,

* *Hor. lib. 3, ode*
26.

x *Cap 54. insit.*
ad optimam
vitam maxima
mortalium pars,
precipitanter &
inconsiderate
nubis idq; ea e-
tate que minus
apta est, quum
senex adolescen-
tule, sanus mor-
bida diues pau-
peri &c.

* *Vixit puellis nupèr idoneus,*
Et militauit non sine gloria.

But the question is

whether he may delight himselfe as those *Priapeian* Popes, which in their, decrepit age, lay commonly betweene two wenches euery night, *cont actu formosarum, & contrectatione, num adhuc gaudeat*: and as many doting Syres still doe to their owne shame, their childrens vndoing, and their families confusion, he abhorres it, *tanquam ab agresti & furioso domino fugiendum*, it must be auoided as a mad bedlam master, and not obeyed.

Aleſto ———

Ipsa facies præfert nubentibus, & malus Hymen
Triste ululat, ———

the diuell himselfe makes

y *Absolute, in-*
tempestiue, tur-
pi remedio fateri-
tur se vti recor-
datione pristina-
rum volupta-
tum se recreant
& aduersante
natura.
polimelam ear-
nem & eneciam
excitant.
z *Lib. 2. nu. 25*
a *Qui vero non*
procreanda pro-
liu, sed explende
libidinu causa
sibi inuicem co-
pulantur, non
eam coniuges
quum fornicarii
babentur.

such matches. * *Levinus Lemnius* reckons vp three things which generally disturb the peace of marriage: the first is when they marry intempestiue or vnseasonably, as many mortall men marry precipitately and inconsiderately, when they are effeate and old; The second when they marry vnequally for fortunes and birth: the third, when a sicke impotent person weddes one that is sound, *novæ nuptiæ spes frustratur*; Many dislikes instantly follow. Many doting dizards, it may not be denied, as *Plutarch* confesseth, y *recreat themselves with such absolute, vnseasonable and filthy remedies* (so he calls them) with a remembrance of their former pleasures, against nature they stirre vp their dead flesh: but an old leacher is abominable, *mulier tertio nubens*, z *Nevisanus* holds, *presumitur lubrica & inconstans*, a woman that marries a third time, may be presumed to bee no honeste then she should. Of them both, thus *Ambrose* concludes in his comment vpon *Luke*, a they that are coupled together, not to get children

dren but to satisfie their lust, are not husbands but fornicators, with whom S. Austin consents: matrimony without hope of children, *non matrimonium, sed concubium dici debet*, is not a wedding but a jumbling or coupling together. In a word (except they wed for mutuall society, helpe & comfort one of another, in which respects though † *Tiberius* deny it, without question old folkes may well marry) it is most odious, when an old *Acheronticke* dizard, that hath one foot in his graue, à *silicernium*, shall flicker after a young lusty wench that is blithe and bonny,

† *Lex Papia, Sueton. Claud. c. 23.*

c *Pontanus bium lib. 1.*

— *salaciorq;*
Verno passere, & albulis columbis. what can be more detestable?

b *Tu cano capite amas senex nequissime*

b *Plautus mercator.*

Iam plenus atatis, animaq; fatidâ,

Senex hircosus tu osculare mulierem?

Vtine adiens vomitum potius excuties.

Thou old goat, hoary, leacher, naughty man,

With stinking breath, art thou in loue?

Must thou be slaueing, she spewes to see

Thy filthy face, it doth so moue.

Yet as some will, it is much more tolerable for an old man to marry a young woman (our Ladies match they call it) for *cras erit mulier*, as he said in Tully, Cato the Roman, Critobulus in † *Xenophon*, and many famous presidents we haue in that kinde, but not è *contra*. 'tis not held fit for an ancient woman to match with a young man. And therefore as the Poet enveighes, thou old *Veustina* bed-ridden queane, that art now skinned & bones,

† *Symposio.*

Cui tres capilli, quatuorq; sunt denter,

Pectus cicada, crustulamq; formice,

Rugosiores quæ geras stolâ frontem,

Et aranearum casibus pares mammas.

c *Martial. lib. 3 62. Epig.*

That hast three haire, foure teeth, a brest

Like grasshopper, an Emmets crest,

A skinned more rugged then thy cote,

And dugges like spiders web to boote.

Must thou marry a youth againe? And yet *ducentas ire nuptam post mortem* amant: how loeuer it is, as *Apuleius* giues out of his *Meroe*, *congressus annosus, pestilens, abhorrendus*, a pestilent match, abominable, and not to be endured. In such case how can they otherwise chuse but be iealous, how should they agree one with another? This inequality is not in yeares onely but in birth, fortunes, conditions, and all good qualities,

Lib. 1. miles.

* *Si qua uoles aptè nubere, nube pari,*

'Tis my counsell, • *Ouid.*

saith Anthony Guinerra, to chuse such a one. *Civis Civem ducat, Nobilis Nobilem*, let a cittizen match with a cittizen, a gentleman with a gentlewoman; he that obserues not this precept (saith he) *non generum sed malum Genium, non nurum sed Furiam, non vitæ Comitem sed litis fomitem, domi habebit*, instead of a faire wife shall haue a fury, for a fit sonne in law a meere feind, &c. examples are too frequent.

Another maine caution fit to be obserued, is this, that though they be equall in yeares, birth, fortunes, and other conditions, yet they doe not omit vertue and good education, which *Musonius* and *Antipater* so

630 much inculcate in *Stobæus*;+ *Dos est magna parentum**Virtus, & metuens alterius viri**Certo fœdere chastitas.*

e *Rabla's hist.*
Pantagruel. l. 3.
 cap. 33.
 f *Hom. 80. Qui*
pulchram habet
uxorem, nihil
peius habere po-
test.
 g *Armenius.*
 h *Itinerar. Ital.*
Colonia edit.
 1620. *Nomine*
trium, Ger. fol.
 304. *displeuit*
quod domine si
liabus immu-
tent nomen in-
diuum in Baptis-
mo, & pro Ca-
tharina, Mar-
gareta, &c.
 ne *quid desit ad*
luxuriam, appel-
lant ipsas nomi-
nibus Cynthia,
Camena, &c.
 i *Leonicius de*
var. lib. 3. c. 43.
Ajulus virginis
deformium Cas-
sandra templum
 † *Plutarch.*

k *Polyerat. lib. 8.*
 cap. 11.

If as *Plutarch* aduiseeth, one must eat *modium salis*, a bushell of salt with him, before he choose his friend, what care should bee had in choosing a wife, his second selfe, how sollicitous should he bee to knowe her qualities and behauiour, and when he is assured of them, not to preferre birth fortune, beauty, before bringing vp, and good conditions. ^e *Coquage* god of Cuckolds, as one merrily said, accompanies the goddesse lealoufie, both follow the fairest, by *Iupiters* appointment, and they sacrifice to them together: beauty and honesty seldome agree; straight personages haue often crooked manners; faire faces, foule vices; good complexions, ill conditions. *Suspitionis plena res est, & insidiarum*, beauty (saith ^f *Chrisostome*) is full of treachery and suspition, he that hath a faire wife, cannot haue a worse mischiete, and yet most couet it, as if nothing else in marriage but that and wealth were to be respected. ^g *Francis Sforza* Duke of *Millain*, was so curious in this behalfe, that he would not marry the Duke of *Mantua's* daughter, except he might see her naked first; Which *Lycurgus* appointed in his lawes, and *Morus* in his *Vtopian* Common-wealth approues. ^h In *Italy*, as a traueiler obserues, if a man haue three or foure daughters or more, and they proue faire, they are married eftsoones: if deformed: they change their louely names of *Lucia*, *Cynthia*, *Camena*, call them *Dorothee*, *Vrsula*, *Briget*, and so put them into Monasteries, as if none were fit for marriage, but such as are eminently faire: but these are erronious tenents, a modest virgin well conditioned, to such a faire snout peece, is much to be preferred. If thou wilt avoid then, take away all causes of suspition and iealousie, marry a course peece, fetch her from *Cassandra's* ⁱ Temple, which was wont in *Italy* to bee a Sanctuary of all deformed maids, and so thou shalt bee sure that no man will make thee cuckold, but for spight. A Cittizen of *Bizance* in *Thrace*, had a filthy dowdy, deformed slut to his wife, and finding her in bed with another man, cryed out as one amazed, *ô miser! quate necessitas huc adegit?* O thou wretch, what necessity brought thee hither? as well he might, for who can affect such a one? But this is warily to bee vnderstood, most offend in another extreame, they preferre wealth before beauty, and so she be rich, they care not how she looke, but these are all out as faulty as the rest. *Attendenda uxoris forma*, as ^k *Salisburien'sis* aduiseeth, *ne si alteram aspexeris mox eam sordere putes*, as the Knight in *Chaucer* that was married to an old woman,

And all day after bid him as an Owle,

So woe was him his wife looked so fowle.

Haue a care of thy wiues complexion, lest whilst thou seeest another, thou loathest her, shee proue iealous, thou naught,

*Si tibi deformis coniux, si serua venusta**Ne vtaris seruâ,* ———

I can perhaps giue instance. *Molestum est possidere, quod nemo habere dignetur*, a misery to possesse that which no man likes, on the other side, *Difficile custoditur quod plures a-*
mant

mant. And as the bragging fouldier vaunted in the Comedy, *nimia est miseria pulchrum esse hominem nimis.* Scipio did neuer so hardly besiege Carthage, as these young gallants will beset thine house, one with wit or person, another wealth, &c. If she be faire, saith Guazzo, she will be suspected howsoeuer. Both extreames are naught, *Pulchra cito adamat, feda facile concupiscit,* the one is soone beloued, the other loues, one is hardly kept, because proud and arrogant, the other not worth keeping, what is to be done in this case? Ennius in *Menelippe* adviseth thee as a friend to take *statam formam, si vis habere incolumem pudicitiam,* one of a middle size, neither too faire nor too foule,

* *Nec formosa magis quam mihi casta placet,* with old Cat o, though fit, let her beauty be, *neq, lectissima, nec illiberalis,* betweene both. This I approue, but of the other two, I resolue with *Salisburienfis, ceteris paribus,* both rich alike, endowed alike, *maiori miseria deformis habetur quam formosa servatur,* I had rather marry a faire one, and put it to the hazard, then be troubled with a blowze; but doe thou as thou wilt, I speake only of my selfe.

Howsoeuer, quod iterum moneo, I would advise thee thus much, be shee faire or foule, to choose a wife out of a good kindred, parentage, well brought vp in an honest place.

† *Primum animo tibi proponas quo sanguine Creta,
Qua forma, qua etate, quibusq, ante omnia virgo
Moribus, in iunctas veniat nova nupta penates.*

† Cholander lib.
9 de repub. Ang.

He that marries a wife out of a suspected Inne or Alehouse, buyes a horse in Smithfield, and hires a servant in *Faules*, as the diuerbe is, shall likely haue a Iade to his horse, a knaue for his man, an arrant honest woman to his wife. *Filia praesumitur esse matri similis,* saith *Nevisanus:* Such a mother such a daughter, *mali corui malum ovum,* Cat to her kinde.

† *Scilicet expectas ut tradat mater honestos,
Atq, alios mores quam quos habet? ---*

† Lib. 2. num.
159.
m Si genetrix
caste, caste quoq,
filia vivit, Si
meretrix mater
filia talis erit.
† Juven Sat. 6.

If the mother be dishonest, in all likelyhood the daughter will *matrizare* take after her in all good qualities,

*Credet Pasiphae non tauripotente futuram,
Tauripetam? ---* If the damme trot, the foale

will not amble. My last caution is, that a woman doe not bestowe her selfe vpon a foole, or an apparent melancholy person, iealousie is a symptome of that disease, and fooles haue no moderation. *Iustina* a *Romane* Lady was much persecuted, and after made away by her iealous husband, she caused and inioyned this Epitaph, as a caveat to others, to bee ingrauen on her tombe,

† *Discite ab exemplo Iustine, discite patres,
Ne nubat fatuo filia vestra viro, &c.*

Learne parents all, and by *Iustina's* case,
Your children to no dizards for to place.

n Cameravius
cent. 2. cap. 54.
oper. subcif.
† Ser 72. Quod
amicus quidam
uxorem habens
mibi dixit, dicā
vobis In cubili
cauendae adula-
tiones vesperi
mane clamores

After marriage, I can giue no better admonitions, then to vse their wiues well, and which a friend of mine told me that was a married man, I will tell you as good cheap, saith *Nicostratus* in *† Stobcus*, to avoid future strife, and for quietnesse sake, when you are in bed, take heed of your wiues

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flattering speeches duer night, and Curten sermons in the morning. Let them doe their endeavour likewise, to maintaine them to their meanes, which † *Patricius* ingeminates, and let them haue liberty with discretion, as time and place requires: many women turne queanes by compulsion, as ° *Neuesanus* obserues because their husbands are so hard, and keepe them so short in diet and apparell, *paupertas cogit eas meretricari*, poverty and hunger, want of meanes, makes them dishonest, or bad v-
 sage; their churlish behaviour forceth them to fly out, or bad examples, they doe it to cry quittance. In the other extreame some are too liberall, as the proverbe is, *Turdus malum sibi cecat*, they make a rod for their owne tailes, as *Candaules* did to *Gyges* in * *Herodotus*, commend his wiues beauty himselfe, and besides would needs haue him see her naked. Whilst they giue their wiues too much liberty to gad abroad, and bountefull allowance, they are accessary to their owne miseries, *animæ uxorum pessimè olent*, as *Plautus* gibes, they haue deformed foules, and by their painting and colours, procure, *odium mariti*, their husbands hate, especially, ———— † *cum miseri viscantur labra mariti*.

besides, their wiues (as p *Easil* notes) *Impudentè se exponunt masculorum aspectibus, iactantes tunicas, & coram tripudiantes*, impudently thrust themselues into other mens companies, and by their vndeceit wanton carriage, provoke and tempt the spectators. Vertuous women should keepe house, and twas well performed & ordered by the *Greekes*,

————— *mulier nequa in publicum*

Spectandam se sine arbitrio praebeat viro. which made *Phidias* belike at *Elis*, paint *Venus* treading on a Tortoise, a symbole of womens silence and house-keeping. For a woman abroad and alone is like a Deere broke out of a Parke, *quam mille Venatores insequuntur*, whome every hunter followes; and besides in such places she cannot so well vindicate her selfe, but as that virgin *Dinah* (*Gen. 34.2.* going forth to see the daughters of the land, lost her virginity, she may be defiled and ouertaken on a sudden, *Imbelles damæ quid nisi praeda sumus?*

And therefore I knowe not what Philosopher hee was, that would haue women come but thrice abroad all their time, † *To be baptised, married, and buried*, but he was too straight laced. Let them haue their liberty in good sort, and goe when they will, *modò non annos viginti aetatis suae domi relinquunt*, as a good fellow said, so that they looke not 20 yeares younger abroad, then they doe at home; they be not spruce, neat, Angells abroad, beasts, dowdies, fluts at home, but seeke by all meanes to please and giue content to their husbands; to be quiet about all things, obedient, silent & patient; if they be incensed, angry, chide a little, their wiues must not * *campell* againe, but take it in good part. An honest woman, I cannot now tell where she dwelt, but by report an honest woman shee was, hearing one of her Gossips by chance complaine of her husbands impatience, told her an excellent remedy for it, and gaue her withall a glasse of water, which when hee brauled shee should hold still in her mouth, & that *toties quoties*, as often as he chid, she did so two or three times with good successe, and at length seeing her neighbour, gaue her great thanks for it, and would needs knowe the ingredients, † shee told her

† Lib. 4. tit. 4 de
instit. Reipub.
cap. de officio
mariti & ux-
oris.

o Lib. 4. syl. nup.
num 81. Non
curant de ux-
oribus, nec volunt
ipsi intervenire de
vitiis vestitus,
&c.

* In Clio. Speci-
em uxoris (supra
malum extol-
lens, fecit ut il-
lam nudam co-
ram aspiceret.

† Iuven. Sat. 6.
He cannot
kisse his wife
for paint,
p Orat contra
ebr.

† Ad baptismū
matrimonium et
sepulchrum.

* Non vocifere-
tur illa si mari-
tus obgannet

† Fraudem ap-
erient ostendit ei
non aquam sed
silentium iracū-
dia moderari.

her in brieft, what it was, *Faire water*, and no more; For it was not the water, but her silence which performed the cure. Let every froward woman imitate this example, and be quiet within doores, and (as *M. Aurelius* prescribes) a necessary caution it is to be obserued of all good matrons, that loue their credits, to come little abroad, but follow their worke at home, looke to their house-hold affaires and private businesse, *aconomia incumbentes*, be sober, thrifty, wary, circumspect, modest, and compose themselves to liue to their husbands meanes, as a good husband should doe,

Quæ studijs gausa coli, partita labores

Fallet opus cautu, forma a simulata corona

Cura puellaris, circumfusa osq. rotasq.

Cum voluet, &c.

How soeuer 'tis good to

keepe them private, not in prison,

** Quisquis custodit uxorem vectibus & seris,*

Et si sibi sapiens, stultus est, & nihil sapit.

Reade more of this subiect *Horol. princ. lib. 2. per totum. Arniseus polit. Cyprian, Tertullian, Bossus de mulier apparat. Godefridus de Amor. lib. 2. cap. 4. Levinus Lemnius cap. 54. de institut. Christ. Barbarus de re vxor. lib. 2. c. 2. Franciscus Patritius de institut. Reipub. lib. 4. Tit. 4. & 5. de officio mariti, & vxoris, Christ. Fonseca Amphitheat. Amor. cap. 45. Sam. Neander. &c.*

These cautions concerne him; and if by these, or his owne discretion, otherwise he cannot moderate himselfe, his friends must not bee wanting by their wisdom, if it be possible, to giue the party griued satisfaction, to prevent and remoue the occasions, objects, if it may be to secure him. If it be one alone, or many, to consider whom he suspects, or at what times, in what places he is most incensed, in what companies.

** Nevisanus* makes a question, whether a young Physitian ought to bee admitted in case of sicknesse, into a new married mans house, to adinister a Iulip, a syrupe, or some such physicke. The *Persians* of old would not suffer a young Physitian to come amongst women. *† Apollonides* *Cons*

made *Ataxerxes* cuckold, and was after buried aliue for it. A Iaylor ni

Aristanetus, had a fine young Gentleman to his prisoner, † in commise-

ration of his youth and person, he let him loose, to enioy the liberty of the prison, but he vnkindly made him a *Cornuto*. *Menelaus* gaue good

welcome to *Paris* a stranger, his whole house and family were at his command, but he vngraciously stole away his best beloued wife. The like

measure was offered to *Agis* king of *Lacedemon*, by ** Alcibiades* an ex-

ile, for his good entertainment, he was too familiar with *Timæa* his wife, begetting a child of her, called *Leotichides*, and bragging more-

ouer when he came home to *Athens*, that he had a sonne should be King of the *Lacedemonians*. If such objects were remoued, no doubt but the

parties might easily be satisfied, or that they could vse them gently, and intreat them well, not to revile them, scotte at, hate them, as in such cases commonly they doe, 'tis an humane infirmity, a miserable vexation,

and they should not adde griefe to griefe, nor aggrauate their misery, but seeke to please, and by all meanes giue them content, by good coun-

sell, remouing such offensive objects, or by mediation of some discreet

q Horol. princip. lib 2. cap. 8. Diligenter caverendum faminis illustribus ne frequentius exeat.

† Chaloner.

** Menander.*

† Lib 5. mm 11.

† Ctesias in Persis, finxit vultus morbum esse nec curari posse nisi cum viro concumberet, hac arte vultu compos &c.

*† Exalio vinculo solutumq. demisit, at ille inhumatus, stupravit coniugem * Plutarch vita eius,*

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† Rosinus lib. 2.
19 Valerius lib.
2. cap. 1.

u Alexander ab
Alexandro l. 4.
cap. 8. gen. dier.

* Fr. Ruus de
gemmis lib. 2.
cap. 8 & 15.

x Stronius Ci-
cog. a lib. 2. cap.
15 spirit. & In-
can. habenti bi-
dem uxores que
volunt cum o-
culis clarissimis,
ques nunquam
in aliquem præ-
ter maritum
fixuri sunt, &c.
Bredenbachius,
Idem & Bohe-
mus &c.
† Vxor ceca
ducat maritum
surdum &c.
o See Valent.
Nabod differ.
Com. in Alcabi-
tium ubi plura.
† Cap. 46. Apol.
quod mulieres
sine concupiscen-
tia aspicere non
posses &c.

friends. In old Rome there was a temple erected by the matrons to that
† *Viriplaca Dea*, another to *Venus verticorda, que maritos uxoris red-*
debat benevolos, whither (if any difference hapned betwixt man & wife)
they did instantly resort, there they did offer sacrifice, a white Hart,
Plutarch records, *sine felle*, without the gall, (Some say the like of *In-*
nos temple) and make their prayers for coniugall peace, before some
u indifferent arbitrators and friends, the matter was heard betwixt man
and wife, and commonly composed. In our times wee want no sacred
Churches, or good men to end such controversies, if vs were made of
them. Some say that precious stone called * *Beryllus*, others a *Diamond*,
hath excellent vertue, *con tra hostium iniurias, & coniugatos invicem*
conciliare, to reconcile men and wiues, to maintaine vnity and loue;
you may try this when you will, and as you see cause. If none of all these
meanes and cautions will take place, I know not what remedy to pre-
scribe, or whether such persons may goe for ease, except they can get
into that same x *Turkie* paradise, *Where they shall haue as many faire*
wiues as they will themselves, with cleare eyes, and such as looke on none
but their owne husbands, no feare, no danger of being cuckolds; Or else
I would haue them obserue that strict rule of † *Alphonfus*, to marry a
deafe and dumb man, to a blinde woman. If this will not helpe, let them
to prevent the worst, consult with an * *Astrologer*, and see whether the
significators in her *Horoscope*, agree with his, that they be not *in signis*
& partibus odiose intuentibus aut imperantibus, sed mutuo & amicè antip-
cijs & obedientibus, otherwise (as they hold) there will be intolerable en-
mities between the, or else get him *Sigillum veneris*, a Characteristicall
Seale stamped in the day and houre of *Venus*, when she is fortunate with
such and such set words and charmes, which *Villanovanus* and *Leo Sui-*
uius prescribes, and he shall surely be gracious in all womens eyes, and
never suspect of disagree with his owne wife, so long as hee weares it.
If this course be not approued, and other remedies may not bee had,
they must in the last place sue for a divorce: or as † *Tertullian* reports
of *Democritus*, that put out his eyes, because he could not looke vpon
a woman without lust, and was much troubled to see that which hee
might not enioy; let him make himselfe blind, and so hee shall avoid
that care and molestation of watching his wife. One other soveraigne
remedy I could repeat, an especiall Antidote against Ieealousie, an ex-
cellent cure, but I am not now disposed to tell it, not that like a coue-
tous Empericke, I conceale it for any gaine, but some other reasons, I
am not willing to publish it, if you be very desirous to know it, when I
meet you next, I will peradventure tell you what it is in your eare. This
is the best counsell I can giue: which he that hath need of, as occasion
serues may apply vnto himselfe. In the meane time

---dy talem terris avertite pestem as the proverbe is, from
Heresie, Iealousie, and Frensie, goop Lord deliuer vs.

SECT. 4.

MEMB. I. SUBSEC. I.

Religious Melancholy.

His object God, what his beauty is: How it allureth.

The parts and parties affected.



That there is such a distinct Species of Loue Melancholy no man hath euer yet doubted, but whether this subdivision of y Religious Melancholy bee warrantable, it may be controverted.

** Pergite Pierides, medio nec calle vagantem
Liquite me, quâ nulla pedum vestigia ducunt,
Nulla rota currus testantur signa priores.*

I haue no patterne to followe as in some of the rest, no man to imitate. No Physitian hath as yet distinctly written of it as of the other, all acknowledge it a most notable Symptome, some a cause, but few a species or kinde. ² *Aretius, Alexander, Rhafis, Avicenna*, and most of our late writers, as *Gordonius, Fuchsius, Plater, Bruel, Montalius, &c.* repeat it as a Symptome. ³ *Some seeme to be inspired of the Holy Ghost, some take upon them to be Prophets, some are addicted to new opinions, some foretell strange things, de statu mundi & Antichristi*, saith *Gordonius*. Some will prophesie of the end of the world to a day almost, and the fall of the Antichrist, as they haue beene addicted or brought vp; for so melancholy workes with them, as ^b *Laurentius* holds. If they haue beene precisely giuen, all their meditations tend that way, and in conclusion produce strange effects, the humour imprints symptomes according to their seuerall inclinacions and conditions, which makes ^c *Guianerius* and ^d *Felix Plater* put too much devotion, blinde zeale, feare of eternall punishment, and that last iudgement, for a cause of those enthusiasticks, and desperate persons: but some doe not obscurely make a distinct species of it, dividing Loue Melancholy into that, whose object is women; and into the other, whose object is God. *Plato* in *Convivio*, makes mention of two distinct finies, and amongst our Neotericks, *Hercules de Saxonia lib. 1. pract. med. cap. 16. cap. de Melanch.* doth expressly treat of it in a distinct Species. ^e *Loue Melancholy* (saith he) is twofold, the first is that (to which some peradventure will not vouchsafe this name or Species of Melancholy) affection of those which put God for their object and are altogether about prayer, fasting, &c. the other about women. *Peter Forestus* in his observations delivereth as much, in the same words: and *Felix Platerus de mentis alienat. cap. 3. frequenti* *ma est eius species, in quâ curandâ sepius multum sui impeditus*, 'tis a frequent disease, and they haue a ground of what they say, forth of *Are-*

y Called Religious be-
cause it is still
conuersant a
bout Religion
and such di-
vine objects.

^a *Grosius.*
² *Lib. 1. cap. 16.*
nonnulli opinio-

nibus additi
sunt, & futura
se predicere ar-
bitrantur,

a Aliis videtur
quod sunt Pro-
phetae & inspi-
rati a Spiritu

sancto, & inci-
piunt propheta-
re, & multa fu-
tura predicant.

^b *Cap. 6. de*
Melanch.

^c *Cap. 5. Tra-*
ctat. multi ob ti-
morem dei sunt
melancholici, &

timorem ghen-
ae. They are
still troubled
for their sins,

^d *Plater c. 13.*

^e *Melancholia*
erotica vel qua
cum amore est
duplex est, pri-

ma que ab aliis
foras non me-
retur nomen
melancholiae, est

affectio eorum
qui pro obiecto
proponit deum
& ideo nihil ali-

ud curant aut
cogitant quam
deum ieiunia,
vigilias, altera

ob mulieres,

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¶ *Aliareperitur
furoris species à
prima vel a se-
cunda deorum
rogantium, vel
afflatu numinū
furor hic venit,
¶ Qui in Del-
phis futura præ-
dicunt vates et
in dodona sa-
cerdotes furen-
tes quidam mul-
ia iocunda Gre-
cis deferunt, sa-
ni vero exigua
aut nulla.*

teusand Plato. ^f *Areteus* an old Author in his third booke cap. 6. doth so divide Loue Melancholy, and deriues this second from the first, which comes by inspiration or otherwise. ¶ *Plato* in his *Phædrus* hath these words, *Apollo's Priests in Delphos, and at Dodona in their fury doe many pretty feats, and benefite the Greekes, but neuer in their right witts.* Hee makes them all mad, as well he might, and he that shall but consider that superstition of old, those prodigious effects of it (as in his place I will shew the severall furies of our ^t *Fatidici dij, Pythonissas, Sibyls, Enthusiasts, Pseudoprophets, Heretickes, and Schismaticks* in these our latter ages) shall instantly confesse, that all the world againe cannot afford so much much matter of madnesse, so many stupend symptomes, as superstition, heresie, schisme hath brought out: that this Species alone may be paral-
lel'd to all the former, hath a greater latitude, and more miraculous effects; that it more besots and infatuates men, then any other about named whatsoeuer, doth more harme, worke more disquietnesse to man-
kinde, and hath more crucified the soule of mortall men (such hath beene the diuells craft) then warres, plagues, sicknesses, dearth, famine, and all the rest.

Giue me but a little leaue, and I will set before your eyes in brieft, a stupend, vast, infinite Ocean of incredible madnesse and folly: a Sea full of shelues and rockes, sands, gulfes, Euripes and contrary tides, full of fearefull monsters, vncouth shapes, roring waues, tempests, and Siren calmes, Halcyonian seas, vnspeakable misery, such Comœdies and Tragoedies, such absurd and ridiculous, ferall and lamentable fits, that I knowe not whether are more to be pittied or derided, or may be beleev-
ed, but that we daily see the same still practised in our dayes, fresh ex-
amples, *nova novitia*, fresh obiects, of misery and madnesse in this kinde that are still represented vnto vs, abroad, at home, in the midst of vs, in our bosomes.

But before I can come to treat of these severall ertours and obliquities, their causes, symptomes, affections, &c. I must say something neces-
sarily of the obiect of this loue, God himselfe, what this loue is, how it allureth, whence it proceeds, and (which is the cause of all our miseries) how we mistake, wander and swarue from it.

hDeus, bonus,
iustus pulcher
iuxta Platonem
i Miror et stu-
peo cum cælum
aspicio, et pul-
chritudinem sy-
derum, angelo-
rum &c. et quis
digne laudet
quod in nobis
viget corpus id
pulchrum, fron-
tem pulchrum,
nares, genas, o-
culos, intellectū,
omnia pulchra,
si sic in creatu-
ris laboramus,
quid in ipso deo?

Amongst all those divine attributes that God doth vindicate to him-
selfe, Eternity, omnipotency, immutability, wisdom, maiesty, iustice,
mercy, &c. his ^h beauty is not the least, *One thing, saith David, haue I
desired of the Lord and that will I still desire, to behold the beauty of the
Lord, Psal. 27. 4. And out of Sion which is the perfection of beauty hath
God shined, Psal. 50. 2.* All other creatures are faire, I confesse, and many
other obiects doe much inamour vs, a faire house, a faire horse, a comely
person. I am amazed, saith Austin, when I looke vp to heauen and be-
hold the beauty of the starres, the beauty of Angels, principalities, powers,
who can expresse it? who can sufficiently commend, or set out this beauty
which appeares in vs? so faire a body, so faire a face, eyes, nose, cheekes, chin,
browes, all faire and louely to behold, beside the beauty of the soule which
cannot be discerned. If we so labour and be so much affected with the come-
linesse of creatures, how should we bee ravished with that admirable lustre
of

of God himselfe? If ordinary beauty haue such a prerogative and power, and what is amiable and faire, to draw the eyes and eares, hearts and affections of all spectators vnto it, to moue, win, intice, allure, how shall this diuine forme ravish our soules, which is the fountaine and quintessence of all beauty? *Cælum pulchrum, sed pulchrior cæli fabricator*, If heauen be so faire, the Sunne so faire, how much fairer shall he bee, that made them faire? If there be such pleasure in beholding a beautifull person alone and as a plausible sermon, he so much affect vs, what shall this beauty of God himselfe that is infinitely fairer, then all creatures, men, angels, &c. † *Omnis pulchritudo florum, hominum angelorum & rerum omnium pulcherimarum ad dei pulchritudinem collata, nox est & tenebra*, all other beauties are night it selfe, meere darknesse, to this our inexplicable incomprehensible, vnspeakable, eternall, infinite, admirable and diuine beauty. This lustre, *pulchritudo omnium pulcherima*. This beauty and ^k *splendor of the diuine God*, is it that drawes all creatures to it, to seeke it, loue, admire, and adore it; and those Heathens, Pagans, Philosophers, out of these reliques they haue yet left off Gods Image, are so farre forth incensed, as not only to acknowledge a God; but, though after their owne inventions, to stand in admiration of his bounty, goodnesse, to adore and seeke him, the magnificence and structure of the world it selfe, and beauty of all his creatures, his goodnes, providence, protection, inforceth them to loue him, seeke him, teare him, though a wrong way, to adore him: but for vs that are Christians, regenerate, that are his adopted sonnes, illuminated by his word, hauing the eyes of our hearts and vnderstandings opened, how fairely doth he offer and expose himselfe? *Ambit nos Deus* (Austin saith) *donis & formâ suâ*, he wooes vs by his beauty, gifts, promises, to come vnto him, ^l *the whole Scripture is a message, an exhortation, a loue letter to this purpose*, to incite vs, and invite vs, ^m *Gods Epistle*, as Gregory calls it, to his creatures. He sets out his Sonne and his Church, in that *Epithalamium* or mysticall song of Solomon, to enamour vs the more, comparing his head to fine gold, his locks curled and blacke as a Rauens, Cant. 4. 5. cap. his eyes like doves, on riuers of waters, washed with milke, his lippes as lillies, dropping downe pure iuyce, his hands as rings of gold set with chrysolite: and his Church to a vineyard, a garden inclosed, a fountaine of liuing waters, an orchard of Pomegranates, with sweet scents of saffron, spike, calamus and cynamon, and all the trees of incense, as the chiefe spices, the fairest amongst women, no spot in her, ⁿ his sister, his spouse, undefiled, the onely daughter of her mother, deare vnto her, faire as the Moone, pure as the Sunne, looking out as the morning; That by these figures, that glasse, these spirituall eyes of contemplation, we might perceauie some resemblance of his beauty, the loue betwixt his Church and him. And so in the 45. Psalm. this beauty of his Church, is compared to a *Queene in a vesture of gold, of Ophir, embrodered rayment of needleworke, that the king might take pleasure in her beauty*. To incense as farther yet, ^o *Iohn* in his *Apo-* calypse, makes a description of that heauenly Ierusalem, the beauty of it, and in it the maker of it. *Likening it to a City of pure gold, like vnto cleere glasse, shining and garnished with all manner of pretious stones, hauing no need of Sunne or Moone, for the lamb is the light of it, the glory of*

† Diuinelus
Niet lib. 2.
cap. 11.

^k Fulgor diuine
maiestatis; Aug.

^l In Psal. 64.
mist ad nos E.
pistolâ & totâ
scripturam, qui-
bus nobis face-
ret amandi de-
siderium,
^m Epist. 48. l. 4.
quid est tota
scriptura nisi E-
pistola omnipo-
tentis dei ad cre-
aturam suam.

ⁿ Cap. 6. 8.

^o Cap. 27. 17.

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p In Psal. 85.
omnes pulchritu-
dines terrenas
auri, argenti, ne-
morum & cam-
porum, pulchri-
tudinem Solis et
Lunæ, stellarum,
omnia pulchra
superant.
& Immortalis
hæc visio, immor-
talis amor, inde-
fectus amor &
visio.
I Oforius, ubi.
cung, visio &
pulchritudo di-
vini aspectus, i-
bi voluptas ex
eodem fonte om-
nisq; beatitudo,
nec ab eius aspe-
ctu voluptas, nec
ab illa volupta-
te aspectus (sepa-
rari potest.
a Leon Hebreus
Dubitatur an
humana felici-
tas Deo cognos-
cendo an aman-
do terminetur.
u Lib. de anima
Ad hoc obiectum
amandum &
fruendum natu-
sumus, & hunc
expetisser uni-
um, hunc amas-
set humana vo-
luntas, ut sum-
mum bonum, &
ceteras res om-
nes eo ordine.
x 9. De repub.
y Hom. 9. in
epist. Iohannis
cap. 2. Multos
coniugium dece-
pit, res aliqui
salutarias & ne-
cessarias, eo quod
eoco eius ampre-
decepti, divini
amoris & glorie
studium in uni-
versum abiece-
runt, plurimos
cibus & potus
gordis.

God doth illuminate it: to give us to understand the infinite glory, beauty, and happiness of it. Not that it is not fairer then these creatures to which it is compared, but that this vision of his, this lustre of his divine maiesty cannot otherwise be expressed to our apprehensions, *no tongue can tell, no heart conceive it*, as Paule saith. Moses himselfe, *Exod. 33. 18.* When he desired to see God in his glory, was answered that hee might not endure it, no man could see his face and live. *Sensibile forte destruit sensum*, a strong object overcometh the sight, according to that axiome in Philosophy: *fulgorem solis ferre non potes, multo magis creatoris*, if thou canst not endure the Sunbeames, how canst thou endure that fulgor & brightnesse of him that made the Sun; The Sunne; it selfe and all that we can imagine are but shadowes of it, 'tis *visio præcellens*, as *Augustin* calls it, the quintessence of beauty this, *which farre exceeds the beauty of heavens, Sun and Moone, Starres, Angells, gold and Silver, woods, faire fields, and whatsoever is pleasant to behold.* All those other beauties faile, varie, are subiect to corruption, to loathing, *But this is an immortal vision, a divine beauty, an immortal love, an indefatigable love and beauty*, with sight of which wee shall never be tired, nor wearied, but still the more wee see the more we shall couet him. *For as one saith, where this vision is, there is absolute beauty, and where is that beauty from the same fountaine comes all pleasure and happiness, neither can beauty, pleasure, happiness, be separated from his vision or sight, or his vision from beauty, pleasure, happiness.* In this life we haue but a glimpse of this beauty and happiness, wee shall hereafter, as *Iohn* saith, see him as hee is, thine eyes, as *Isay* promisseth, *33. 17. Shall behold the King in his glory*, then shall we be perfectly inamored, haue a full fruition of it, desire, behold and love him alone, as the most amiable and fairest object, our *summum bonum*, our chiefest good.

This likewise should we now haue done, had not our will beene corrupted, and as we are enioyned to love God with all our heart, and all our soule: for to that end were we borne, to love this object, as *Melanchthon* discourseth, and to enjoy it. *And him our will would have loved and sought alone, as our summum bonum, or principall good, and all other good things for Gods sake: and nature as shee proceeded from it would have sought this fountaine, but in this infirmity of humane nature this order is disturbed, our love is corrupt: & a man is like that monster in Plato composed of a Scylla, a lyon, & a mā, we are carried away headlong with the torrent of our affections, the world, & that infinite variety of pleasing objects in it, doe so allure & enamor vs that we cannot so much as looke towards God, seeke him, or thinke on him as we should, we cannot saith Austin, Rempub. celestem cogitare, we cannot containe our selues from the, their sweetnesse is so pleasing to vs. Marriage, saith *Gualter*, detains many, a thing in it selfe laudable, good, and necessary, but deceived and carried away with the blind love of it, they haue quite laid aside the love of God, and desire of his glory. Meat and drinke hathouer come as many, whilest they rather strive to please, satisfy their guts & belly, then to serve God and nature. Some are so busied about merchandise to get mony, they loose their owne soules, whiles couetously carried, and with an insatiable desire of gaine, they forget God, as much we may say of honours*

nours, leagues, friendships, health, wealth, and all other profits or pleasures in this life whatsoever. ² In this world there be so many beautiful objects, splendors and brightnesse of gold, maiesty of glory, assistance of friends, faire promises, smooth words, victories, triumphs, and such an infinite company of pleasing beauties to allure vs, and draw vs from God, that we cannot looke after him. And this is it which Christ himselfe, those Prophets and Apostles so much thunder against, 1. Ioh. 17. 15. dehorte vs from; *Loue not the World nor the things that are in the world, if any man loue the world the loue of the father is not in him*, 16. For all that is in the World, as lust of the flesh, the lust of the eyes, and pride of life, is not of the father but of the world, & the world passeth away & the lust thereof, but he that fulfilleth the will of God abideth for ever. No man, saith our Saviour, can serue two masters, but he must loue the one & hate the other, &c. *bonos vel malos mores, boni vel mali faciunt amores*, Austin well inferres, & this is that which all the fathers inculcate. Hee cannot (^a Austin admonisheth) be gods friend, that is delighted with the pleasures of the world, make cleane thine heart, purifie thine heart, if thou wilt see this beauty, prepare thy selfe for it. It is the eye of contemplation by which we must behold it, the wing of meditation which lifts vs up and reares our soules, with the motion of our hearts, and sweetnesse of contemplation, so saith Gregory cited by ^b Bonauenture. And as ^c Philo Iudeus seconds him, hee that loues God will soare aloft and take him wings, and leauing the earth fly vp to heauen, wander with Sunne and Moone, Starres, and that heauenly troope, God himselfe being his guide. If we desire to see him, we must lay aside all vaine objects, which detaine vs and dazell oureyes, and as ^d Ficinus adviseth vs, get vs solar eyes, *spectacles as they that looke on the Sunne, to see this diuine beauty, lay aside all materiall objects, all sense, & then thou shalt see him as he is*. Thou couetous wretch, as ^e Austin expostulates, why dost thou stand gaping on this drosse, muckhills, filth by excrements, behold a farre fairer object God himselfe woos thee, behold him, enioy him, he is sicke for loue. Cant. 5. Hee invites thee to his sight, to come into his fayre garden, to eat and drinke with him, to bee merry with him, to inioy his presence for euer. † Wisdome cries out in the streets, besides the gates, in the top of high places, before the city, at the entrie of the doore, and bids them giue eare to her instruction, which is better then gold or pretious stones, no pleasures can be compared to it: leaue all then and follow her; ^f *vos exhortor o amici & obsecro*, In Ficinus words, I exhort and beseech you, that you would embrace and follow this diuine loue with all your hearts and abilities, by all offices and endeavours make this so louing God propitious vnto you. For whom alone saith ^g Plotinus, we must forsake the kingdomes and empires of the whole earth, Sea, Land, and Ayre, if we desire to be engrafted vnto him, leaue all and follow him.

Now for as much as this loue of God, is an ^h habit infused of God, as

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^z In mundo
 splendor opum,
 glorie maiestas,
 amicitiarum
 praesidia, verbo-
 rum blandities
 voluptatum om-
 nis generis ille-
 cebria, victoria,
 triumphus & in-
 finita alia ab a-
 more dei nos ab-
 strahunt, &c.
^a In Psal. 32.
 Dei amicus esse
 non potest qui
 mundi studiis
 delectatur, ut
 hanc formam
 videas munda
 cor. serena cor
 &c.
^b Contemplatio-
 nis pluma nos
 subleuat, atq; in
 de erigimur: in
 intentione cordis
 dulcedine con-
 templationis,
 distinct. 6. de 7.
 Itineribus.
^c Lib. de victi-
 mis, amans dei
 sublimia perit,
 sumptis aliis &
 in coelum recta
 volat, relicta
 terra cupidus
 aberrandi cum
 sole, luna, stella-
 rumq; sacra mi-
 luita, ipso deo
 ducit.
^d In com. Plat.
 cap. 7. ut Solem
 videas oculis fi-
 eri debes solaris
 ut diuinam a-
 spicias pulchri-
 tudinem demit-
 te materiam, de-
 mitte caelum.
 & deum qualis
 sit videbis.
^e Avaro, quid
 inbeas his &c.
 pulchrior est qui
 te ambit ipsum
 visurus ipsum
 habiturus.

† Prov. 8. f. Cap. 18. Rom. Amorem hunc diuinum totis viribus amplexamini, deum vobis omni officiorum genere propitium facit.
^g Cap. 7. de pulchritudine, regna imperia totius terra & maris & caeli oportet abicere si ad ipsum conversus velis inferi. ^h Habitus
^a Deus infusus per quem inclinatur homo ad diligendum deum super omnia.

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h *Habitus à deo
infusus per quē
inclinatur homo
ad diligendum
deum super om-
nia.*

i *Dial. 1. Omnia
convenit amor
in ipsius pulchri
naturam.*

h *Stromatum
lib. 2.*

l *Greenham.*

h Thomas holds, 1. 2. quest. 23. by which a man is inclined to love God above all, and his neighbour as himselfe, We must pray to God that hee will open our eyes, make cleare our hearts, that we may be capable of his glorious rayes, and performe those duties that he requires of vs, Deut. 6. and Ios. 23. To love God above all, and our neighbours as our selfe, to keepe his commandements. In this we knowe, saith Iohn, c. 5. 2. We love the children of God, when we love God and keepe his commandements. This is the love of God that we keepe his commandements, he that loveth not knoweth not God, for God is love. cap. 4. 8. and he that dwelleth in love dwelleth in God, and God in him, for love presupposeth knowledge, faith, hope, and vaites vs to God himselfe, as *i* Leon Hebreus deliuereth vnto vs, and is accompanied with the feare of God, humility, meeknesse, patience, all thole vertues, and charity it selfe. For if we love God, wee shall love our neighbour, and performe the duties which are required at our hands, to which we are exhorted, 1. Cor. 15. 4. 5. Ephes. 4. Coloss. 3, Rom. 12. We shall not be envious or puffed vp, or boast, disdain, thinke evill, or be prouoked to anger but suffer all things, Endeavour to keepe the unity of the spirit, the bond of peace. Forbeare one another, forgiue one another, cloath the naked, visit the sicke, and performe all those workes of mercy, which *k* Clemens Alexandrinus calls *amoris & amicitiae impletionem & extentionem*, the extent and complement of love; and that not for feare or worldly respects, but *ordine ad Deum*, for the love of God himselfe. This we shall doe if we be truly enamored, but we come short in both, we neither love God, nor our neighbour as we should. Our love in spirituall things is too *l* defective, in worldly things too excessive, there is a *iarre in both*. We love the world too much: God too little, our neighbour not at all, or for our owne ends.

Vulgus amicitias utilitate probat.

The chiefe thing we respect is our commodity, and what wee doe, is for feare of worldly punishment, for vaine glory, praise of men, fashion, & such by-respects, not for Gods sake. Wee neither knowe God aright, nor seeke, love, or worship him as we should. And for these defects, wee involue our selues into a multitude of errours, we swarue from this true love and worship of God, which is a cause vnto vs of vnspeakable miseries, running into both extreames, we become fooles, madmen, without sense, as now in the next place I will shew you.

The parties affected are innumerable almost, and scattered ouer the face of the earth, farre and neere, and so haue beene in all precedent ages, from the beginning of the world to these times, of all sorts and conditions. For methods sake I will reduce them to a twofold diuision, according to those two extreames of *Excesse* and *Defect*, Impiety and Superstition, Idolatry and Atheisme. Not that there is any excesse of divine worship or love of God, that cannot be, we cannot love God too much, or doe our duties as we ought, as Papists hold, or haue any perfection in this life, much lesse supererogate, when we haue all done, wee are *unprofitable servants*. But because we doe *aliud agere*, zealous without knowledge, and too sollicitous about that which is not necessary, busying our selues about impertinent, needlesse, idle, and vaine ceremonies, *populo ut placerent*

placere, as the *Iewes* did about sacrifices, oblations, offerings, incense, new Moones, feasts, &c. but as *Ifay* taxeth them 1. 12. *Who required this at your hands?* We haue too great opinion of our owne worth, that we can satisfie the Law; and doe more then is required at our hands, by performing those Evangelicall Counsells, and such workes of supererogation merit for others, which *Bellarmino*, *Gregory de Valentia*, all their Iesuites, and champions defend, that if God should deale in rigour with them, some of their *Franciscans* & *Dominicans* are so pure that nothing could be objected to them. Some of vs againe are too deare, as we think, more diuine and sanctified then others, of a better mettle, greater gifts, and with that proud *Pharisee*, contemne others in respect of our selues, we are better Christians, better learned, choice spirits, inspired, knowe more, haue especiall revelation, perceauie Gods secrets, and therevpon presume, say, and doe that many times, which is not befitting to bee said or done. Of this number are all superstitious Idolaters, Ethnickes, Mahometans, Iewes, Heretickes, ^m Enthusiasts, Divinators, Prophets, Sectaries, and Scismatickes. *Zanchius* reduceth such Infidels to foure chiefe sects, but I will insist and follow mine own intended method: all which with many other curious persons, Monkes, Hermites, &c. may be ranged in this extreame, and fight vnder this superstitious banner, with those rude Idiots, and infinite swarmes of people that are seduced by them. In the other extreame or in defect, march those impious Epicures, Libertines, Atheists, Hypocrites, Infidels, worldly, secure, impenitent, vnthankfull, and carnall minded men, that attribute all to naturall causes, that wil acknowledge no supream power; that haue cauterized consciences, or liue in a reprobate sense: or such desperate persons as are too distrustfull of his mercies. Of these there be many subdiuisions, diuers degrees of madnesse and folly, some more then others, as shall bee shewed in the Symptomes: And yet all miserably out, perplexed, doting, and besides themselves for religions sake. For as ⁿ *Zanchy* well distinguisheth: and al the world knowes, Religion is twofold, True or false; False is that vaine superstition of Idolaters, such as were of old, *Greekes*, *Romans*, present *Mahometans*, &c. *Timorem deorum inanem*, ^o *Tully* could tearme it; or as *Zanchy* defines it, *Vbi falsi dij, aut falso cultu colitur Deus*, when false Gods, or that God is falsely worshipped. And 'tis a miserable plague, a torture of the soule, a meere madnesse, *Religiosa insania*, ^p *Meteran* calls it or *insanus error*, as ^q *Seneca*, a franticke error, or as *Austin*, *Insanus animi morbus*, a furious discaise of the soule; *insania omnium insanißima*, a quintessence of madnesse; [†] for hee that is superstitious, can neuer bee quiet. Tis proper to man alone, *uni superbia, avaritia, superstitio*, saith *Plin. lib. 7. c. 1. atq; etiam post se vit de futuro*, which wrings his soule for the present, and to come; The greatest misery belongs to mankind, a perpetuall servitude, a slavery, *Ex timore timor*, an heauy yoke, the scale of damnation, an intolerable burden. They that are superstitious, are still fearing, suspecting, vexing themselves with auguries, prodigies, false tales, dreames, idle, vaine workes, vnprofitable labours, as ^r *Boterus* (Polit. lib. 2. cap. 13. observes, *curamentis ancipite versantur*, Enimies to God and to themselves. In a word, as *Seneca* concludes, *Religio Deum colit, superstitio destruit*

^m De primo
præcepto.

ⁿ De relig. lib. 2.
lib. 1.

^o 2. De nat. diorum.

^p Hist. Belgic.
lib. 8.

^q Superstitio
error insanus est
epist. 123.

[†] Nam qui
superstitione im-
buitur est, quie-
tus esse nunquam
potest.
^r Greg.

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struit, superstition destroyes, but true religion honours God. True Religion, *vbi verus Deus verè colitur*, where the true G O D is truly worshipped, is the way to Heauen, the mother of all vertues, Loue, Feare, Devotion, Obedience, Knowledge, &c. It creares the deiected soule of man, and amidst so many cares, miseries, persecutions, which this world affords, it is a sole ease, an vnspeakable comfort, a sweet repofall, *Iugum suauè, & leuè*, a light yoke, an anchor, and an hauen. It addes courage, boldnesse, and begets generous spirits, although tyrants rage, persecute, and that bloody *Lictor* or Seriant be ready to martyr them, *aut lita, aut morere*, (as in those persecutions of the Primitine Church, it was put in practise, as yeu may read in *Eusebius* and others) though enimies bee now ready to invade, and all in an vproare, *Si fractus illabatur orbis, impavidos ferient ruinae*, though heauen should fall on his head, hee would not be dismaid. But as a good Christian Prince once made answere to a menacing Turke, *facile scelerata hominum arma contemnit, qui dei praesidio tutus est*: Or as ^u *Phalaris* writ to *Alcander* in a wrong cause, hee nor any other enimie could terrifie him, for that he trusted in God. *Si Deus nobiscum, quis contra nos?* In all calamities, persecutions. whatsoeuer, as *David* did, *Sam. 2. 22.* he will sing with him, *The Lord is my rock, my fortresse, my strength, my refuge, the towre and horne of my saluation, &c.* In all troubles and aduersities, *Psal. 46. 1.* *God is my hope and helpe, still ready to be found, I will not therefore feare, &c.* 'tis a feare expelling feare; he hath peace of conscience, and is full of hope, which is, faith

^x *Austin*, *vita vita mortalis*, the life of this our mortell life, hope of immortality, the sole comfort of our misery; other wise as *Paul* saith, wee of all others were most wretched, but this makes vs happy, counterpoising our hearts in all misery, superstition torments and is from the Diuell, the author of lies, but this is from God himselve, as *Lucian* that *Antiochian* Priest made his diuine confession in ^y *Eusebius*, *Author nobis*

^v *Lib. 9. cap. 6.* *de Deo Deus est*, God is the Author of our Religion himselve, his word is our rule, a lanthorne to vs, dictated by the holy Ghost, he playes vpon our hearts as so many harp-strings, and wee are his Temples, hee dwelleth in vs, and we in him.

e Hor.

u Epist Phalar.

x In 2^a al. 3.

v Lib. 9. cap. 6.

The part affected of superstition, is the Braine, heart, will, vnderstanding, Soule it selfe, and all the faculties of it, *totum compositum*, All is mad, and dotes. Now for the extent, as I say, the World it selfe is the subiect of it,) to omit that grand sinne of Atheisme) all times haue beene misaffected, past, present, *there is not one that doth good, no not one from the Prophet to the Priest, &c.* A lamentable thing it is to consider, how many miriads of men this Idolatry and Superstition (for that comprehends all) hath infatuated in all ages, besotted by this blinde zeale, which is Religions Ape, Religions bastard, Religions shadow, false glasse For where God hath a Temple, the Diuell will haue a chappell: where God hath sacrifices, the Diuell will haue his oblations, where God hath ceremonies, the Diuell will haue his traditions, where there is any religion the Diuell will plant superstition; & 'tis a pittifull sight to behold and read, what tortures, miseries it hath procured, what slaughter of soules it hath made, how it rageth amongst those old Per-

sians

fians, Syrians, Egyptians, Greekes, Romans, Tuscans, Gaules, Germanes, Brittaines, &c. Britannia eam hodie celebrat tam attonitè, faith *z* Pliny, *z* Lib. 3. cap. 1. *tantis ceremonijs* (speaking of superstition) *ut dedisse Persis Videri possit.* The Brittaines are so stupendly superstitious in their ceremonies, that they goe beyond those *Persians*. He that shall but read in *Pausanias* alone, those Gods, Temples, Altars, Idols, Statues, so curiously made with such infinite cost and charge, amongst those old *Greekes*, such multitudes of them & frequent varieties, as *† Gerbelius* truly observes, may stand amazed, and neuer enough wonder at it; and thanke God withall, that by the light of the Gospell, wee are so happily freed from that slavish Idolatry, in these our dayes. But heretofore almost in all Countries, in all places, superstition hath blinded the hearts of men: in all ages what a small portion hath the true church euer been?

Diuinum imperium cum Ioue Demon habet,

The Patriarchs and their familiars, the Israelites a handfull in respect, *Christ* and his Apostles, & not all of them neither. Into what straights hath it beene compinged, a little flocke: how hath superstition on the other side dilated her selfe, errour, ignorance, barbarisme, folly, madnesse, deceiued, triumphed, and insulted ouer the most wise, discreet, & vnderstanding men, Philosophers, Dynastes, Monarches, all were involved and ouer-shadowed in this mist, in more then *Cymmerian* darkness. * *Adeo ignara superstitio mentes hominum deprauat, & nonnumquam sapientum animos transuersos agit.* At this present, *quota pars?* How small a part is truly religious? How little in respect? Diuide the World into six parts, and five are not so much as Christians, Idolaters and *Mahometans* possesse almost *Asia, Africke, America, Magelanica.* The Kings of *China, great Cham, Siam, and Bornaye, Pegu, Decan, Nar-singa, Iapan, &c.* are Gentiles, Idolaters, and many other petty Princes in *Asia, Monomotopa, Congo,* and I know not how many *Negro* Princes in *Africke, all Terra Australis incognita,* most of *America, Pagans,* differing all in their seuerall superstitions, and yet all Idolaters. The *Mahometans* extend themselues ouer the great *Turks* dominions in *Europe, Africke, Asia,* to the *Xeriffes* in *Barbary,* and his territories in *Fez, Sus, Morocco, &c.* The *Tartar,* the great *Mogor,* the *Sophy* of *Persia,* with most of their dominions and subiects, are at this day *Mahometans.* See how the Diuell rageth: Those at oddes, or differing among themselues, some for *^a Alli,* some for *Enbocar,* for *Acmar,* and *Ozimen,* those foure Doctors, *Mahomet's* successors, & are subdiuided into 72 inferior Sects, as *^b Leo Afer* reports. The *Iewes* as a company of vagabonds are scattered ouer all parts, whose story, present estate, progresse from time to time, is fully set downe by * *Mr Th. Iackson* Doctor of Diuinity, in his Comment on the *Creed.* A fift part of the world, and hardly that, now professeth *CHRIST,* but so inlarded and interlaced with seuerall superstitions, that there is scarce a sound part to be found, or any agreement amongst them. *Presbyter Iohn* in *Africke,* Lord of those *Abyssines,* or *Ethiopians,* is by his profession a *Christian,* but so different from vs, with such new absurdities and ceremonies, such liberty, such a mixture of Idolatry and Paganisme, that they keepe little more then a bare title

† Lib. 6. descrip. Græc. nulla est via que non innumeris idoliis est repleta. Tantum tunc temporis in miseris mortales potentia & crudelis Transmissis Satan exercuit.

* *Alex ab Alex lib. 6. cap. 26.*

a Purchas Pilgrim lib. 1. cap. 3
b Lib. 3.
c 2. Part. (ec. 3. lib. 1. cap. & deinceps.
c Tittemannus. Maginus. Bredenbachius. Fr. Aluarezus. Iun de Abissinia. Herbis solum vescuntur votarii, aquis mentis tenus dormiunt, &c.

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d Bredenbachius
Iod. à Meggen.

e See Possivi-
nus Herba Stein,
Magin. D. Flet-
cher, Iovius,
Hacluit, Purchas
Ec. of their
errors.

f Deplorat Gen-
tis Lapp.

† Gens Supersti-
tioni obnoxia,
religionibus ad-
versa.

* Boissardus de
Magia, intra
septimum aut
nonum à bap-
tismo diem mo-
riuntur. Hinc
fit, &c.

• Cap. de incolis
terra sanctæ.

tle of Christianity. They suffer Polygamy, Circumcision, stupend fastings, diuorce as they will themselves, &c. and as the Papists call on the *Virgin Mary*, so doe they on *Thomas Dydimus* before *Christ*. d The Greeke or Easterne Church is rent from this of the West, and as they haue foure chiefe Patriarches, so haue they foure subdiuisions, besides those *Nestorians*, *Iacobines*, *Syrians*, *Armenians*, *Georgians*; &c. scattered ouer *Asiaminor*, *Syria*, *Egypt*; &c. *Greece*, *Valachia*, *Circassia*, *Bulgary*, *Bosnia*, *Albania*, *Illyricum*, *Saluonia*, *Croatia*, *Thrace*, *Servia*, *Rascia*, and a sprinkling amongst the *Tartars*. The *Russians*, *Muscovites*, and most of that great Dukes subiects, are part of the Greeke Church, and stil Christians: but as e one faith, *temporis successu multas illi addiderunt superstitiones*, In proesse of time, they haue added so many superstitions, that they be rather semi-Christians, then otherwise. That which remains, is the Westerne Church with vs in *Europe*, but so eclipsed with seuerall scismes, heresies and superstitions, that one knowes not where to finde it. The Papists haue *Italy*, *Spaine*, *Savoy*, part of *Germany*, *France*, *Poland* & a sprinkling in the rest of *Europe*. In *America* they hold all that which *Spaniards* inhabit, *Hispania noua*, *Castella Aurea*, *Peru*, &c. In the East *Indies*, the *Philippina*, some small holds about *Goa*, *Melacha*, *Zelan*, *Ormus*, &c. which the *Portugall* got not long since, and those land-leaping *Iesuites* haue assaid in *China*, *Iapan*, as appeares by their yearely letters. In *Africke* they haue *Melinda*, *Quiloa*, *Mombaze*, &c. and some few townes, they driue out one superstition with another. *Poland* is a receptacle of all religions, where *Samosetans*, *Arrians*, *Anabaptists* are to bee found, as well as in some *German* Citties. *Scandia* is Christian, but as f *Damianus A-Goes* the *Portugall* Knight complaines, so mixt with *Magicke*, *Pagan* Rites and ceremonies, they may bee as well counted *Idolaters*: which *Tacitus* formerly said of a like nation is verified in them, † *A people subiect to superstition, contrary to Religion*: And some of them as about *Lapland* and the *Pilapians*, the *Diuels* possession to this day, *Misera hac gens* (saith mine * Author) *Satana hæctenus possessio*, --- & *quod maxime mirandum & dolendum*, and which is to bee admired and pittied, if any of them be baptised, which the *Kings of Sweden* much labour, they dye within 7. or 9. daies after, and for that cause they wil hardly be brought to Christianity, but worship still the *Divell*, who dayly appeares to them. In their idolatrous courtes, *Gaudentibus dijs patrijs, quos religiose colunt*, &c. Yet are they very superstitious, like our wild *Irish*: Though they of the better note, the *Kings of Denmarke* and *Sweden* themselves, that gouerne them, be *Lutherans*. The remnant are *Caluinists*, *Lutherans*, in *Germany* epually mixt: And yet the Empe-
rour himselfe, *Dukes of Loraine*, *Bavaria*, and the *Princes Electors*, are most part professed *Papists*. And though some part of *France*, and *Ireland*, great *Brittaine*, halfe the *Cantos* in *Suitzerland*, and the *Low* countries be *Caluinists*, more defecate then the rest, yet at ods amongst themselves, not free from superstition. And which * *Brocard* the *Monke* in his descripti-
oc of the *Holy Land*, after hee had censured the *Greeke Church*, and shewed their errors, concluded at last, *Faxit Deus ne latini irrepserint stultitia*, I say God grant there be no fopperies in
our

our Church. As a damne of water stopt in one place breakes out into another, so doth superstition. I say nothing of *Anabaptists, Brownists, Barrowists, Familists, &c.* There is superstition in our prayers, often in our hearing of Sermons, bitter contentions, inveciues, persecutions, strange conceits besides diversitie of opinions, scismes factions, &c. But as the Lord (Iob. 42. c. 7. v.) said to *Eliphaz* the *Temanite* and his two friends *his wrath was kindled against them, for they had not spoken of him things that were right:* we may iustly of these Schismaticks and Hereticks, how wise so euer in their owne conceits, *non rectè loquuntur de Deo*, they speake not, they thinke not, they write not well of God, and as they ought. And therefore, *Quid quæso mi Dorpi*, as *Erasmus* concludes to *Dorpius*, *hisce Theologis faciamus, aut quid preceris, nisi fortè fidelem medicum, qui cerebro medeatur.* What shall we wish them, but *sanam mentem*, and a good Physitian? But more of their differences, paradoxes, opinions, mad pranks, in the Symptomes, I now hasten to the causes.

S V E S E C T. 2.

Causes of Religious melancholy. From the Divell by miracles, apparitions, oracles. His instruments or factors, polititians, Priests, Impostors, Heretickes, blind guides. In them simplicity, feare, blind Zeale, ignorance, solitarinesse, curiosity, pride, vaine glory, presumption, &c. his engins, fasting, solitarines, hope, feare, &c.

WE are taught in holy Scripture, that the *Divell* rangeth abroad like a roaring *Lion*, still seeking whom he may devoure: and as in severall shapes, so by severall engines and devises he goeth about to seduce vs; sometimes he transformes himselfe into an Angell of light, and is so cunning, that he is able, if it were possible, to deceiue the very Elect. He will be worshipped as *g* God himselfe, and is so adored by the Heathen, and esteemed. And in imitation of that divine Power, as *Eusebius* obserues, *i* to abuse or emulate Gods glory, as *Dandinus* addes; he will haue all homage, sacrifices, oblations, and whatsoever else belongs to the worship of God, to be done likewise vnto him, *similis erit altissimo*, and by this meanes infatuates the World, deludes, intraps, and destroyes many a thousand soules. Sometimes by dreames, visions (as God to *Moses* by familiar conference) the *Divell* in severall shapes talkes with them, in the *Indies* it is common, and in *China* nothing so familiar, as apparitions, inspirations, oracles, by terrifying them with false prodigies, counterfeited miracles, sending storms, tempests, diseases, plagues, (as of old in *Athens* there was *Apollo Alexiacus*, *Apollo νέπιος pestifer & malorum depulsor*) raising warres, seditions, by spectrums, troubling their Consciences, driuing them to despaire, terrors of mind, intollerable paines, by promises, rewards, benefits, & faire meanes, he raiseth such an opinion of his Deity and greatnesse,

g Plato in *Crit.*
Dæmones custodes sunt hominum & eorum domini ut nos animalium, nec hominibus, sed & regionibus imperant, vaticiniis, auguriis, somniis, oraculis, nos regunt. Idem fere Max. Tyrius ser. 1. & 26. 27. medios vult. dæmones inter deos & homines deorum ministros, presides hominum, a celo ad homines descendentes.
h De preparat. Evangel.
i Vel in abusum ac vel in amulationem, *Dandinus* com. in lib. 2. *Arist. de*

Text. 23. h Dæmones consulunt, & familiares habent dæmones plerique sacerdotes. *Riccius* lib. 1. cap. 10. expedit *Sinar*

M m m m

that

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1 Vitam turbant
somnia inquietant,
repentes etiam in corpora
mentes terrent,
valetudinem
frangunt, morbos
lasciunt, ut ad
cultum sui co-
gant nec aliud
his studium,
quam ut a vera
religione ad su-
perstitionem ver-
tanti, cum sint
ipso penales, que-
runt sibi ad pe-
nas comites ut
habeant, erroris
participes.

m Lib. 4. præpa-
rat. Evangel. c.
Tantumq; vi-
tium amicu-
tia hominum
consequi sunt,
ut si colligere
in unum velis
universum orbem
istius sceleris
spiritibus sabie-
ctum fuisse inve-
nias. 17^o q. ad sal-
vatoris adventum
hominum
cade, perniciosissi-
mos demones
placabam, &c.

† Plato.
n Strozius, Ci-
cogno omnis.
mag. lib. 3. cap. 7.
Ezek. 8. 4.
Reg. 11. 4. Reg. 3.
et 17. 14. 1er.
49. Numb. 11.
3. Reg. 13.
o Lib. 4. cap. 8.
prepar.

† Bapt. Mani. 4
Fals. de Sancto
Georgio.

that they dare not doe otherwise then adore him, doe as hee will haue them; they dare not offend him. And to compell them more to stand in awe of him, ¹ he sends and cures diseases, disquiets their spirits (as Cyprian saith) torments and terrifies their soules, to make them adore him: and all his study, all his endavours is to divert them from true religion, into superstition: and because he is damned himselfe, and in an error, hee would haue all the world participate of his errors, and be damned with him. The *primum mobile* therefore, and first mouer of all superstition, is the Diuell, that great enemy of mankinde, the principall agent, who in a thousand severall shapies, after divers fashions, with severall engines, illusions, & by severall names hath deceiued the inhabitants of the earth, in severall places & countries, still reioycing at their falls. All the world over, before Christs time, he freely domineered, and held the soules of men in most slavish subiection, saith ^m Eusebius, in divers formes, ceremonies, & sacrifices, till Christs comming, as if those Divels of the Ayre had shared the earth amongst them, which the Platonists held for Gods, († *Ludus deorum sumus*) & were our gouernors and keepers. In severall places, they had severall rites, orders, names, of which reade Wierus de præstigijs demonum lib. 1. cap. 5. ⁿ Strozius, Cicogna, and others; Adonided amongst the Syrians; Adramilech amongst the Capernaites, Asinæ amongst the Emathites; Astartes with the Sydonians; Aferoth with the Palestines; Dagon with the Philistines; Tartary with the Hanai; Melchonis amongst the Ammonites; Bel the Babylonians, Beelzebub and Baal with the Samaritans and Moabites, Apis Isis and Osyris amongst the Egyptians, Apollo Pythius at Delphos, Colophon, Ancyra, Cuma, Erythra; Jupiter in Crete, Venus at Cyprus, Iuno at Carthage, Esculapius at Epidaurus, Diana at Ephesus, Pallas at Athens, &c. And even in these our daies, both in the East and West Indies, in Tartary, China, Iapan, &c. What strange Idols, in what prodigious formes, with what absurd ceremonies are they adored? for as Lipsius well discourseth out of the † doctrine of the Stoicks, *maximè cupiunt adorationem hominum*, now and of old, they still and most especially desire to be adored by men. See but what Vertomannus, l. 5. c. 2. Marcus Polus, Lerijs, Benzo, P. Martyr in his Ocean Decades, and Mat. Riccius, expedit. Christ. in Sinas lib. 1. relate. o Eusebius wonders how that wise cittie of Athens, and flourishing kingdomes of Greece should bee so besotted, and we in our times, how those witty China's, so perspicacious in all other thinges, should be so gulled, so tortured with superstition, so blind as to worship stocks and stones. But it is no marvell, when we see all out as great effects amongst Christians themselues: how are those Anabaptists, Arrians, and Papists about the rest, miserably infatuated. Mars, Jupiter, Apollo, and Esculapius, haue resigned their interest, names and offices to Saint George,

† (*Maxime bellorum rector, quem nostra iuventus
Pro Mavorte colit.* ———)

St Christopher, and a company of fictitious Saints, Venus to the Lady of Lauretta. And as those old Romanes had severall distinct gods, for diverse offices, persons, places, so haue they Saints, as Lauater well obserues out of Lactantius, *mutato nomine tantum*, 'tis the same spirit or Diuell that

that deludes them still. The manner how, as I say, is by rewards, promises, terrors, affrights, punishments; In a word faire and foule meanes, Hope and Feare. How often hath *Iupiter*, *Apollo*, *Bacchus* and the rest, sent plagues in *Greece* and *Italie*, because their sacrifices were neglected,

† *Dij multa neglecti dederunt*

Hesperia mala luctuosa.

to terrifie them, to rouze them vp, and the like: see but *Livy*, *Dionysius Halicarnassens*, *Thucydides*, *Pausanias*, *Philostratus*, &c. *Oeneus* raigned in *Ætolia*, & because he did not sacrifice to *Diana* with his other Gods, she sent a wild Bore, *insolite magnitudinis*, qui terras & homines miserè depascebatur, to spoile both men and countty, which was afterwards killed by *Meleager*. What prodigies and miracles, dreames, visions, predictions, apparitions, oracles, haue beene of old at *Delphos*, *Dodona*, *Trophonius Denne*, at *Thebes*, and *Lebandia*, of *Iupiter Ammon*, in *Ægypt* *Amphiareus* in *Attica*, &c. what strange cures performed by *Apollo* and *Æsculapius*; *Iuno's* Image, and that of *Fortune* spake, † *Castor* and *Pollux* fought in person for the *Romanes*, against *Hannibals* Army, as *Pallus*, *Mars*, *Iuno*, *Venus*, for *Greekes* and *Troians*, &c. Amongst our *Pseudocatholicks*, nothinge so familiar as such miracles, how many cures done by our Lady of *Laurretta*: at *Sichem*, of old at our *S. Thomas* Shrine, &c. † *S. Sabine* was seene to fight for *Arnulphus* Duke of *Spoletto*, † *S. George* fought in person for *John* the bastard of *Portugall*, against the *Castilians*. In the battle of *Bonnoxburne*, where *Edward* the second, our English king was foyled by the *Scots*, *S. Philanus* arme was seene to fight (if *Hector Boethius* doth not impose) that was before shut vp in a siluer capcase: Another time in the same author, *S. Magnus* fought for them. Now for visions, revelations, miracles, not only out of the Legend, out of Purgatory, but every day comes newes from the *Indies*, and at home read the *Iesuits* letters, *Ribadeneira*, *Thurselinus*, *Acosta*, *Lippomanus*: *Xauerius*, *Ignatius* liues, &c. and tell me what difference?

His ordinary instruments or factors which he vseth, as God himselfe did good Kings, lawfull Magistrates, Patriarchs, Prophets, to the establishing of his Church, y are Polititians, Statesmen, Priests, Hereticks, blind guides, Impostors, Pseudoprophets, to propagate his superstition. And first to beginne with Polititians, it hath euer beene a principall axiome with them, to maintaine religion, or superstition, they make Religion meere policy, a cloake, an humame invention, *nihil æquè valet ad regendos vulgi animos ac superstitio*, as *Tacitus* and *Tully* hold. *Austin* lib. 4. de civitat. Dei cap. 9. censures *Scavola* saying and acknowledging, *expedire civitates religione falli*, that it was a fit thing citties should be deceaved by religion, according to the diverbe, *Si mundus vult decipi, decipiatur*, if the world will be gulled, let it be gulled, 'tis good howsoever to keepe it in subjection. † It is ^b that *Aristotle* and *Plato* inculcate in their Politicks, Religion neglected, brings plagues to the Citty, opens a gap to all naughtinesse. † Tis that which all our late Polititians ingeminate. *Cromerus* l. 2. pol. hist. *Boterus* l. 3. de incrementis urbium, *Clapmarus* l. 2. c. 9. de Arcanis rerump. *Arneseus* cap. 4. lib. 2. polit. Captaine *Machia-* vel will haue a Prince, by all meanes to counterfeit religion, to be super-

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Part. 1. cap. 1.
ex lib. 2. cap. 9.
q Polid. Virg.
lib. 1. de prodig.
† Hor. l. 3. od. 6.

† Oratà legi me
dicastis mulieres
Dion. Halicarn.
† Tully de nat.
deorum lib. 2.
† Aqua Venus
Tencris Pallas
iniqua fuit.
† Io. Molanus
lib. 3. cap. 59.
† Pet. Oliver. de
Johanne primo
Portugallie Rē-
ge. strenue pug-
nans, & adver-
se partis istius
clypeo excipiens,
x L. 14. Loculos
sponte aperuisse
& pro eis pug-
nasse,

y Religion, as
they hold, is
policy; inven-
ted alone to
keepe men in
awe.

z 1. Anna.
a Omnes religio-
ne moventur q.
in verrem.
b Zeleuchus.
præfat. legis. qui
urbem aut regi-
onem inhabitantē
persuados esse o-
portet esse Deos
† 10. de legibus
Religio neglecta
maximam per-
stem in civitatē
inest omnium
scelerum sene-
stram aperit.

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stitious in shew at least, to seeme to be devout, frequent holy exercises, honour divines, loue the Church, affect Priests, as *Numa*, *Licurgus*, and such law-makers were, and did *non ut his fidem habeant, sed ut subditos religionis metu facilius in officio contineant*, to keepe the people in obedience. † *Nam naturaliter* (as *Cardan* writes) *lex Christiana lex est pietatis, iustitiæ, fidei, simplicitatis, &c.* But this error of his, *Innocentius Ientiletus* a French Lawyer, *Theorem. 9. comment. 1. de Relig. & Thomas Bozïus* in his booke *de ruinis gentium & Regnorum* haue copiously confuted. Many Polititians, I doe not deny, maintaine Religion as a true meanes, and sincerely speake of it without hypocrisie, are truly zealous and religious themselues. Iustice and Religion, are the two chiefe props and supporters of a well-govern'd commonwealth: but most of them are but *Machiavellians*, counterfeits onely for politicall ends, as knowing *magnum eius in animos imperium*, and that as *Sabellicus* delivers, *a man without religion, is like an horse without a bridle*. No way better to curbe then superstition, to terrifie mens consciences, and to keepe them in awe: they make new lawes, statutes, invent new religions, ceremonies, as so many stalking horses, to their owne ends. † *Hac enim (religio) si falsa sit dummodo vera credatur, animorum ferociam domat, libidines coercet, subditos principi obsequentes efficit*. Therefore saith *Polybins* of *Licurgus*, did he maintaine ceremonies, not that he was superstitious himselfe, but that he perceaved mortall men more apt to embrace paradoxes, then ought else, and durst attempt no evill thinge for feare of the Gods. This was *Zamolchus* stratagem amongst the *Thracians*, *Numa's* plot, when he said he had conference with the *Nympe Ageria*, and that of *Sertorius* with an Heart. To get more credit to their Decrees, by deriving them from the gods; or else they did all by divine instinct, which *Nich: Damascen* well obserues, of *Licurgus*, *Solon*, and *Minos*, they had their lawes dictated, *monte sacro*, by *Iupiter* himselfe. So *Mahomet* referred his new lawes to the * *Angell Gabriel* by whose direction he gaue out they were made. *Caligula* in *Dion* fained himselfe to be familiar with *Castor* and *Pollux*, and many such, which kept those *Romanes* vnder (who as *Machiavel* proues, *lib. 1. disput. cap. 11. & 12.* were *Religione maximè moti*, most superstitious;) and did curbe the people more by this meanes, then by force of armes, or severity of humane lawes. *Sola plebecula eam agnoscebat* (saith, *Vaninus dial. 1. lib. 4. de admirandis naturæ arcanis*) speaking of Religion, *quæ facile decipitur, magnates vero & Philosophi nequaquam* your grandies and Philosophers had noe such conceipt, *sed ad imperij confirmationem & ampliacionem, quam sine pretextu religionis tueri non poterant*, and many thousands in all ages haue euer held as much. Philosophers especialy, *animaduertabant hi semper hæc esse fabellas, attamen ob metum publicæ potestatis silere cogebantur*, they were still silent for feare of lawes, &c. To this end that *Syrean Phyrecesides*, *Pythagoras* his master broched in the East amongst the Heathens first the immortality of the Soule, as *Trismegistus* did in *Ægypt*, with a many of fained Gods. Those French and Brittain Druides in the west first taught, saith † *Cæsar, non interire animas*, but after death to goe from one to another, that so they might encourage them to vertue. 'Twas for a politicke end, and to this

† *Cardanus*
Com. in *Ptolomæum* quadri-
part.

c *Lipsius* l. 1. c. 3.
d *Homo sine re-*
ligione. sicut e-
quis sine freno

† *Vaninus dial.*
5 de oraculis.

c *Lib. 10. Ideo*
Licurgus, &c.
non quod ipse
superstitiosus,
sed quod videret
morales paradoxa
facilius amplecti nec res
graves audere sine periculo de-
orum.

• *Cleonardus*
Epist. 1. Novas
leges suas ad
Angelum Ga-
brilem refere-
bat quo monito-
re mentiebatur
omnia se gerere.

† *Lib. 6. belli*
Galli. Ut me-
tu mortis negle-
cto, ad virtutem
incitarent.

this purpose the old Poets fained those ^f *Elisian* fields, their *Aacus*, 649
Minos, and *Rhadamantus*, their infernall judges, & those *Stygian* lakes, ^{fDe his lege}
fiery *Phlegetons*, *Pluto's* kingdome, and variety of torments after death. ^{Lucianum de}
Those that had done well, went to the *Elisian* feilds, but evill doers to ^{luctu Tom. 1.}
Cocytus, and to that burning lake [†] of Hell with fire and brimstone for ^{Homer. Odiss. 11}
ever to be tormented. Tis this which [†] *Plato* labors for in his *Phadon*, & ^{Virg. Aen. 6.}
9. de rep. the *Turks* in their *Alcoran*, when they set downe rewards, and ^{Caelium lib. 6.}
severall punishments for every particular vertue and vice, & when they ^{* Barathro sul-}
perswade men, that they that die in battle, shall goe directly to heauen, ^{furei & flamam}
but wicked liuers to eternall torment, and all of all sorts (much like our ^{flagrantius &}
Papistickall Purgatory) for a set time shall be tortured in their granes, as ^{ternum dener-}
appeares by that tract which *Iohn Baptista Alsaqui* that *Mauritanian* ^{gebantur.}
Priest, now turn'd Christian hath written in his confutation of the *Al-*
caron. After a mans death two blacke Angells *Nunquir* and *Nequir*, (so ^{† Et 3. de repu-}
they call them) come to him to his graue, and punish him for his prece- ^{omnis institutio}
dent sinnes, if he liued well they tortured him the lesse, if ill, ^{adolescens eo}
per indefinentes cruciatus ad diem Iudicij, they incessantly punish him to the day ^{referenda, ut}
of Iudgment. *Nemo viventium qui ad horum mentionem non totus horret* ^{de deo bene sen-}
& *contremiscit*, the thought of this crucifies them all their liues long, and ^{tiant ob com-}
makes them spend their dayes in fasting and prayer, *ne mala hac contin-* ^{munis bonum.}
gant, &c. A *Tartar* Prince, saith *Mercus Polus*, lib. 1. cap. 28. called *Se-* ^{g Boetius.}
nex de montibus, the better to establish his government amongst his sub-
jects, and to keepe them in awe, found a convenient place in a pleasant
valley, environed with hills, in^b which he made a delitious Parke full of
odoriferous flowers and fruits, and a Pallace full of all worldly contents,
that could possibly be devised, Musicke, Pictures, variety of meats, &c.
and chose out a certaine young man, whom with a ⁱ *soporiferous* potion,
he so benumbed, that he perceaued nothing: and so fast asleepe as he was,
caused him to be conueied into this faire garden. Where after hee had li-
ued a while, in all such pleasures a sensuall man could desire, ^k Hee cast
him into a sleepe againe, and brought him forth, that when hee waked hee
might tell others he had beene in *Paradise*: The like he did for Hell, and
by this meanes brought his people to subiection. Many such tricks and
impostures are acted by Politicians in *China* especially, but with what
effect I will discourse in the Symptomes?

Next to politicians, if I may distinguish them, are our Priests, (who
make Religion Policie) if not farre beyond them, for they domineere
ouer Princes and Statesmen themselues. *Carnificinam exercent*, one saith
they tyrannize ouer mens consciences, more then any other tormen-
tors whatsoeuer, Partly for their commodity and gaine, *Religionum e-*
nim omnium abusus (as [†] *Postellus* holds) *questus scilicet sacrificum in*
causa est: for soueraignty, credit, to maintaine their state and reputation,
out of *Ambition* and *Avarice*, which are their chiefe supporters: What
haue they not made the common people to beleue? Impossibilities in
nature, incredible things, what devices, traditions, ceremonies, haue
they not invented in all ages, to keepe men in obedience, to enrich them-
selues? *Quibus questui sunt capti superstitione animi*, as *Livy* saith.
Those *Egyptian* Priests of old got all the soueraignty into their hands,
M m m m 3 and

1 Lib. 4.
m Lib. 4.

- 650 and knowing, as *Curtius* insinuates, *nulla res efficacius multitudinem regit quam superstitio, melius vatibus quam ducibus parent, vanâ religione capti, etiam impotentes femina*, the common people will sooner obey Priests then Captaines, and nothing so forcible as superstition, or better then blinde zeale to rule a multitude; haue so terrified and gulled them, that it is incredible to relate. All nations almost haue beene besotted in this kinde, amongst our *Brittaines* and old *Gaules* the *Druides*, *Magi* in *Persia*; *Philosophers* in *Greece*, *Chaldeans* amongst the *Griental*, *Brachmanni* in *India*, *Gymnosophistes* in *Æthiopia*, the *Turditanes* in *Spaine*, *Augures* in *Rome*, haue insulted, *Apolloe's* Priests in *Oreece*, *Phæbadus* and *Pythouissæ*, by their oracles and phantasmes, *Amphiarus* and his companions; now *Mahometan*, and Pagan Priests, what can they not effect? How doe they not infatuate the world? *Adeo ubiq;* (as † *Scaliger* writes of the *Mahometan* Priests) *tum gentium tum locorum, gens ista sacrorum ministra, vulgi secat spes, ad ea quæ ipsi fingunt somnia*, so cunningly can they gull the Commons in all places and countries. But aboue all others that high Priest of *Rome*, the damme of that monstrous and superstitious brood, the bull-bellowing Pope, which now rageth in the West, that three-headed *Cerberus* hath plaid his part.
- † Exerc. 228. n *Whose religion at this day is meere policy, a state wholly composed of superstition and wit, and needs nothing but wit and superstition to maintaine it, that vseth Colledges and religious houses, to as good purpose as forts and castells, and doth more at this day by a company of scribbling Parasites, fiery spirited Friers, zealous Anachorits, hypocriticall confessors, and those Pretorian souldiers, his Ianifary Iesuits, that dissociable society,*
- n S. Ed. Sands. as * *Langius* tearmes it, *præstremus diaboli conatus, & sæculi excrementum*, that now stand in the fore front of the battle, will haue a monopoly of and ingrosse all other learning, but domineere in Divinity.
- * In consuli de prince. inter provinc. Europ.
- a Lucian. j a *Excipiunt soli totius vulnera belli,* and fight alone almost, (for the rest are but his dromedaries and asses) then ever he could haue done by garrisons and armies. What power of Prince, or poenall law, be it neuer so strict, could enforce men to doe that which for conscience sake they will voluntarily vndergoe? As to fast from all flesh, abstaine from marriage, rise to their prayers at midnight, whip themselves, with stupend fasting and pennance, abandon the world, wilfull pouerty, performe canonicall and blind obedience, to prostrate their goods, fortunes, bodies, liues, and offer vp themselves at their superiours feet, at his command? What so powerfull an engine as superstition? which they right well perceauing, are of no religion at all themselves: *Primum enim* (as *Calvin* rightly suspects, the tenour and practise of their life proues) *arcana illius Theologia, quod apud eos regnat, caput est, nullum esse deum*, they hold there is no God, as *Leo 10.* did, *Hildebrand* the *Magitian*, *Alexander* the 6. *Iulius 2.* meere Atheists, and which the common proverbe amongst them approoues, † *The worst Christians of Italy are the Romans of the Romans the Priests are wildest, the leudest priests are preferred to be Cardinalls, & the baddest man amongst the Cardinalls is chosen to be Pope.* That is an *Epicure*, as most part the Popes are, Infidels, and *Lucianists*, for so they thinke & beleue, & what is said of Christ to be fables &
- † S. Edwin Sands in his Relation.

and impostures, of heauen and hell, day of iudgement, Paradise, Immortality of the soule, are all

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p Rrimores vacui, verbaq, inania,

p Seneca,

Et par sollicito fabula somnio,

Dreames, toyes, and old wines tales. Yet as so many a whetstones to make other tooles cut, but cut not themselves, though they be of no religion at all they will make others most devout and superstitious, by promises and threats, compell, enforce from, and lead them by the nose like so many beares in a line; When as their end is not to propagate the Church, advance Gods kingdome, seeke his glory or common good, but to enrich themselves, to enlarge their territories, to dominere and compell them to stand in awe, to liue in subiection to the Sea of Rome. For what otherwise care they? *Si mundus vult decipi, decipiatur,* 'tis fit it should be so. And for which *† Austin* cites *Varro* to maintaine his Roman religion, we may better apply to them: *multa vera, quæ vulgus scire non est utile, pleraq, falsa quæ tamen aliter existimare populum expedit,* somethings are true, some false, which for their owne ends they will not haue the gullish commonalty take notice of. As well may witness their intolerable coverousnesse, strange forgeries, fopperies, fooleries, vnrighteous subtilties, impostures, illusions, new doctrines, paradoxes, traditions, false miracles, which they haue still forged, to enthrall, circumvent, and subiugate them, to maintaine their owne estates. *† One* while by Bulls, Pardons, Indulgences, and their doctrine of good workes, that they be meritorious, hope of heauen by that meanes, they haue so fleeced the commonalty, and spurred on this free superstitious horse, that he runnes himselfe blinde, and is as an Asse to carry burdens. They haue so amplified *Peters* Patrimony, that from a poore Bishop, he is become *Rex Regum, Dominus dominantium*, a Demi-God, as his *Canons* make him (*Felinus* and the rest) about God himselfe. And for his wealth and temporalties, is not inferiour to many kings; *† his* Cardinals Princes companions, and in euery kingdome almost, Abbots, Priors, Monks, Friars, &c. & his Cleargie haue ingrossed a third part, halfe, in some places all into their hands. Three Prince Electors in Germany, Bishops; besides *Magdeburge, Spire, Saltsburge, Breme, Bamberge, &c.* In France, as *Bodine lib. de repub.* giues vs to vnderstand, their reuenues are twelue millions, and three hundred thousand leures, and of twelue parts of the reuenues in France, the Church possesseth seuen. The *Iesuits* a new sect begunne in this age, haue as ** Middendorpius* and *† Pelargus* reckon vp three or foure hundred Colledges in Europe, and more reuenues then many Princes. In France as *Arnoldus* proues, in thirty years they haue got *bis centum librarum millia annua, 200000l.* I say nothing of the rest of their orders. We haue had in England, as *Armachanus* demonstrates aboue thirty thousand Friars at once; & as *† Speede* collecteth out of *Lelande* and others, almost 600 religious houses, and neere two hundred thousand pound in reuenues of the old rent, belonging to them, besides Images of Gold, Siluer, plate, furniture, goods and ornaments, as ** Weener* calculates and esteemes them at the dissolution of Abbies, worth a million of gold. How many Townes in euery kingdome

q Vice cori, autum reddere qua ferum valet, exors ipsa secandi.

† De civ. Dei lib. 4. cap 31.

† Seeking their owne. faith Paul not Christs, † He hath the Dutchy of Spoledo in Italy the Marquisse of Ancona beside Rome, and the territories adiacent, Bologna, Ferrara, &c. Avinion in France, &c. † Estate fratres mei & principes huius mundi, † The Laity suspect their greatnesse, witnesseth those statutes of mortmaine.

** Lib. 8. de Aca-*

† Prefat. lib. de paradox. Jeshu. Rom. provincia habet Col. 36. Neapol 23. Veneta 13. Lusit. 15. India orient 27. Brasfl. 20. &c.

*† In his Chronick, vii. Hen 8. * 15. cap. of his funerall monuments,*

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† Pausanias in
I. aconicis lib. 3.
idem de Achai-
cis Lib. 7. cuius
summe opes, &
valde inclita
fama.

* Exercit. Eth.
Colleg. 3. disp. 3.
† Aft. 19. 28.

kingdome hath superstition enriched? What a deale of mony by musty reliques, Images, Idolatry, haue their Masse Priests ingrossed, & what summes haue they scraped by their other tricks; *Lauretum* in Italy, *Walsingham* in England, in those daies, *Vbi omnia auro nitent*, saith *Erasmus*, *S. Thomas Shrine* &c. may witnesse. † *Delphos* so renowned of old in Greece for *Apollo's* oracle, *Delos commune conciliabulum & emporium solâ religione munitum*, *Dodona*, whose fame and wealth were sustained by religion, were not so rich, so famous. If they can get but a relique of some Saint, the Virgin *Maries* picture, idolls or the like, that City is for euer made, it needs no other maintenance. Now if any of these their impostures, or iugling tricks be controverted, or called in question: If a magnanimious and zealous *Luther*, an heroicall *Luther*, as * *Dithmarus* calls him, dare touch the Monkes bellies, all is in a combustion, all is in an uproare: *Demetrius* and his associats are ready to pull him in peeces, to keepe vp their trades, † *Great is Diana of the Ephesians*: With a mighty shout of two houres long they will roare and not be pacified.

x Pontifex Re-
manus prorsus
inermis regibus
terra iura dat,
ad regnauehit,
ad pacem cogit,
& peccantes ca-
stigit, &c. quod
Imperatores Ro-
mani 40. legio-
nibus armati
non effecerunt.
y Mirum quan-
ta passus sit H. 2
quomodo se sub-
misit, ea se factu-
rum pollicitus:
quorum hodie
ne privatus qui-
dem partem fa-
ceret.
z Sigonius 9.
hist. Ital.
a Curio lib. 4.
Fox Martyrol.

Now for their authority, what by auricular confession, satisfaction, pennance, *Peters* keyes, thundrings, excommunications, &c. roaring bulls, this high Priest of *Rome*, shaking his *Gorgons* head, hath so terrified the soule of many a silly man, insulted ouer majesty it selfe, and swagged generally ouer all *Europe* for many ages, and still doth to some, holding them as yet in slavish subjection, as neuer tyrannizing *Spaniards* did by their poore *Negroes* or *Turkes* by their Gally-slaues. * *The Bishop of Rome* (saith *Stapleton*, a parasite of his, *de mag. Eccles. lib. 2. cap. 1.*) hath done that without armes, which those *Roman Emperours* could neuer atchieue with 40 legions of souldiers, deposed Kings, and crowned them againe with his foot, made friends, and corrected at his pleasure, &c. y *Tis a wonder*, saith *Machiauell*, *Florentine hist. lib. 1.* what slavery King *Henry the second* endured for the death of *Th. Becket*, what things he was enioyned by the Pope, and how he submitted himselfe to doe that which in our times a private man would not endure, and all through superstition. z *Henry the fourth*, deposed of his Empire, stood bare-footed with his wife, at the gates of *Canossus*. a *Fredericke* the Emperour was troden on by *Alexander* the third. Another held *Adrians* stirrup, King *John* kissed the knees of *Pandulphos* the Popes Legat, &c. What made so many thousand Christians trauell from *France*, *Brittaine*, &c. into the holy Land, spend such huge summes of money, goe a pilgrimage so familiarly to *Ierusalem*, to creepe and couch, but slavish superstition? What makes them so freely venture their liues, to leaue their natieue countries, to goe seeke martyrdom in the *Indies*, but superstition? to be assassinated to meet death, murder Kings, but a false perswasion of merit, of canonically or blind obedience which they instill vnto them, and animate them by strange illusions, hope of being Martyrs and Saints? Such pretty feats can the Diuell worke by Priests, and so well for their owne advantage, can they play their parts. And as if it were not yet enough, by Priests and Politicians to delude mankind, and crucifie the soules of men, he hath more actors in his Tragoedy, more yrons in the fire, another Sceane of Hereticks, factious, ambitious wits, insolent spirits,

Schul-

Schismatics, Impostors, false Prophets, blind guides, that out of pride, singularity, vaine glory, blind zeale, cause much more madnesse yet, set all in an uproare by their new doctrines, paradoxes, figments, crochets, make new divisions, subdivisions, new sects, oppose one superstition to another, one Kingdome to another, commit Prince and subjects, brother against brother, father against sonne, to the ruine and destruction of a common-wealth, to the disturbance of peace, and to make a generall confusion of all estates. How did those *Arrians* rage of old, how many did they circumvent? Those *Pelagians*, *Manichies*, &c. their names alone would make a iust volume. How many silly soules haue Impostors still deluded, drawne away and quite alienated from Christ, *Lucians Alexander*, *Simon Magus*, whose statue was to be seene and adored in Rome, saith *Iustin Martyr*, *Simoni deo sancto*, &c. after his decease, *Apollonius Tianeus*, *Cynops*, *Eumo*, who by counterfeiting some new ceremonies and iuggling tricks, of that *Dea Syria*, by spitting fire, and the like, got an armie together of fortie thousand men, and did much harme: with *Eudo de stellis*, of whom *Nubrigensis* speakes, lib. 1. cap. 19. that in king *Stephens* daies, imitated most of Christ miracles, fed I know not how many people in the wilderness, and built castles in the aire, &c. to the seducing of multitudes of poore soules. In *Franconia* 1476, a base illiterat fellow tooke vpon him to be a Prophet, & preach, *Iohn Beheim* by name, a netheard at *Nicholhausen*, hee seduced 30000 persons, and was taken by the Commonalty to bee a most holy man, come from heauen. * *Tradesmen left their shops, women their distaues, servants rann from their masters, children from their parents, schollers left their tutors all to heare him, some for nouelty, some for Zeale. Hee was burnt at last by the Bishop of Wartzburg, and so he and his heresie vanished together.* How many such Impostors, false Prophets, haue liued in euery Kings raigne? what Chronicle will not afford such examples? that as so many *Ignes fatui*, haue led men out of the way, terrified some, deluded others, that are apt to be carried about with the blast of every winde, a rude inconstant multitude, a silly company of poore Soules, that follow all, and are cluttered together like so many pibbles in a tide. What prodigious follies, madnesse, vexations, persecutions, absurdities, impossibilities, these impostors, hereticks, &c. haue thrust vpon the world, what strange effects, shall be shewed in the Symptomes.

Now the meanes by which, or advantages the diuell and his infernall ministers take, so to delude and disquiet the world, with such idle ceremonies, false doctrines, superstitious fopperies, are from themselues, innate feare, ignorance, simplicity, *Hope* and *Feare*, those two battering Cannons and principall Engins, with their obiects, reward and punishment, *Purgatory*, *Limbus Patrum*, &c. which now more then ever tyrannize, † for what Province is free from *Atheisme*, *Superstition*, *Idolatry*, *Scisme*, *heresie*, *impiety*, their factors and followers? thence they proceed, and from that same decayed Image of God, which is yet remaining in vs. *Os homini sublimè dedit, cælum videre*

Iussit, —————

doth dictate so much vnto vs, we knowe there is a God, and nature doth

Nnnn

informe

b Hierocles contends Apollonius to haue bene as great a Prophet as Christ whom Eusebius contures.

o Munster Cosmog. lib 3. c. 36. Artifices ex officinis, arator e stiva, famine e colo &c. quasi numine quodam rapiti, nesciis parentibus & dominis recta aduunt, &c. Combusus demum ab Herbipolensi Episcopo heresis evanuit.

† Nulla non provincia heresibus, Atheis, &c. plena, Nullus orbis angulus ab hisce belluis immunis. o Lib. 1. de nat. Deorum.

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informe vs, *Nulla gens tam barbara* (saith Tully) *cui non insideat hac persuasio deum esse, Sed nec Scythia, nec Græcus, nec Persa, nec Hyperboreus dissentiet* (as *Maximus Tyrius* the Platonist ser. 1. farther addes) *nec continentis nec insularum habitator*, let him dwell where he will, in what coast soeuer, there is no nation so barbarous, that is not perswaded there is a God, *The Heauens declare the glory of God, and the Firmament sheweth his handy worke*, *Psal. 19.* Every creature will evince it,

Præsentemq; refert qualibet herba deum.

nolentes sciunt, fatentur inuiti, as the said *Tyrius* proceeds, will or nill, they must acknowledge it. The Philosophers, *Socrates, Plato, Plotinus, Pythagoras, Trismegistus, Seneca, Epictetus*, those *Magi, Druides, &c.* went as farre as they could by the light of Nature, *1 multa præclara de natura Dei scripta reliquerunt*, writ many things well of the nature of God, but they had but a confused light, a glimpse,

1 Zanchius.

† Virg. 6. Æn.

† *Quale per incertam lunam sub luce malignâ*

Est iter insylvæ, ———

as he that walkes by Moonshine in a wood, they groped in the darke; they had a grosse knowledge, as he in *Euripides*, *O Deus quicquid es, siue celum, siue terra, siue aliud quid*, and that of *Aristotle*, *Ens entium misere mei*. And so of the immortality of the Soule, and future happinesse, *Immortalitatem animæ* (saith *Hierom*) *Pythagoras somniauit, Democritus non credidit, in consolationem damnationis suæ Socrates in carcere disputavit, Indus, Persa, Gothus, &c. Philosophantur*. So some said this, some that as they conceaued themselves, which the Diuill perceauing, ledde them farther out (as *Lemnius* obserues) and made them worship him as their God, with stockes and stones, and torture themselves to their owne destruction, as he thought fit himselfe, inspired his Priests and Ministers

e Superstitio ex ignorantia diuinitatis emerfit, ex vitiosa amulatione, & demonis illecebris, inconstans, timens, fluctuans, & cui se addicat, nesciens, quem imploret, cui se committat à demone facile decepta, *Lemnius lib. 3. cap. 8.*

f Seneca.

g De rerum uarietate l. 3. c. 38. *Pauis vero distat sapientia uirorum, à puerili, multo minus senum, & mulierum, cum metu & superstitione & alienâ stultitia & improbitate simplices agitantur.*

with lies and fictions to prosecute the same, which they for their owne ends were as willing to vndergoe, taking aduantage of their simplicity, feare and ignorance. For the common people are as a flocke of sheepe, a rude illiterate rout, void many times of common sense, a meere beast, *bellua multorum capitum*, will goe whether soeuer they are ledde: as you lead a Ramme ouer a gap by the hornes, all the rest will follow, f *Non quâ eundum, sed quâ itur*, they will doe as they see others doe, & as their Prince will haue them, let him be of what religion he will, they are for him. g *And little difference there is betwixt the discretion of men and children in, his case, especially of old folkes and women, as Cardan discourseth, when as they are tossed with feare, and superstition, and with other mens folly and dishonesty.* So that I may say, their owne ignorance is a cause of their superstition, a symptome and madnesse it selfe.

Supplicij causa est, suppliciumq; sui.

Their owne feare, folly, stupidity, to be deplored Lethargy, is that which giues occasion to the other, and pulls these miseries on their own heads. For in all these Religions and superstitions, amongst our Idolaters, you shall still finde, that the parties first affected, are silly, rude, ignorant people, old folkes, that are naturally prone to superstition, weake women, or some poore rude illiterate persons, that are apt to be wrought vpon, and gulled in this kinde, prone without either examination or due consideration

ration

ration (for they take vp religion a trust as at Mercers they doe their wares) to beleue any thing. And the best meanes they haue to broach first, or to maintaine it when they haue done, is to keepe them still in ignorance: for *Ignorance is the mother of devotion*, as all the world knows, and these times can amply witnesse. This hath been the Diuels practise, and his internall ministers in all ages, not as our Sauour by a few silly Fishermen, to confound the wisdom of the world, to saue Publicans & Sinners, but to make aduantage of their ignorance, to convert them and their associats, & that they may better effect what they intend, they begin, as I say, with poore ^hstupid, illiterate persons. So *Makomet* did when he published his *Alcoron*, which is a peece of worke (saith ⁱ*Bredenbachius*) full of non sense, barbarisme, confusion, without rime, reason, or any good composition, first published to a company of rude rusticks, hog-rubbers, that had no discretion, iudgement, art, or vnderstanding, and is so still maintained. For it is a part of their pollicy to let no man comment, dare to dispute or call in question to this day any part of it, be it neuer so absurd, incredible, ridiculous, fabulous as it is, it must be beleued *implicite*, vpon paine of death no man must dare to contradict it, *God and the Emperour, &c.* What else doe our Papists, but by keeping the people in ignorance, vent and broach al their new ceremonies and traditions, when they conceale the Scripture, read it in Latine, and to some few alone, feeding the slauiish people in the meane time with tales out of Legends, and such like fabulous narrations? Whom doe they beginne with, but collapsed Ladies, some few tradesmen, superstitious old folkes, illiterate persons, weake women, discontent, rude, silly companions, or sooner circumvent? So doe all our schismatickes and heretickes. *Marcus* and *Valentinian* heretickes in ^k*Irineus*, seduced first I knowe not how many women, and made them beleue they were Prophets. ^l *Frier Cornelius* of *Dort*, seduced a company of silly women. What are all our *Anabaptists*, *Brownists*, *Barrowists*, *Familists*, but a company of rude, illiterate, capritious base fellows? What are most of our Papists, but stupid, ignorant, and blinde bayards, how should they otherwise bee, when as they are brought vp and kept still in darknesse, ^m *If their Pastors* (saith *Lauater*) *had done their duties, and instructed their flocke as they ought, in the Principles of Christian Religion, or had not forbidden them the reading of Scriptures, they had not beene as they are.* But being so mis-led all their liues in superstition, and carried hood-winked like hawkes, how can they proue otherwise then blinde idiots, and superstitious Asses, what shall we expect else at their hands? Neither is it sufficient to keep them blinde, and in *Cymmerian* darknesse, but withall, as a Schoolemaster doth by his boyes, to make them follow their bookes, sometimes by good hope, promises and encouragements; but most of all by feare, strict discipline, seuerity, threats and punishment, doe they colloque & sooth vp their silly Auditors, & so bring them into a fooles Paradise. *Rex eris aiunt, si rectè facies*, doe well, thou shalt be crowned; but for the most part by threats, terrors, and affrights, they tyrannize and terrifie their distressed soules: knowing that feare alone is the sole and onely meanes to keepe men in obedience, according to that *hemistichium* of

^h In all superstition wise men followe fooles. Bacon's Essayes.

ⁱ Perigrin. Hierosol. cap. 5. totum scriptum confusum sine ordine vel colore, absq[ue] sensu & ratione ad rusticissimos idem deducunt, rudissimos, et prorsus agrestes, qui nullius erant discretionis, ut diiudicare possent.

^k Lib. 1. cap. 9. *Valent. hanc* 9. ^l *Meyeranus lib* 8 hist. Belg.

^m Si Doctores suum fecissent officium, & plebem fidei commissum recte instruissent, de doctrina Christiane capi, nec acris scriptura interdixissent, de multis proculdubio recte sensissent.

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Petronius, Primus in orbe deos fecit timor, the feare of some divine and supream powers, keepes men in obedience, makes the people doe their duties: they play vpon their consciences; ⁿ which was practised of olde in *Ægypt*, by their Priests, when there was an Eclipse, they made the people beleue God was angry, great miseries were to come, they take all opportunities of naturall causes, to delude the peoples senses, and with fearefull tales out of Purgatory, fained apparitions, earth-quakes in *Iapona* or *China*, tragical examples of Divells, possessions, obessions, false miracles, counterfeit visions, &c. They doe so insult ouer, and restraine them, neuer Hobie so dared a Larke, that they will not ^o offend the least tradition, tread, or scarce looke awry: *Deus bone* (p *Lauater* exclaimes) *quot hoc commentum de Purgatorio miserè afflixit*: good God, how many men haue beene miserably afflicted by this fiction of Purgatory?

^o See more in *Kemmisius Examem. Concil. Trident. de Purgatorio.*

p *Part. 1. cap. 16*
part. 3. cap. 18.
e 14.

To these advantages of *Hope* and *Feare*, ignorance and simplicity, hee hath feuerall engines, traps, deuices, to batter and enthrall, omitting no opportunities, according to mens feuerall inclinations, habilities, to circumvent and humour them, to maintaine his superstition, sometimes to stupifie, besot them, sometime againe by oppositions, factions, to sett all at oddes, and in an uproare, sometimes hee infects one man, and makes him a principall agent, sometimes whole Citties, Countries. If of meanner sort, by stupidity, Canonically obedience, blinde zeale, &c. If of better note, by pride, ambition, popularity, vaine glory; If of the Cleargie and more eminent, of better parts then the rest, more learned, eloquent, he pusses them vp with a vaine conceit of their owne worth, *scientià inflati*, they beginne to swell and scorne all the world in respect of themselves, and thereupon turne heretickes, schismatickes, broach new doctrines, frame new crotchets, and the like, or else out of too much learning become mad, or out of curiosity they wil search into Gods secrets, and eat of the forbidden fruit, or out of presumption of their holinesse and good gifts, inspirations, become Prophets, *Enthusiasts*, & what not. Or else if they be displeased, discontent, and haue not (as they suppose) preferment to their worth, haue some disgrace, repulse, neglected, or not esteemed as they fondly value themselves, or out of emulation, they beginne presently to rage and raue, *cælum terræ miscent*, they become so impatient in an instant, that a whole kingdome cannot containe them, they will set all in a combustion, all at variance, to bee revenged of their aduersaries. ^q *Donatus* when he saw *Cecilianus* preferred before him in the Bishopricke of *Carthage*, turned hereticke, and so did *Arian*, because *Alexander* was aduanced; we haue examples at home, and too many experiments of such persons. If they be lay men of better note, the same engines of pride, ambition, emulation, and ialousie take place, they will be Gods themselves, ^r *Alexander* in *India* after his victories, became so insolent, he would be adored for a God, and those *Romane* Emperours came to that heighth of madnesse, they must haue Temples built to the, sacrifices to their Deities, *Divus Augustus*, *D. Claudinus*, *D. Adrianus*, ^r *Heliogabalus* put out that vestall fire at *Rome*, expelled the *Virgins*, and banished all other religions all over the World, and would bee the sole God himselfe,

^q *Austin.*
^r *Curtius lib. 8.*
^r *Lampridius*
vita eius, Virgines vestales, & sacrum ignem Rome extinxit, & omnes ubiq; per orbem terræ religiones, unum hoc studem, ut solus deus coleretur.

himselfe. Our *Turkes*, *China Kings*, great *Chams* and *Mogors*, doe little lesse, assuming diuine and bumbast titles to themselues, the meaner sort are too credulous, and led with blinde zeale, blinde obedience, to prosecute and maintaine whatsoeuer their sottish leaders shall propose, what they in pride and singularity, revenge, vaine glory, ambition, spleene, for gaine, shall rashly maintaine and broach, their Disciples make a matter of conscience, of hell and damnation, if they doe it not, and will rather forsake wiues, children, house and home, lands, goods, fortunes, life it selfe, then omit or abiure the least title of it, and to advance the common cause, vndergoe any miseries, turne traitors, assassins, Pseudowartys with full assurance and hope of reward in that other world, that they shall certainly merit by it, winne heauen, be canonized for Saints.

Now when they are truly possessed with blinde zeale, and nussed with superstition, he hath many other bairs to inueagle and infatuate them farther yet, to make them quite mortified and mad, and that vnder colour of perfection, to merit by pennance, going wolward, whipping, almes, fastings, &c. Anno 1320. there was a Sect of whippers in *Germany*, that to the astonishment of the beholders, lashed, and cruelly tortur'd themselues. I could giue many other instances of each particular. But these workes so done are meritorious, *ex opere operato*, *ex condigno*, for themselues and others, to make them macerate and consume their bodies, *specie virtutis & umbrâ*, those Evangelicall counsels are propounded, as our Pseudocatholickes call them, Canonick obedience, wilfull pouerty, vovoes of chastity, monkery, and a solitary life, which extend almost to all Religions and superstitions, to *Turkes*, *China's*, *Gentiles*, *Abyssines*, *Greekes*, *Latines*, and all countries. Amongst the rest, fasting, contemplation, solitarinesse, are as it were certaine rammes, by which the diuell doth batter and worke vpon the strongest constitutions. *Nonnulli* (saith *Peter Forestus*) *ob longas inedia*, *studia & meditationes cœlestes*, *de rebus sacris & religione semper agitant*, by fasting ouer much, & diuine meditations, are overcome. Not that fasting is a thing of it selfe to be discommended, for it is an excellent meanes to keepe the body in subiection, a preparatiue to devotion, the Physicke of the soule, by which chaste thoughts are ingendred, true zeale, a diuine spirit, whence predominate lusts and humours are expelled. The Fathers are very much in commendation of it, & as *Calvin* notes, sometimes immoderate. *The mother of health*, *key of heauen*, *a spirituall wing to ereare vs*, *the chariot of the holy Ghost*, *banner of Faith*, &c. And 'tis true they say of it, if it be moderately and seasonably vsed, by such parties as *Moses*, *Elias*, *Daniel*, *CHRIST*, and as his Apostles made vse of it, but when by this meanes they will supererogate, and as *Erasmus* well taxeth, *Cælum non sufficere putant suis meritis*, Heauen is too small a reward for it. They make choice of times and meats, buy and sell their merits, attribute sinne to eat meat in Lent, then to kill a man, and as one saith, *Plus respiciunt assum piscem, quam Christum crucifixum, plus salmonem quam Solomonem, quibus in ore Christus, Epicurus in corde*, when some coun-

† *Flagellatorum*
scila. Munster.
lib.3. Cosmog.
cap.19.

2 *Patrum cali-*
batus monacha-
tus.

u *Mater sani-*
tatis, clavis cœ-
lorum, ala ami-
me quæ leues
pennis produ-
cat, ut in subli-
me ferat, currus
spiritus sancti,
vexillum fidei,
porta paradisi,
vita angelorum,
&c.
x *Castigo corpus*
meum. Paul.
y *Mor. entom.*

terfeit, and some attribute more to such workes of theirs then to Christs death and passion, the diuell sets in a foot, strangely deludes them, and by that meanes makes them to ouerthrow the temperature of their bodies, and hazard their soules. Neuer any strange illusion of diuels amongst Hermites, Anachorites, neuer any visions, phantasmes, apparitions, Enthusiasmes, Prophets, any reuelations, but immoderate fasting, bad diet, sicknesse, melancholy, solitarinesse, or some such things were the precedent causes, the forerunners or concomitants of them: The best opportunity and sole occasion the diuell takes to delude them.

Marcilius Cognatus lib. 1. cont. cap. 7. hath many stories to this purpose, of such as after long fasting haue beene seduced by diuels, and *it is a miraculous thing to relate (as Cardan writes) what strange accidents proceed from fasting, dreames, superstition, contempt of torments, desire of death, prophesies, paradoxes, madnesse; fasting naturally prepares ment to these things.* Monkes, Anachorites, and the like, after much emptinesse become melancholy, vertiginous, they thinke they heare strange noyses, conferre with Hobgoblins, diuels, rivell vp their bodies, & *dum hostem insequimur*, saith Gregory, *ciuem quem diligimus trucidamus*, they become bare Skeletons, skinned and bones: *Carnibus abstinentes proprias*

carnes devorant, ut nil præter cutem & ossa sit reliquum. Hilarion, as *a Hierom* reports in his life, was so bare with fasting, that the skinned did scarce sticke to the bones, for want of vapours he could not sleepe, and for want of sleepe became idle headed, heard euery night infants cry, oxen low, wolues howle, lions roare (as he thought) clattering of chaines, strange voices, and the like illusions of diuels. Such symptomes are common to those that fast long, are solitary, giuen to contemplation, ouermuch solitarinesse and meditation. Not that these things (as I said of fasting) are to be discommended of themselves, but very behouefull in some cases and good: sobriety and contemplation ioyned our soules to God, as that heathen *b Porphyrie* can tell vs. *c Extasis is a taste of future happinesse, by which we are united vnto God, a diuine melancholy, a spirituall wing, Bonauenture* tearmes it, to lift vs vp to heauen: But as it is abused, a meere dotage, madnesse, a cause and symptome of Religious melancholy. *d If*

you shall at any time see (saith Guatinerius) a religious person ouer superstitious, too solitary or much giuen to fasting, that man will certainly become melancholy, thou maist boldly say it, he will be so. P. Forestus hath almost the same words and *e Cardan subtil. lib. 18. & cap. 40. lib. 8. de rerum varietate, solitarinesse, fasting, and that melancholy humor, are the causes of all Hermites illusions. Lavatur de spect. cap. 19. part. 1. and part. 1. c. 10.* puts solitarinesse a maine cause of such spectrums and apparitions, none, saith he, so melancholy as Monkes and Hermites, the diuells bath melancholy, & none so subiect to visions & dotage in this kinde, as such as liue solitary liues, they heare and act strange things in their dotage. *g Polidore Virgil. l. 2. de prodigijs, holds that those prophesies & Monkes reuelations, Nunnes dreames, which they suppose come from God, doe proceed wholly ab*

z Lib. 8. cap. 10. de rerum varietate, admiratio ne digna sunt que per ieiunium hoc modo contingunt, somnia, superstition, contemptus tormentorum, mortis desiderium, obstinata opinio, infania, ieiunium naturaliter preparant ad hæc omnia

a Epist. lib. 3. Ita attenuatus fuit ieiunio & vigiliis, in tantum ex se corpore, ut ossibus vix haberet, unde nocte infantium vagitus, balatus pecorum, mugitus bouum, voces & ludibria demonum, &c.

b Lib. de abstinentia. sobrietas & continentia mentem deo coniungunt.

c Extasi nihil est aliud quam gustus future beatitudinis, & rasmus epist. ad Dorpium in qua toti ibi sunt in deum dicitur religiosum nimis ieiunia videtur observantem aut aliter melancholicum pronunciabit.

Tract. 5. c. p. 5.

e Solitudo ipsa, mens ægra laboribus auxiliis & ieiunio, tum temperatura cibi mutata aegritudibus, & humor melancholicus Heremitæ illusionum causa sunt. f Solitudo est causa apparitionum, nulli visionibus & hinc delirio vagis obnoxii sunt, quàm qui collegiis & cremosili vivunt monachi, tales plerumque melancholici ob vitium solitudinem. g Monachi sese putant prophetare ex deo & qui solitarii agunt vitam, quum sit instinctu demonum, & sic falluntur fœdissime a malo genio habent, que putant a deo, & sic Enthusiasticæ.

instinctu dæmonum, by the Divells meanes: and so those Enthusiasts, Anabaptists, pseudo-Prophets from the same cause. ^h Fracastorius lib. 2. de intellectu. will haue all your Pythonisses Sibylles and pseudo-Prophets to be meere melancholy, so doth Wierus proue lib. 1. cap. 8. & 1. 3. cap. 7. and Arculanus in 9 Rhasis, that melancholy is a sole cause, and the Divell together, with fasting and solitarinesse of such Sybilline prophesies, if there were euer any such, which with ⁱ Causabon and others I iustly except at, for it is not likely that the spirit of God should euer reveale such manifest reuelations and predictions of Christ, to those Pythonisse, witches, Apollo's priests, the Divells ministers, (they were no better) and conceale them from his owne prophets; for these Sybills set downe all particular circumstances of Christs comming and many other future accidents farre more perspicuous and plaine, then euer any prophet did. But howsoeuer there be no Phabades or Sibylles, I am assured there be other Enthusiasts, Prophets, ^{dij} Fatidici, magi, (of which read ^{Io}: Boissardus, who hath laboriously Collected them into a great volume of late, with elegant pictures, and epitomised their lines) &c. ever haue beene in all ages, and still proceeding from those causes, [†] qui visiones suas enarrant, somniant futura, prophetisant, & eiusmodi deliriis agitati, spiritum sanctum sibi comuniari putant. That which ^{Matthem} Paris relates of the Monke of Evesham, who saw heaven & hell in a vision, of ¹ Sir Owen that went downe in to ^St Patricks Purgatory in King Stephens dayes, and saw as much: ^{Walsingham} of him that was shewed the like by ^St Iulian, Beda lib. 5. cap. 13. 14. 15. & 20. reports of King Sebba lib. 4. cap. 11. eccles. hist. that saw strange^m visions, and ^{Stumphius} Helvet: Cornic of a cobbler of Basil, 1520. that beheld rare apparitions at Ausborough in Germany. ^{Alexander ab Alexandro} gen. dier. lib. 6. cap. 21. of an Enthusiasticall prisoner, (all out as probable as that of ^{Erus} Armenius, in Plato's tenth dialogue de Repub: that reviu'd againe ten dayes after he was killed in a battle, and told strange wonders, like those tales ^{Vlisses} related to ^{Alcinous} in Homer, or ^{Lucians} vera historia it selfe) was still after much solitarinesse, fasting, or long sicknesse, when their braines were addle, and their bellies as empty of meat, as their heads of wit. ^{Florilegus} hath many such examples, fol. 191. one of Saint Gaultlake of Crowalde that fought with divells, but still after long fasting, ouermuch solitarinesse, ⁿ the Divell perswaded him therefore to fast, as ^{Moses} and ^{Elias} did, the better to delude him. ^o In the same Author is recorded ^{Carolus Magnus} vision An. 185 or extasis, wherein he saw heauen and hell after much fasting and meditation. So did the divell of old with ^{Apollos} Priests, ^{Amphiaras} and his fellowes, those ^{Egyptians}, still enioyne long fasting before he would giue any oracles, ^{triduum à cibo & vino abstererent}, before they gaue any answeres, as ^{Volateran} lib. 13. cap. 4. records, and ^{Strabo} Geog. lib. 14. describes ^{Charons} denne, in the way betwixt ^{Tralles} and ^{Nissum}, whether the Priests led sicke and fanaticke men: but nothing performed without ^p long fasting, no good to be done. That scoffing ^q ^{Lucian} conducts his ^{Menippus} to hell by the directions of that ^{Chaldean} ^{Mithrobarzanes}, but after long fasting, & such like idle preparation. Which the

Iesuits

^h Sybilla, ^h iibii, & ^P. ophete qui diuinare solent, omnes phantici sunt melancholici.

ⁱ Exercit. cap. 1.

[†] De Diuinatione & Magicis prestigiis.

^{*} Idem.

^h Post 15. Dies preces & ieiunia, mirabiles videbat visiones.

¹ Fol. 84 vita Stephani & fol.

177. post trium mensium inedia

am & languorem per 9. dies

nihil comedens aut bibens.

^m After contemplation in an Extasis, so

^{Hierome} was whipped for

reading Tully see millions of

examples in our Annales,

^{Bedes}, ^{Gregory}, ^{Jacobus de Voragine}, ^{Lippomanus}, ^{Hieronymus}

^{John Maior de vita Patrum},

&c.

ⁿ Fol. 199. post abstinentia curas

muras illusiones demonum audivit.

^o Fol. 155. post seriam meditationem in vigilia

die dominice visionem habuit de Purgatorio.

^p Poi multos dies manent ieiunio consilio sacerdotum auxiliuocantes

^q In Necromant. Escibus quidem glandes erant, potus aqua, lectus sub

dio, &c.

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¶ Iohn Everardus Britanno. Romanus lib. 2. dis. 1611. describes all the manner of it.

Iesuits right well perceiuing, of what force this fasting and solitary meditation is, to alter mens mindes when they would make a man mad, rauish him, improue him beyond himselfe, to vndertake some great businesse of moment, to kill a King or the like, & they bring him into a melancholy darke chamber, where he shall see no light for many dayes together, no company, little meat, gastly pictures of Diuels all about him, and leaue him to lie as he will himselfe, on the bare floaer in this chamber of meditation as they call it, on his backe, side, belly, till by his strange vsage they make him quite mad & beside himselfe. And then after some ten daies, as they find him animated and resolu'd, they make vse of him. The diuell hath many such factors, many such engins, which what effect they produce, you shall heare in these following Symptomes.

S V B S E C. 3.

Symptomes generall, loue to their owne sect, hate of all other religions, obstinacie, peeuishnesse, ready to vndergoe any danger or crosse for it, martyrs, blind Zeale, blind obedience, fastings, vov'es, beliefe of incredibilities, impossibilites: Particular of Gentiles, Mahometans, Iewes, Christians, and in them Hereticks, old and new, Schismaticks, Schoolemen, Prophets, Enthusiasts, &c.



Let Heraclitus an rideat Democritus, in attempting to speake of these Symptomes, shall I laugh with Democritus, or weepe with Heraclitus, they are so ridiculous and absurd on the one side, so lamentable and tragicall on the other, a mixt Sceane offers it selfe, so full of errorrs, & a promiscuous variety of obiects, that I know not in what straine to represent it. When I thinke of that *Turkish* paradise, those *Iewish* fables, & pontificall rites, those Pagan superstitions, their sacrifices and ceremonies, as to make Images of all matter, & adore them when they haue done, to see them kisse the paxe, creep to the cros, &c. I cannot choose but laugh with Democritus: but when I see the whippe and torture themselues, grinde their soules for toyes and trifles, desperate, and now ready to dye, I cannot choose but weepe with Heraclitus. When I see a Priest say masse, with all those apish gestures, murmurings, &c. read the customes of the *Iewes* Synagogue, or *Mahometan* Meschites, I must needs laugh at their folly, *risum teneat is amici?* But when I see them make matters of conscience of such toyes & trifles, to adore the Diuell, to endanger their soules, to offer their children to their Idolls, &c. I must needs condole their misery. When I see two superstitious orders contende, *pro aris & focis*, with such haue and hold, *de lana caprina*, some write such great Volumes to no purpose, take so much paines to so small effect, their Satyrs, inuectiues, apologies, dull & grosse fictions, when I see graue learned men, raile & scold like butterwomen, me thinkes 'tis pretty sport & fit for Calphurnius & Democritus to laugh at. But when I see so much blood spilt, so many murders

¶ Varius mappā componere uisum vix poterat.

and massacres, so many cruell battles fought, &c. 'tis a fitter subiect for *Heracitus* to lament. ^u As *Merlin* when he sate by the lakes side with *Vortigex*, and had seene the white and red dragon fight, before hee began to interpret or to speake, *in fletum prorupit*, fell a weeping, and then proceeded to declare to the King what it meant: I should first pittie and bewaile this misery of humane kinde, with some passionate preface, wishing mine eyes a fountaine of teares, as *Jeremy* did, and then to my taske. For it is that great torture, that infernall plague of mortall men, *omnium pestium pestilentissima superstitio*, and able of it selfe alone to stand in opposition to all other plagues, miseries and calamities whatsoever, farre more cruell, more pestiferous, more grievous, more generall, more violent, of a greater extent. Other feares and sorrowes, grievances of body and minde, are troublesome for the time, but this is foreuer, eternall damnation, hell it selfe: a plague, a fire, an inundation hurts one Prouince alone, and the losse may be recouered; but this superstition inuolues all the world almost, and can neuer bee remedied. Sicknesse and sorrowes come and goe, but a superstitious foole hath no rest, ^x *superstitione imbutus animus nunquam quietus esse potest*, no peace, ^x *Cicero* 1. de *finibus*. no quietnesse. True Religion and Superstition are quite opposite, *longè diversa carnisicina & pietas*, as *Lactantius* describes, the one eereares, the other deieects; *illorum pietas, mera impietas*, the one is an easie yoke, the other an intolerable burden, an absolute tyranny; the one a sure anchor, an haven, the other a tempestuous Ocean, the one makes, the other marres, the one is wisdom, the other folly, madnesse, indiscretiō, the one vnfaigned, the other a counterfeite, the one a diligent obseruer, the other an ape; one leades to heauen, the other to hell. But these differences will more evidently appeare by their particular symptomes. What Religion is, and of what parts it doth consist, every Catechisme will tell you, what Symptomes it hath, and what effects it produceth: but for those superstitions no tongue can tell them, no penne expresse, they are so many, so diuerse, so vncertaine, so inconstant, and so different from themselves. *Tot mundo superstitiones, quot cælo stellæ*, one faith, there be as many superstitions in the world, as there bee starres in heauen, or diuells themselves that are the first founders of them: with such ridiculous, absurd Symptomes and signes, so many seuerall rites, ceremonies, torments and vexations accompanying, as may well expresse and beseeme the diuell to be the author and maintainer of them. I will only point at some of them, *ex vngue leonem*, guesse at the rest, & those of the chiefe kindes of superstition, which beside vs Christians, now domineere and crucifie the world, Gentiles, Mahometans, Jewes, &c.

Of these symptomes some be generall, some particular to each private sect: generall to all, are an extraordinary loue and affection they beare and shew to such as are of their owne sect, and more then *Vatini* an hate to such as are opposite in religion as they call it, or disagree from them in their superstitious rites, blinde zeale, (which is as much a symptome as a cause,) vaine feares, blinde obedience, needlesse workes, incredibilities, impossibilities, monstrous rites and ceremonies, wilfulnesse

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y In Michah.
comment.

† Gal. b. 1. lib. 1

z Laſtanti.

a Juu. Sat. 15.

b Comment in
Micha. ſer. e non
poſſunt ut iſo-
rum Meſſias
communis ſer-
uator ſit, noſtri
gaudium, &c.
Meſſias vel de-
cem decies cru-
cifixuri eſſent,
ipſumq; deum ſi
id fieri poſſet,
vincum Ange-
li & creaturis
omnibus, nec ab-
ſterrentur ab
hoc facto, eſſi
mille inferna
ſubenda forent.

neſſe, blindneſſe, obſtinacy, &c. For the firſt which is loue and hate, as
y *Montanus* ſaith, *nulla firmiter amicitia quàm quæ contrahitur hinc, nulla
discordia maior, quàm quæ à religione fit*, no greater concord, no greater
discord, then that which proceeds from Religion. It is incredible to re-
late, did not our dayly experience evince it, what factions *quam teterri-
mae factiones*, (as † *Rich. Dinoth* writes) haue beene of late for matters of
Religion in *France*, and what hurlye burlyes all ouer *Europe*, for theſe
many yeares. *Nihil eſt quod tam impotenter rapiat homines, quam ſus-
cepta de ſalute opinio, ſiquidem pro ea omnes gentes corpora & animas de-
vouere ſolent, & arctiſſimo neceſſitudinis vinculo ſe inuicem colligere.* We
are all bretheren in Chriſt, ſeruants of one Lord, members of one body
and therefore are or ſhould be at leaſt dearly beloued, inſeparably alli-
ed in the greateſt bond of loue and familiarity, vnited partakers not on-
ly of the ſame croſſe, but coadiutors, comforters, helpers, at all times,
vpon all occaſions: As they did in the primitiue Church, *Acts* the 5.
they ſold their patrimonies, and laid them at the Apoſtles feet, and ma-
ny ſuch memorable examples of mutuall loue wee haue had vnder the
ten generall perſecutions, many ſince. Examples on the other ſide of diſ-
cord none like, as our Sauour ſaith, hee came therefore into the world
to ſet father againſt ſonne, &c. In imitation of whom the diuell belike
z (*nam ſuperſtitio irreſſit vera religionis imitatrix*, ſuperſtition is ſtill re-
ligions ape, as in all other things, ſo in this) doth ſo combine and glew
together his ſuperſtitious followers in loue and affection, that they will
liue and dye together: and what an innate hatred hath he ſtill inſpired to
any other ſuperſtition oppoſite? How thoſe old *Romans* were affected,
thoſe ten perſecutions may be a witneſſe, and that cruell executioner in
Eusebius, *aut lita aut morere*, ſacrifice or dye. No greater hate, more
continuate, bitter faction, warres, perſecution in al ages, then for matters
of religion, no ſuch ſerall oppoſition, father againſt ſonne, mother a-
gainſt daughter, husband and wife, Citty againſt Citty, Kingdome a-
gainſt Kingdome: as of old at *Tentira* and *Combos*.

a *Immortale odium, & nunquam ſanabile vulnus,
Inde furor vulgo, quod numina vicinorum
Odit vterq; locus, quum ſolos credit habendos
Eſſe deos quos ipſe colat.* —

Immortall hate it breeds, a wound paſt cure,
And fury to the common ſtill to endure.
Be cauſe one Citty t' others Gods as vaine
Deride, and his alone as good maintaine.

The *Turkes* at this day count no better of vs, then of dogs, ſo they com-
monly call vs, *Gaures*, Infidels, miſcreants, make that their maine quarrel
and cauſe of Chriſtian perſecution. If he will turne *Turke* hee ſhall bee
entertained as a brother, and had in all good eſteeme, a *Muſelman* or a
beleccuer, which is a greater tie to them, then any affinity or conſanguini-
ty. The *Iewes* ſticke together like ſo many burreſ, but as for the reſt
whom they call Gentiles, they doe hate and abhorre, they cannot en-
dure their Meſſias ſhould be a common Sauour to vs all, and rather as
b *Luther* writes, *then they that now ſcoffe at them, curſe them, perſecute and
revile*

revile them, shall be coheires and brethren with them, or haue any part of fellowship with their Meſſias, they would crucifie their Meſſias tenne times ouer, and God himſelfe, his Angels, and all his creatures, if it were poſſible, though they endure a thouſand hells for it: Such is their malice towards vs. Now for Papiſts, what in a common cauſe, for the aduancement of their Religion they will endure, our Traitors & Pſeudocatholickes will declare vnto vs, and how bitter on the other ſide to their aduerſaries, how violently bent, let thoſe *Marian* times record, as thoſe miſerable ſlaughters at *Merindol* and *Cabriers*, the *Spaniſh* inquisition, the Duke of *Alua's* Tyranny in the Low-countries, the *French* Maſſacres and Ciuill warres:

c *Tantum religio potuit suadere malorum.*

Not there onely, but all ouer *Europe*, we read of bloody battels, rackes and wheelles, ſeditious, factions, oppoſitions,

c *Lucert.*

Signa, pares aquilas & pila minantia pilis,

Inuectiues and contentions. They had rather ſhake hands with a *Iew*, *Turke*, or as the *Spaniards* doe, ſuffer *Moore*s to liue amongſt them, and *Jewes* then Proteſtants; *My name ſaith* *d* *Luther* is more odious to them,

† *obvia ſignis*

† *Lucert.*

then any thiefe or murderer. So it is with all heretikes and ſchiſmatikes whatſoeuer: And none ſo paſſionate, violent in their Tenents, opinions, Obſtinate, Wilfull, Refractory, Peeviſh, factious, ſingular and ſtiſſe in defence of them, they doe not only perſecute and hate, but pittie all other Religions, accompt them damned, blind, as if they alone were the true Church, they are the true heires, haue the Feeſimple of heauen, by a peculiar donation, 'tis entayled on them and their poſterities, their doctrine ſound, *per funem aureum de cælo delapſa doctrina*, they alone are to be ſaued. The *Jewes* at this day are ſo incomprehenſibly proud & churliſh, ſaith *e* *Luther*, that *ſoli ſaluari, ſoli domini terrarum ſalutari volunt*.

d *Ad Galat.*
comment *uomen*
odioſus meum
quam vilis ho-
micida aut fur.

And as *f* *Buxdorſius* addes, ſo ignorant and ſelfe-willed withall, that amongſt their moſt understanding Rabbines, you ſhall finde naught but groſſe dotage, horrible hardneſſe of heart, and ſtupend obſtinacie, in all their actions, opinions, conuerſations: and yet ſo zealous withall, that noe man living can be more; and vendicate themſelues for the elect people of God.

e *In comment.*
Michab. adeo
incomprehenſi-
bilis & aſpera
ebrium ſuperbia,
&c.

'Tis ſo with all other ſuperſtitious ſects, *Mahometans*, *Gentiles* in *China* and *Tartary*, our ignorant Papiſts, *Anabaptiſts*, *Separatiſts*, and peculiar Churches of *Amſterdam*, they alone, and none but they can be ſaued.

f *Synagog. Iude-*
orum ca. 1. inter
omniū intelli-
gentiſſimos Rab-
bini ſcilicet præter
ignorantiam &
inſipientiam

& Zealous (as *Paul* ſaith *Rom. 10. 2.*) without knowledge, they will endure any miſerie, any trouble, ſuffer and doe that which the *Sunne* beames will not endure to ſee, *Religionis acti Furijs*, all extremities, loſſes, & dangers, take any paines, faſt, pray, vow chaſtity, willfull povertie, forſake all and follow their Idols, die a thouſand deaths, as ſome *Jewes* did to *Pilots* ſouldiers, in like caſe, *extortos præbentes iugulos; & manifeſte præſeferentes*, (as *Iofephus* hath it) *chariorem eſſe vitâ ſibi legis patriæ obſervationem*, rather then abjure, or deny the leaſt particle of that Religion, which their Fathers profeſſe, and they themſelues haue beene brought vp in, be it neuer ſo abſurd, ridiculous, they will embrace it, and without farther enquiry or examination of the truth, though it be prodigiouſly falſe, they will beleieue it: they will take much more paines to goe to hell,

grandem inue-
nies hurrendam
indurationem et
obſtinationem &c.
g *Great is Di-*
ana of the E-
phesi m. 16. 15

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h *Malunt cum
illis instare,
quam cum aliis
beneficere.*

† O *Egypte, re-
ligionis tue sole
super sunt fabu-
le. eaq. incredibi-
les posteris tuis.*

† *Meditat. 19.
de cena domi.*

• *Lib. 1. de Trin.
cap. 2. si decep-
ti sumus, &c.
i As true as
Homers Iliads,
Ovids Meta-
morphosis.
Æsops Fables.
Superstitions
Symptomes
in particular.*

then we shall doe to Heauen. Single out the most ignorant of them, con-
vince his vnderstanding, shew him his errors, grosse, and absurdities
of his sect, *Non persuadebis etiamsi persuaseris*, he will not be perswaded.
As those Pagans told the Iesuites in *Iapona*, ^h they would doe as their
fore-fathers haue done, and with *Ratholde* that *Frisian* Prince, goe to
hell for company, if most of their friends went thither: They will not be
moued, no perswasion, no torture can stirr them. So that Papists cannot
brag of their vowes, poverty, obedience, orders, merits, martyrdomes,
fastings, almes, good works, pilgrimages, much and more then all this, I
shall shew you, is, and hath beene done by these superstitious Gentiles,
Pagans, Idolaters and Iewes: their blind zeale and Idolatrous superstiti-
on in all kinds, is much at one, little or no difference, and it is hard to say
which is the greatest, which is the grossest. For If a man shall duely
consider those superstitious rites amongst the Ethnicks in *Iapan*, the *Ba-
mians* in *Guserat*, the *Chinesse* Idolaters, Mahometan Priests, hee shall
finde the same government almost, the same orders, and Ceremonies,
or so like, that they may seeme all apparantly to be derived from some
heathen spirit, and the *Roman* Hierarchy no better then the rest. In a
word, this is common to all superstition, there is nothing so mad and ab-
surd, so ridiculous, impossible, incedible, which they will not beleue,
dementat, and willingly performe as much as in them lies, nothing so
monstrous to conceaue, or intollerable to put in practise, so cruell to suf-
fer, which they will not willingly vndertake. So powerfull a thinge is
superstition. † O *Egypt* (as *Trismegistus* exclaimes) *thy religion's fa-
bles, and such as posterity will not beleue.* I know that in true Religion it
selfe, many misteries are so apprehended alone by faith, as that of Tri-
nity, *Christ's* Incarnation, resurrection of the body at the last day, *quod
ideo credendum* (saith *Tertullian*) *quod incredibile*, &c: many miracles not
to be converted or disputed of. *Mirari non rimari sapientia vera est*,
faith † *Gerhardus*, & in *divinis* (as a good father informes vs) *quadam
credenda, quadam admiranda*, &c: some things are to be belieued, embrac-
ed, followed with all submission and obedience, some againe admired.
Though *Iulian* the Apostate scoffe at Christians in this point, *quod cap-
tivemus intellectum in obsequium fidei*, we make our will and vnderstan-
ding too slavishly subiect to our faith, without farther examination of
the truth, yet we doe absolutely beleue it, and vpon good reasons; for
as *Gregory* well informeth vs, *Fides non habet meritum, ubi humana ratio
querit experimentum*; that faith hath no merit, is not worth the name of
faith, that will not apprehend without a certaine demonstration; wee
must and will beleue Gods word, and if we be mistaken or erre in our
generall beleefe, as * *Richardus de sancto Victore*, vowes he will say to
Christ himselfe at the day of iudgement, *Lord if we be deceived, thou a-
lone hast deceived vs*: thus we plead. But he that shall but read the *Turks
Alcaron*, the *Iewes Talmud*, and Papists *Golden Legend*, in the meane time
will sweare that such grosse fictions, fables, vaine traditions, prodigious
paradoxes and ceremonies, could neuer proceed from any other spirit,
then that of the diuell himselfe, which is the Author of confusion and
lies, and wonder withall how such wise men as haue bin of the *Iewes*,
such

such learned vnderstanding men as *Averroes*, *Avicenna*, or those hea- then Philosophers, could euer be perswaded to belecue, or to subscribe to the least part of them: *aut fraudem non detegere*, but that as † *Vannius* answeres, *ob publicæ potestatis formidinem allatrare philosophi non aude- bant*, they durst not speake, for feare of the law. But I will descend to particulars, read their severall Symptomes and then guesse.

Of such Symptomes as properly belong to superstition, or that irre- ligious Religion, I may say as of the rest, some are ridiculous, some a- gaine ferall to relate. Of those ridiculous, there can be no better testi- mony then the multitude of their Gods, those absurd names, actions, offices they put vpon them, their feasts, Holy-dayes, Sacrifices, adora- tions and the like. The *Egyptians*, that pretended so great antiquity, 300 Kings before *Amasis*, and as *Mela* writes, 13000 yeares from the beginning of their Cronicles, that brag'd so much of their knowledge of old, for they inverted Arithmeticke, Astronomy, Geometry, of their wealth and power, that vaunted of 20000 Citties, yet at the same time their Idolatry and superstition was most grosse, they worshipped, as *Di- odorius Siculus* records, Sunne and Moone vnder the name of *Isis* and *Osiris*, and after, such men as were beneficiall to them, or any creature that did them good. In the Citty of *Bubasti* they adored a Cat, saith *He- rodotus*, *Ibis* and Storxes, an Oxe (saith *Pliny*) † Leekes and Onyons, *Ma- crobius*,

* *Porrū & cape deos imponere nubibus ausi,*

Hos tu Nile deos colis, —

in his *vera Historia*; which as † he confesseah himsef was not perswa- siuely written as a truth, but in Comickall fashion to glaunce at the mon- strous fictions, and grosse absurdities of writers and nations, to deride without doubt this prodigious *Egyptian* Idolatry, faines this story of himsef; that when he had seene the *Elisian* fields, and was now com- ming away, *Radamantus* gaue him a mallow roote and bade him pray to that when he was in any perill or extremity; which he did according- ly; for whē he came to *Hydamordia* in the Iland of trecherous women, he made his prayers to his roote, and was instantly deliuered. The *Syrians*, *Chaldeans* had as many proper gods of their owne invention, see the said *Lucian de ded Syria. Morry cap. 22. de varitat. relig. Guliel. Stucki- us Sacrorum Sacrificiorum, Gentil. descript. Peter Faber Semeſter. lib. 3. cap. 1. 2. 3. Selden de dijs Syris, Purchas Pilgrimage, Rosinus of the Ro- manes, and Lilius Giraldus of the Greekes*. The *Romans* borrowed from all, beside their owne gods, which were *maiorum* and *minorum gentium*, as *Varro* holds, certaine and vncertaine; some cœlestiall select and great ones, others *Indigites* and *Semi-dei*, *Lares*, *Lemures*, *Dioscūri*, *Soleres*, and *Parastatæ*, dy tutelares amongst the *Greekes*: gods of all sorts, for all functions; some for the Land, some for Sea; some for Heaven, some for hell, some for passions, diseases, some for birth, some for weddings, hus- bandry, woods, waters, gardens, orchards, &c. All actions and offices, *Pax*, *Quies*, *Salus*, *Libertas*, *Felicitas*, *Strenua*, *Stimula*, *Horta*, *Pan*, *Syl- vanus*, *Priapus*, *Flora*, *Cloacina*, *Stercutius*, *Febris*, *Pallor*, *Invidia*, *Proter- via*, *Risus*, *Angerona*, *Volupia*, *Vacuna*, *Viriaplaca*, *Veneranda Pales*, *Neptu- nia*, *Doris*. Kings, Emperours, valiant men that had done any good offi-

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† *Dei. 1. 52. de oraculis.*

† *O sanctas gen- tes quibus hec nascuntur in hortu Numina. Iuven. Sat. 15. • Prudentius † Prasat. veri- bſt. † Tiguri sol. 1494. k Rosin antiq. Rom. l. 2. c. 1. & deinceps.*

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† Lib. de divina-
tione & ma-
gicis prestigiis
in Mopso.

† Cosmo Paccio
Interpret. nihil
ab acris Caligi-
ne aut figurarū
varietate impe-
ditur meram
pulchritudinem
merui exultans
& misericordia
motus cognatos
amicos qui ad-
huc morantur in
terra uelut er-
rantibus succur-
rit, &c. Deus
hic iussu ut es-
sent genii, diu-
celares homini-
bus, bonos iuvan-
tes, malos puni-
entes &c.
* Sacrorū gent.
descript. non he-
re meritos solū
sed & tyrannos
pro diis colunt
qui genus hu-
manum horren-
dum in modum
portentosa im-
manitate diuex-
arunt, &c. & sa-
das meretrices
&c.

† Cap. 22 de
ver. rel. Deos
fixerunt eorum
Poete, ut infan-
tium puppos.

ces for them, they did likewise canonise and adore for Gods, and it was usually done, *visitatum apud antiquos* as † Iac. Boissardus well obserues, *deificare homines qui beneficijs mortales inuarent*, and the Diuell was still ready to second their intents, *statim se ingessit illorum sepulchris, statuis, templis, aris, &c.* he crept into their temples, statues, tombes, altars, and was ready to giue oracles, cure diseases, doe miracles, &c. as by *Iupiter, Aesculapius, Tiresias, Apollo, Mopsus, Amphiarauus, &c. dii & Semidei*. For so they were *Semidi*, demie-gods, some *medij inter Deos & homines*, as *Max. † Tyrius*, the Platonist, *ser. 26. & 27.* maintaines and iustifies in many words. *When a good man dies his body is buried, but his soule ex homine demon evadit*, becomes forthwith a Demigod, nothing disparaged with malignity of ayre, or variety of formes, reioyceth, exalts and sees that perfect beauty with his eyes. Now being deified, in commiseration he helpes his poore friends here on earth, his kindred and allies, informes, succours, &c. punisheth those that are bad, and doe amisse, as a good Genius to protect and governe mortall men appointed by the Gods, so they will haue it, ordaining some for provinces, some for private men, some for one office, some for another. *Hector and Achilles* assist souldiers to this day, *Aesculapius* all sicke men, the *Dioscouri* Seafaring men, &c. and sometimes vpon occasion they shew themselues. The *Dioscouri*, *Hercules* and *Aesculapius*, he saw himselfe (or the diuell in his likenesse) *non somnians sed vigilans ipse vidi*: So farre *Tyrius*. And not good men only doe they thus adore, but tyrants, monsters, diuels, (as * *Stukius* enveighes) *Nero's, Domitians, Heliogables*, beastly women, and arrant whores amongst the rest. For all intents, places, creatures, they assigne gods,

Et domibus, tectis, thermis, & equis soleatis

Assignare solent genios —

saith *Prudentius*. *Cuna*

for cradles, *Diueria* for sweeping houses, *Nodina* knots, *Prema, Præmun- da, Hymen, Hymeneus*, for weddings; *Comus* the God of good fellows, Gods of silence, of comfort, *Hebe* Goddesse of youth, *Mena menstrua- rum, &c.* male and female Gods, of all ages, sexes, and demensions, with beards, without beards, married, vnmarried, begot, not borne at all, but as *Minerva* start out of *Iupiters* head. *Hesiodus* reckōs vp at least 30000 Gods, *Varro* 300 *Iupiters*. As *Jeremy* told them, their Gods were to the multitude of Citties,

Quicquid humus, pelagus, cælum miserabile gignit

Id dixere deos, colles, freta, flumina, flammæ.

What euer heauens, sea and land begat,

Hills, Seas and riuers, God was this and that.

And which was most absurd, they made Gods vpon such ridiculous occasions; *As children make babies* (so saith † *Morneus*) *their Poets make Gods, & quos adorant in Templis ludunt in Theatris*, as *Lactantius* scoffs. *Saturne* a man, gelded himselfe, did eat his owne children, a cruell tyrant driuen out of his kingdome by his sonne *Iupiter*, as good a God as himselfe, a wicked lasciuious paltry king of *Crete*, of whose rapes, lusts, murders, villanies, a whole volume is too little to relate. *Venus* a notorious strumpet, as common as a Barbers chaire, *Mars, Adonis, Anchises* whore, is a great she goddesse as well as the rest, as much renowned by their

their Poets, with many such: and these Gods so fabulously and foolishly made, *ceremonijs, Hymnis & Canticis celebrant*, their errors, *luctus & gaudia, amores, iras, nuptias & liberorum procreationes*, († as *Eusebius* well taxeth) weddings, mirth and mournings, loves, angers and quarreling they did celebrate in Hymnes, and sing of in their ordinary songs, as it were publishing their villanies. But see more of their originalls? When *Romulus* was made away by the sedition of the Senators, to pacifie the people * *Iulius Proculus* gaue out, that *Romulus* was taken vp by *Iupiter* into Heauen, and therefore to be euer after adored for a God amongst the Romans. *Syrophanes* of *Ægypt* had one only sonne, whom hee dearly loued, hee erected his statue in his house, which his servants did adorne with crownes and garlands, to pacifie their masters wrath when he was angry, so by little and little he was adored for a God. This did *Semeramus* for her husband *Belus*, and *Adrian* the Emperour by his minion *Antinous*. *Flora* was a rich harlot in *Rome*, and for that she made the Commonwealth her heire, her birth-day was solemnized long after, and to make it a more plausible holy-day, they made her Goddesse of flowres, and sacrificed to her amongst the rest. The matrons of *Rome*, as *Dionysius Halicarnassens* relates, because at their entreaty *Coriolanus* desisted from his warres, consecrated a church *Fortuna muliebri*, and *Venus Barbata* had a temple erected, for that somewhat was amisse about haire, and so the rest. The Cittizens of *Alabanda* a small towne in *Asia Minor*, to curry fauor with the Romans, (who then warred in *Greece* with *Perseus* of *Macedon*, and were formidable to these partes) consecrated a Temple to the Citty of *Rome*, and made her a goddesse, with annuall games and sacrifices: so a towne of houses was deified, with shamefull flattery of the one side to giue, and intollerable arrogancy on the other to accept, vpon so vile and absurd an occasion. *Tully* writes to *Atticus*, that his daughter *Tulliola* might be made a Goddesse, and adored as *Inno* and *Minerva*, and as well she deserved it. Their Holidayes and adorations were all out as ridiculous, those *Lupercalls* of *Pan*, *Florales* of *Flora*, *Bona dea*, *Anna Perenna*, *Saturnals*, &c. as how they were celebrated, with what lasciuious and wanton gestures, bald ceremonies, † by what bawdy Priests, how they hang their noses ouer the smoke of sacrifices, saith * *Lucian*, and licke bloud like flies, that was spilled about the Alters. Their carued Idols, gilt Images of wood, iron, ivory, siluer, brasse, stone, *olim truncus eram*, &c. were most absurd, as being their owne workmanship, for as *Seneca* notes, *adorant ligneos deos, & fabros interim qui fecerunt, contemnunt*, they adore the worke contemne the workman, and as *Tertullian* followes it, *Si homines non essent dijs propitij, non essent dij*, had it not bin for men, they had neuer beene Gods, but blocks still, and stupid statues, in which mice, swallowes, birds made their neasts, spiders their webbes, and in their very mouthes, laid their excrements. Those Images I say were all out as grosse, as the shapes in which they did represent them: *Iupiter* with a rams head, *Mercury* a dogges, *Pan* like a goat, *Hecate* with three heads, one with a beard, another without; see more in *Carterius* & † *Verdurius* of their monstrous formes & vgly pictures:

and

† *Proem. lib. Contra philos.** *Liuius Lib. 1. Deu vobis in posterum propitius, Quirites*† *Anth. Verdure Imag. deorum.*† *Mulieris candido splendentes amicimine varieg. letantes gestimins, vero florentes conanime, solum per-*nentes, &c. *A-*puleius lib. 11. de *Asino aureo.*† *Magna religione queritur que possit adul-*

teria plura nu-

merare. *Minus.** *Lib. de sacrificiis, Fumo. inhi-*

antes, & muscarum in morem

sanguinem ex-

gentes circum a-

ria effusum.

† *Imagines Deorum lib. 11. in-*
scripte.

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and which was absurder yet, they told them these Images came from heauen, as that of *Minerva* in her Temple at *Athens*; *quod è caelo cecidisse credebant accola*, saith *Pausanias*. They formed some like storkes, apes, bulls, and yet seriously beleueed, and that which was impious and abominable, they made their Gods notorious whoremasters, incestuous Sodomites, (as commonly they were all, aswell as *Iupiter*, *Mars*, *Apollo*, *Mercury*, *Neptune*, &c.) theeues, slaues, drudges, (for *Apollo* and *Neptune*, made tiles in *Phrygia*,) keepe sheepe, *Hercules* empty stables, *Vulcan* a black smith, vnfit to dwell vpon the earth for their villanies, much lesse in heauen, as † *Mornay* well saith, and yet they gaue them out to be such, so weake and brutish, some to whine, lament, and roare as *Isis* for her sonne and *Cenocephalus*, as also all her weeping Priests, *Mars* in *Homer*, to be wounded, vexed, *Venus* runne away crying, and the like: then which, what can be more ridiculous? *Nonne ridiculum lugere quod colas, vel colere quod lugeas* (which † *Minutius* obiects), *Si dij cur plangitis, si mortui cur adoratis?* that it is no maruell if ^m *Lucian*, that adaman-tine persecutor of superstition, and *Pliny* could so scoffe at them and their horrible Idolatry, as they did: If *Diagoras* tooke *Hercules* Image, and put it vnder his pot to seeth his pottage, which was, as he said, his 13th labour. But see more of their fopperies in *Cypr. 4. tract. de Idol. varietat. Chrysostome advers. Gentil. Arnobius adu. Gentes. Austin. de civ. dei. Theodoret. de curat. Græc. affect. Clemens Alexandrinus, Minutius Felix, Eusebius, Lactantius, Stuckius, &c.* Lamentable, tragicall, and fearefull those Symptomes are, that they should bee so farre forth affrighted with their fictitious Gods, as to spend their goods, liues, fortunes, pretious time, best dayes in their honour, to * Sacrifice vnto them, to their inestimable losse, such Hecatombes, so many thousand sheepe, Oxen, with gilded hornes, Goats, as † *Crasus* king of *Lydia*, ⁿ *Marcus Iulianus*, and the rest of the *Roman* Emperours vsually did with such labour and cost: and not Emperours only and great ones *pro communi bono*, were at this charge, but private men for their ordinary occasions. *Pythagoras* offered an hundred Oxen for the invention of a Geometricall Probleme, and it was an ordinary thing to sacrifice in ^a *Lucians* time, *a heifer for their good health, foure oxen for wealth, an hundreth for a kingdome, nine bulls for their safe returne from Troia to Pylus, &c.* Euery God almost had a peculiar sacrifice, the *Sunne* horses, *Vulcan* fire, *Diana* a white hart, *Venus* a Turtle, *Ceres* an hogge, *Proserpina* a blacke lambe, *Neptune* a bull, (read more in * *Stuckius* at large) besides sheepe, cocks, Corals, frankincense, to their vndoings, as if their Gods were affected with blood or smoke. And surely (^b saith he) if one should but repeat the fopperies of mortall men in their sacrifices, feasts, worshipping their Gods their rites and ceremonies, what they thinke of them, of their diet, houses, orders, &c. what prayers and voves they make, if one should but obserue their absurdity and madnesse, he would burst out alaughing, and pittie their folly. For what can be more absurd then their ordinary payers, petitions, † requests, sacrifices, oracles, deuotions? of which we haue a tast in *Maximus Tyrius serm. 1. Plato's Alcibiades*

† De ver. relig. cap. 12. Indigni qui terram calcant. &c.

† Oflauiano, in Iupiter Tragodus, de sacrificiis, & passim alias.

* 666. severall kinds of sacrifices in Egypt. Maior reckons vp. Tom. 2. coll. of which read more in cap. 1. of *Laurentius Pignorius* his Egypt characters, a cause of which *Sanubius* giues, subeif. lib. 3. cap. 1.

† Herod Elio immolauit lesta pecora ter mille Delphis, una cum lestis & phialis suis.

n Supersticiosus Iulianus innumeratas sine par-cimoniam pecudes molauit, *Am-mianus* 24. *Bo-mius albi M. Ca-lari* saluem, si su viceris peri-mus l. 3. *Romani* obseruantissimi sunt cerimoniarum bello praesertim.

a De sacrificiis buculum pro bona valetudine, boues quatuor pro diuitiis, centum tauros pro sospite in Troiam reditu, &c.

* De sacris Gentil. & sacrific. lpg. 1596.

b Enim vere si quis recenseret quæ stulti mortales in festis, sa-

crispulis, diis adorandis, &c. quæ voti faciant, quid de iis statuere &c. haud scio an risurus &c. † *Max. Tyrius* ser. 1. *Crasus* regum omnium stultissimus debere consilio, alius de numero arcanum, dimensione maris, &c.

Secundus,

Secundus, Persius Sat. 2. Iuvenal. Sat. 10. there likewise exploded, *Maest- 669*
ant opimas & pingues hostias deo quasi esurienti, profundunt vina tan-
quam sitiendi, lumina accendunt velut in tenebris agenti (*Lactantius lib. 2. cap. 6.*) as if their Gods were an hungry, a thirst, 'ith darke, they light
 candles, offer meat and drinke. And what so base as to reveale their
 counsellis and giue oracles, è *viscerum sterquilinijs*, out of the bowels
 and excrementall parts of beafts, *sordidos Deos*, *Varro* truly calls them
 therefore, and well he might. I say nothing of their magnificent and
 sumptuous Temples, those maiestickall structures: To the roofof *Apol-*
lo Didymus Temple *ad Branchidas*, as† *Strabo* writes, a thousand okes † *Lib. 4.*
 did not suffice. Who can relate the glorious splendor, and stupend mag-
 nificence, the sumptuous building of *Diana* at *Ephesus*, *Iupiter Ammons*
 temple in *Africke*, the *Pantheon* at *Rome*, &c. those curious and costly
 statues, Idolls, Images, so frequently mentioned in *Pausanias*? I con-
 ceale their donaries, pendants, other offerings, presents, to these their
 fictitious Gods daily consecrated. * *Alexander* the sonne of *Amyntas*, K. c *Solinus.*
 of *Macedonia*, sent two statues of pure gold to *Apollo* at *Delphos*. † *Cresus* d *Herodotus*
 king of *Lydia* dedicated an hundreth golden tiles in the same place, with
 a golden Altar: No man came empty handed to their Shrines. But these
 are base offerings in respect, they offered men them selues aliue; The *Leu-*
cadians, as *Strabo* writes, sacrificed euery yeare a man, *averruncanda*
deorum ira causa, to pacifie their Gods, *de montis præcipitio deijcerunt*,
 &c. and they did voluntarily vndergoe it. The *Decij* did so sacrifice
Dij's manibus, *Curtius* did leap into the gulfe. Were they not all strange-
 ly deluded to goe so farre to their Oracles, to be so gulled by them,
 both in warre and peace as *Polybius* relates, (which their Auguries,
 Priests, vestall Virgins can witnesse) to bee so superstitious, that they
 would rather lose goods and liues, then omit any ceremonies, or offend
 their Heathen Gods. *Niceas* that generous and valiant Captaine of the
Greekes, ouerthrew the *Athenian* Navy, by reason of his too much su-
 perstition, † because the *Augures* told him it was ominous to set saile † *Boterus polie.*
 from the haven of *Syracuse*, whilest the Moone was eclipsed, he tarried † *lib. 2. cap. 16.*
 so long till his enimies besieged him, hee and all his Army was ouer-
 throwne. The † *Parthians* of old were so sottish in this kinde, they * *Plutarch vit.*
 would rather loose a victory, nay loose their owne liues, then fight in † *Croff.*
 the night, 'twas against their religion. The superstition of the *Dibren-*
ses a bordering towne in *Epyrus*, besieged by the *Turkes* is miraculous
 almost to report. Because a dead dogge was flung into the only foun-
 taine, which the citty had, they would die for thirst all, rather then
 drinke of that * vnclane water, and yeeld vp the Citty vpon any con-
 ditions. Though the *Pretor* and chiefe cittizens began to drinke first, * They were
 vsing all good perswasions, their superstition was such, no saying of the Greeke
 would serue, they must all forthwith die or yeeld vp the Citty. *Vix*
ausum ipse credere (saith † *Barletius*) *tantam superstitionem, vel affirma-* † *Lib. 5. de gestis*
re leuissimam hanc causam tanta rei vel magis ridiculam, quum non dubi- † *Scanderbegis.*
tem risum potius quam admirationem posteris excitaturam. The story was
 too ridiculous, he was ashamed to report it, because he thought no bo-
 dy would beleue it. It is stupend to relate what strange effects this Ido-

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p In templis
immania Idolo-
rum monstra
conspiciuntur,
marmorea, lig-
nea, lutea, &c.
Riccius.
† Deum enim
placare non est
opus, quia non
nocet sed demo-
nem sacrificiis
placant &c.
q Fer. Cortesius
r M. Polus.
Lod. Verioman-
nus navig lib. 6.
cap. 9. P. Mar.
17r. Ocean dec
i Propertius
lib. 3. eleg. 12.
i Mattheus a
Michou.
r Epist. Jesuit.
A^o 1549. d. Xa.
verio & sociis.
Idemq. Riccius
expedit. ad Si-
nas lib. 1. per to-
zum Ieiunato-
res apud eos to-
to die carnibus
abstinent & pi-
cibus ob religi-
onem nosse &
die Idola colen-
ter nusquam e-
gredientes.
u Ad immorta-
litatem morie
aspiciant summi
magistratus &c.
Et multi morta-
les hac insania,
& preposito
immortalitatis
studio laborant
& misere pere-
unt, ex inspectum
venenum hau-
sser. nisi a ser-
uo fuisset deten-
tus.
v Cautione in
lib. 10. Bonini de
repub. fol. 11.
w Quia a his
dubio ut ne-
quitiarum ref-
runt.
y Libde superst
z Homines
v te finis mori
van autem super-
stitionis, profere
hec nos terminos ultra vite suam.

latry & superstition hath brought forth of the latter yeares in the *Indies* and those bordering parts: p in what feriall shapes the † Divell is adored, *ne quid mali intentent*, as they say, for in the mountaines betwixt *Scanderone* and *Aleppo* at this day, there are dwelling a certaine kinde of people called *Coordes* comming of the race of the auncient *Parthians*, who worship the Diuell, and alledge this reason in so doing, God is a good man and will doe no harme, but the divell is bad and must bee pleased, least he hurt them. It is wonderfull to tell how the divell deludes them, how he terrifies them, how they offer men and women sacrifices vnto him, an hundred at once, as they did infants in *Crete* to *Saturne* of old, the finest children, like *Agamemnons Iphiginia*, &c. At q *Mexico*, when the *Spaniards* first ouercame them, r how they bury their wiues with them, 'tis fearfull to report, and harder to belieue,

† Nam certamen habent lathi quæ viua sequatur

Coniugium, pudor est non licuisse mori, and burne them aliue, best goods, servants, horses, when a grandie dies, † 12000 at once amongst the *Tartars*, when a great *Cham* departs: how they plague themselues, which abstaine from all that hath life, like those old *Pythagoreans*, with immoderate fastings, r as the *Bannians* about *Surat*, they of *China*, that for superstitions sake neuer eat flesh nor fish all their liues, neuer marry, but liue in deserts and by-places, and some pray to their Idols 24 howres together, without any intermission, biting off their tongues when they haue done, for deuotions sake. Some againe are brought to that madnesse by their superstitious Priests; (that tell them such vaine stories of immortality, and the ioyes of heauen in that other life) u that many thousands voluntarily breake their owne necks, as *Cleombrotus Ambrociatus* Auditors of old, precipitate themselues, that they may participate of that vnspeakable happinesse in the other world. One poisons, another stranglenth himselfe, and the King of *China* had done as much, deluded with this vaine hope, had hee not beene detained by his servant. But who can sufficiently tell of their feuerall superstitions, vexations, follies, torments? I may conclude with * *Posse-vinus, Religio facit asperos mites, homines è feris; superstitio ex homini-bus feras*, Religion makes wild beasts civill, superstition makes wilde men beasts and fooles; and the discreetest that are, if they giue way to it, are no better then dizards, nay more, if that of *Plotinus* be true, is vnus religionis scopus, vt ei quem colimus similes fiamus, that's the drift of religion to make vs like him whom we worship, what shall be the end of Idolaters, but to degenerat into stocks and stones, of such as worship these Heathen Gods, for *dij gentium damonia*, * but to become diuels themselues? Tis therefore exitiosus error, & maximè periculosus, a most perilous and dangerous error of all others, as y *Plutarch* holds, *tribulenta passio hominem consternans*, a pestilent, a troublesome passion that vtterly vndoeth men. Vnhappy superstition, z *Fliny* calls it, *morte non finitur*, death takes away life, but not superstition. Impious and ignorant are farre more happy then they that are superstitious, no torture liketo it, none so continuat, so generall, so destructive, so violent.

In this superstitious row, *Iemes* for antiquity may goe next to *Gen-tile*

rites, what of old they haue done, what Idolatries they haue committed in their groues and high places, what their *Pharisees, Sadduces, Scribes, Essei*, and such sectaries haue maintained, I will not so much as mention: for the present, I presume no nation vnder heaven can bee more sottish, ignorant, blinde, superstitious, wilfull, obstinate and peeuish, tiring them selues with vaine ceremonies to no purpose, he that shall but read their Rabbins ridiculous Comments, their strange interpretation of Scriptures, their absurd ceremonies, fables, childish tales, which they stedfastly beleeue, will thinke they be scarce rationall creatures, their foolish customs, when they rise in the morning, and how they prepare themselves to prayer, to meat, with what superstitious washings, how to their Sabbath, to their other feasts, weddings, burials, &c. Last of all, the expectation of their *Messias*, and those figments, miracles, vaine pompe that shall attend him, as how he shall terrifie the *Gentiles*, and ouercome them by new diseases, how *Michael* the Archangell shall sound his Trumpet, how he shall gather all the scattered *Iewes* into the holy land, and there make them a great banquet, *Wherein shall be all the birds, beasts, fishes, that euer God made, a cup of wine that grew in Paradise, & that hath bene kept in Adams Cellar ever since.* At the first course shall be serued in that great Oxe in *Iob. 4. 10. that euery day feeds on a thousand hills, Ps. 50. 10. that great Leviathan, and a great Bird, that laid an Egge so bigg, that by chance tumbling out of the nest, it knockt downe 300 tall Cedars, and breaking as it fell, drowned 300 villages:* This bird stood vp to the knees in the sea, and the sea was so deepe, that a hatchet would not fall to the bottome in seauen yeares: Of their *Messias* & wiues and children, *Adam and Eue, &c.* and that one stupend fiction amongst the rest. When a Roman Prince asked of *Rabbi Iehosua ben Hanania*, why the *Iewes* God was compared to a Lion, he made answer, he compared himselfe to no ordinary Lion, but to one in the wood *Ela*, which when hee desired to see, the Rabbin pra'd to God he might, and forthwith the Lion set forward, *But when he was 400 miles from Rome, hee so roared that all the great bellied women in Rome made aborts, the citty walls fell downe, and when he came an hundred miles nearer, and roared the second time, their teeth fell out of their heads, the Emperour himselfe fell downe dead, and so the Lion went backe.* With an infinite number of such lies and forgeries, which they verily beleeue, feede themselves with vaine hope, and in the meane time, will by no perswasions bee diuerted, but still crucifie their soules with a company of idle ceremonies, liue like slaues and vagabonds, will not be relieved, or reconciled.

Mahometans are a compound of *Gentiles, Iewes, and Christians*, and so absurd in their ceremonies, as if they had taken, that which is most sottish out of euery one of them, full of idle fables in their superstitious law, their *Alcoran* it selfe a gallimaufrie of lies, tales, ceremonies, traditions, precepts, stole from other sects, and confusedly heaped vp to delude a company of rude & barbarous clownes. As how birds, beasts, stones, saluted *Mahomet* when he came from *Mecha*, the Moone came downe from heauen to visit him, how God sent for him, spake to him, &c. with a company of stupend figments of the Sunne, Moone, and Starres,

a *Baudouin*
Synagog. Ind. ca
4. Inter precan-
dum nemo possi-
culos accipiat,
vel pulchrum, aut
per gnuat i
vius ventum
emittit, &c. id.
cap. 8. & seq.
cap. 36.
b *libe omnia a-*
nimilia, pisces,
aves, quos Dom-
us nunquam crea-
uit, & vinum
generosum, &c.
o *Curus lapsu*
cedri altissimi
300. delecti
(ant, quumq, e
lapsu omum sue-
rat confectum
pagi 160. inde
submersi, & al-
luuione inunda-
ti.
d *Euery King*
in the world
shall send him
one of his
daughters to
be his wife be-
cause it is writ
ten *Pl. 45. 10.*
Kings daugh-
ters shall at-
tend on him,
&c.
e *Quum qua-*
dringentis ad-
huc miliaribus
ab imperatore
Leo hic abesse,
tam fortiter ru-
gebat, ut multi
eres Romane
abortierint om-
nes viri, &c.
f *Strophia Ci-*
cogna, mnis.
mag. lib. 3. cap. 1.
putida multa
receset ex di-
corano, de caelo,
stellis, Angelis.
Ionicus cap.
21. 22. lib. 1.

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&c. Of the day of iudgement, and three sounds to prepare to it, which must last 50000 yeares, of Paradise, which is so ridiculous, that *Virgil*, *Dantes*, *Lucian*, nor any Poet can be more fabulous. Their rites and ceremonies are most vaine and superstitious, wine and swines flesh are vtterly forbidden by their law, & they must pray fve times a day, and still towards the South, wash before and after all their bodies ouer, with many such. For fasting, voves, religious orders, peregrinations, they goe farre beyond any Papiſts, they fast a month together many times, and must not eat a bit till sunne be set. Their *Kalenders*, *Deruises*, and *Tor-lachers*, &c. are more abstemious some of them, then *Carthusians*, *Franciscans*, *Anachorites*, forsake all, liue solitary, fare hard, goe naked, &c. Their pilgrimages are as farre as to the riuer *Ganges* (which the *Gentiles* of those Tracts likewise doe) to wash themselues, for that riuer as they hold hath a soueraigne vertue to purge them of all finnes, and no man can be sau'd that hath not beene washed in it. For which reason they come farre and neare from the *Indies*, *Maximus gentium omnium confluxus est*, and infinite numbers yearly resort to it. Others goe as far as *Mechato Mahomets Tombe*, which iourney is both miraculous, & meritorious. The ceremonies of flinging stones to stone the Diuell, of eating a Camell at *Cairo* by the way; their fastings, their running till they sweat, their long prayers, *Mahomets Temple*, *Tombe*, and building of it, would aske a whole volume to dilate: and for their paines taken in this holy pilgrimage, all their finnes are forgiuen, and they reputed for so many Saints. And diuerſe of them with hot bricke, when they retorne, will put out their eyes, ¹that they may neuer after see any prophane thing, bite out their tongues, &c. They looke for their Prophet *Mahomet* as *Iewes* doe for their *Messias*. Read more of their customes, rites, ceremonies, in *Lonicerus Turcic. hist. tom. 1.* from the tenth to the 24 chapter. *Bredenbachius cap. 4. 5. 6.* *Leo Afer lib. 1.* *Busbequius*, *Sabellicus*, *Purchas lib. 3. cap. 3. & 4. 5. &c.* Many foolish ceremonies you shall finde in them, and which is most to be lamented, the people are generally so curious in obseruing of them, that if the least circumstance bee omitted, they thinke they shall be damned, 'tis an irremissible offence and can hardly bee forgiuen. I kept in my house amongst my followers (saith *Busbequius* sometimes the *Turks* Orator in *Constantinople*) a *Turkey* boy that by chance did eat shel-fish, a meat forbidden by their law, but the next day when he knewe what he had done, he was not only sicke to cast and vomit, but very much troubled in minde, would weepe, and grieue many daies after, torment himselfe for his fowle offence. Another *Turk* being to drinke a cup of wine in his Cellar, first made a huge noise and filthie faces, ⁿto warne his soule, as he said, that it should not bee guilty of that fowle fact which he was to commit. With such toyes as these are men kept in awe, and so cowed, that they dare not resist, or offend the least circumstance of their law, for conscience sake misled by superstition, which no humane edict otherwise, no force of armes could haue enforced.

In the last place are *Pseudo-Christians*, in describing of whose superstitious symptomes, as a mixture of the rest, I may say that which *S. Benedict*

g *Quinquies in die orare Turcae tenentur ad me- vidiem, Bredenbachius cap. 5. h In quolibet anno mensem integrum ieiunant interdium, nec comedentes nec bibentes, &c. i Nullis unquam multi per totam gratem carnis vescuntur, Leo Afer.*

k *Lonicerus to. 1. cap. 17. 18*

l *Gosardus Arabus cap. 33. hist orient. Indiae opinio est expiatorium esse Gagem, & nec milidum ab omni peccato, nec saluum fieri posse, qui non hoc flumine se abluat, quam ob causam ex tota India, &c.*

l *Quia nil volunt deinceps videre.*

m *Nullum se confitendi firm fecit.*

n *Ps in aliquem angulum se reciperet, ne rea fieret eius delicti, quod ipse erat admitturus.*

medict once saw in a vision, one Divell in the market place, but tenne in a Monastery, because there was more worke; in populous citties, they would sweare and forswear, lye, falsifie, deceave fast enough of themselves, one divell could circumvent a thousand, but in their religious houses a thousand Divells could scarce tempt one silly Monke. All the principall Divells I thinke busie themselves in subverting *Christians*: *Jewes*, *Gentiles*, and *Mahometans* are *extra caulem*, out of the fold, and need no such attendance, they make no resistance * *eos enim pulsa. Gregor. Homil.* *re negligit, quos quieto iure possidere se sentit*, they are his owne already, but *Christians* haue that shield of faith, sword of the spirit to resist, and must haue a great deale of battery before they can be overcome. That the Divell is most busie amongst vs that are of the true Church, appeares by those severall oppositions, heresies, scismes, which in all ages he hath raised to subuert it, and in that of *Rome* especially, wherein *Antichrist* himselfe now sits, and playes his prize. This mystery of iniquity began to worke even in the Apostles time, many *Antichrists* and Hereticks were abroad, many sprung vp since, many now present, and will be to the worlds end, to dementate mens mindes, to seduce and captivate their soules. Their symptomes I know not how better to expresse, then in that two fold division of such as lead, and such as are led. Such as lead are Hereticks, Schismatics, false Prophets, impostors, and their ministers: they haue some common symptomes, some peculiar. Common, as madnesse, folly, pride, insolencie, arrogancy, singularity, peeuishnesse, obstinacie, impudence, scorne and contempt of all other sects: *Nullius additi iurare in verba magistri,*

They will approue of nought, but what they first invent themselves, no interpretation good but what their infallible spirit dictates, none shall be *in secundis*, no not *in tertijs*, they are only wise, only learned, in the truth, all damned but they and their followers, *eadem scripturarum faciunt ad materiam suam*, faith *Tertullian*, they make a slaughter of Scriptures, and turne it as a nose of waxe to their owne ends. So irrefragable in the meane time, that what they haue once said, they must and will maintaine, in whole Tomes, duplications, triplications, neuer yeeld to death, so selfe conceited, say what you can, As *Bernard* (erroniously some say) speakes of *P. Aliardus*, *omnes patres sic, atq; ego sic*, Though all the Fathers, counsellors, the whole world contradict it they care not, they are all one: and as *Gregory* well notes, *of such as are vertiginous, they thinke all turnes round and moves, all erre, when as the error is wholly in their owne braines.* *Magallianus* the Iesuite, in his comment on the first of *Timothy*, cap. 16. vers. 20. & *Alphonsus de Castro* lib. 1. *adversus hareses*, giues two more eminent notes, or probable coniectures to know such men by (they might haue taken themselves by the noses when they said it) *1 First they affect novelties, and toys, and preferre falsehood before truth, 2 secondly they care not what they say, that which rashnesse and folly hath brought out, pride afterward, peeuishnesse, and contumacy shall maintaine to the last gasp.* Peculiar symptomes are prodigious paradoxes, new doctrines, vaine phantasmes, which are many and divers as they themselves. *Nicholaites* of old would haue wiues in

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o Epist. 190.

p O. at 8. ut

vertigine cor-

reptis videntur

omnia moveri,

omnia iis falsa

sunt, quum er-

ror in ipsorum

cerebro sit.

q Res novas af-

fectant et inuti-

les falsa veris

preferunt 2.

quod temeritas

effucievit in fa-

perbia postmodum

cusebitur & con-

tumacia, etc.

* Se more in

Vincent. Lyrin.

f Aust. de heres.

vsus mulierum

indifferens.

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Quod ante
peccavit Adam
nudus erat.
u Alii nudis
pedibus semper
ambulant.
x In sana ferita-
te sibi non par-
cunt, nam per
mortes varias
precipitiorum,
aquarum & ig-
nium, scissos ne
capi, & in istum
furorē alias
corunt, mortem
minantes ni fa-
ciant.
y Elench haret
ab orbe condito.
z Xubrigensis
lib. 2. cap. 19.
a Iovin. Pont.
Ant Dial.

common, *Montanists* will not marry at all, nor *Tatians*, forbidding all flesh, *Severians* wine, *Adamians* goe naked, * because *Adam* did so in Paradise, and some ^u barefoot all their liues, because *God*, *Exod.* 3. and *Iosua* 5. bid *Moses* so to doe, and *Isay* 20. was bid put off his shooes. *Maniche's* hold that *Pythagorian transmigration* of soules from men to beasts; * The *Circumcellions* in *Africke*, with a mad cruelty made away themselves, some by fire, water, breaking their neckes, and seduced others to doe the like, threatening some if they did not, with a thousand such, as you may read in *Austin*, (for there were fourescore and eleuen heresies in his time, besides ichismes and smaller factions) *Epiphanius*, *Alphon-sus de Castro*, *Daneus*, *Gab. Prateolus*, &c. Of Prophets, Enthusians, and Impostors, our Ecclesiasticall stories afford many examples, of *Eli-as* and *Christs*, as our ^z *Eudo de stellis*, a *Brittaine* in King *Stephens* time, that went invisible, translated himselfe from one to another in a mo-ment, fed thousands with good cheere in the wilderneffe, & many such, nothing so common as minicks, visions, revelations, prophecies. Now what these braine-sicke Hereticks once broach, and impostors set on foot, be it neuer so absurd, false, and prodigious, the common people will follow and belecue. It will runne along like *Murrian* in cattle, scab in sheepe. *Nulla scabies*, as he said, *superstitione scabiosior*, as he that is bit-ten with a mad dog bites others, and all in the end become mad, either out of affection of nouelty, simplicitie, blind zeale, hope, and feare, the giddy headed multitude will imbrace it, and without farther examina-tion approue it.

Sed vetera querimur, these are old, *hac prius fuisse*. In our daies wee haue a new sceane of superstitions impostors and heretickes, a new com-pany of Actors, of *Antichrists*, that great *Anti-christ* himselfe: A rope of Popes, that by their greatnesse and authority beare downe all before them; who from that time they proclaimed themselves vniuersall Bi-shops, to establish their owne kingdome, soueraignty, greatnesse, and to enrich themselves brought in such a company of humane traditions, Purgatorie, *Limbus Patrum, infantum*, and all that subterranean Geo-graphy; Masse, adoration of Saints, almes, fastings, bulls, indulgences, orders, Friars, Images, Shrines, mustie reliques, excommunications, confessions, satisfactions, blinde obedience, vowes, pilgrimages, pere-grinations, with many such curious toyes, intricate subtileries, grosse er-rors, obscure questions, to vendicate the better, and set a glosse vpon them, that the light of the Gospell was quite ecclipsed, darknesse ouer all, the Scriptures concealed, legends brought in, religion banished, hy-pocondriacall superstition exalted, and the Church it selfe ^b obscured and persecuted: Christ and his members crucified, more, saith *Benzo*, by a few Necromanticall, Atheisticall Popes, then euer it was by those heathen Emperours, *Hunnies*, *Goths*, and *Vandals*. What each of them did, by what meanes, at what times, *quibus auxiliis*, superstition climed to this height, traditions encreased, and *Anti-christ* himselfe came to his estate, let *Magdeburgenses*, *Kemnisius*, *Osiander*, *Bale*, *Mornay*, *Fox*, *Vsher*, and many others relate. In the meane time, he that shall but see their pro phane rites & foolish customes, how superstitiously kept,

b Cum per Pa-
ganos nomen e-
ius persequi non
poterat, sub spe-
cie religionis
fraudulenter
subvertere dis-
ponebat.

how strictly obserued, their multitude of Saints, Images, that rable of Romish Deities, for trades, professions, diseases, persons, offices, countries, places, *S^t George* for *England*, *S^t Dennis* for *France*; *Patricke*, *Ireland*; *Andrew*, *Scotland*; *Iago*, *Spaine*, &c. *Gregory* for *Students*, *Luke* for *Painters*, *Cosmus* and *Damian* for *Philosophers*; *Crispine*, *Shoemakers*; *Katharine*, *Spinners*, &c. *Anthony* for *Pigges*; *Gallus*, *Geese*; *Wenceslaus*, *Sheepe*; *Pelagius*, *Oxen*; *Sebastian* the *plague*; *Valentine*, falling sicknesse; *Apollonia* tooth-ach, *Petronella* for *Agues*, and the *Virgin Mary* for *Sea* and *Land*, for all parties, offices; hee that shall obserue these things, their Shrines, Images, Oblations, Pendants, Adorations, Pilgrimages, they make to them, what creeping to Crosses, our *Lady of Lauretta's* rich^e gowned, her donaries, the cost bestowed on Images, and number of luters; *S. Nicholas Burge* in *France*, our *S. Thomas Shrine* of old at *Camberbury*, those reliques at *Rome*, *Ierusalem*, *Genua*, *Lions*, *Pratum*, *S. Dennis*; and how many thousands come yearely to offer to them, with what cost, trouble, anxiety, superstition, (for forty severall Masses are daily said in some of their Churches, and they rise at all howres of the night to Masse, come barefoot, &c.) how they spend themselves, times, goods, liues, fortunes, in such ridiculous observations, their tales and figments, false miracles, buying and selling of pardons, Indulgences for 40000 yeares to come, their processions on set daies, their strict fastings, Monkes, Anachorites, Frier Mendicants, Franciscans, Carthusians, &c. Their Vigils and fasts, their ceremonies at Christmas, Shrouetide, Candlemas, Palme Sunday, Blase, *S. Martin*, *S. Nicholas* day, their adorations, exorcismes, &c. will thinke all those *Græcian*, *Pagan*, *Mahometan* superstitions, Gods, Idols, and Ceremonies, the name, time, and place, habit only altered, to haue degenerated into Christians. Whilest they preferre traditions before Scriptures, those Evangelicall counsells, pouerty, obedience, vovves, almes, fasting, supererogations, before Gods Commandements, their owne ordinances in steed of his precepts, and keepe them in ignorance, blindness, they haue brought the common people into such a case, by their cunning conveiances, strict discipline and servile education, that vpon paine of damnation, they dare not break the least ceremonie, tradition, edict: hold it a greater sin to eat a bit of meat in Lent, then kill a man, their consciences are so terrified, that they are ready to despaire if a small ceremony be omitted, and will accuse their owne father, mother, brother, sister, nearest and dearest friends of heresy, if they doe not as they doe, will be their chiefe executioners, & helpe first to bring a fagot to burne them. What mulct, what pennance fouer is enioyned, they dare not but doe it, tumble with *S. Francis* in the mire amongst hogges; if they bee appointed, goe woolward, whip themselves, build Hospitals, Abbies, &c. Goe to the *East*, or *West Indies*, kill a King, or runne vpon a sword point; they performe all, without any muttering or hesitation, beleuee all.

o One Image had one gown worth 400. crownes and more.

† As at our Ladies Church at Bergamo in Italy.

‡ Lucilius lib. 1. cap. 22. de falsa relig.

peruicaces credunt signa omnia aliena

esse homines, & sic isti omnia ficta

peruicaces credunt signis cor inesse alienis.

As children thinke their babies liue to be,
Doe they these brasen Images they see.

And whilst the ruder sort are so carried headlong with blind zeale, are so gulled and tortured by their superstitions, their owne too credulous simplicity and ignorance, their *Epicurean* Popes, and *Hypocriticall* Cardinals laugh in their sleeues, and are merry in their chambers with their Punkes, they doe *Indulgere genio*, and make much of themselves. The middle sort some for private gaine, hope of Ecclesiasticall preferment, (*quis expedit p[ro]p[ri]o suo x[rist]o*) popularity, base flattery, must and will belieue all their paradoxes and absurd Tenents, without exception, and as obstinately maintaine, and put in practise all their traditions, and Idolatrous ceremonies, (for their religion is halfe a Trade) to the death they will defend all, the golden Legend it selfe with all the lies and tales in it, as that of *S. George*, *S. Christopher*, *S. Winifret*, *S. Dennis*, &c. It is a wonder to see how *Nic. Harpsfield* that Pharasaicall impostor amongst the rest, *Ecclesiast. hist. cap. 22. sac. prim. sex*; puffes himselfe to vindicate that ridiculous fable of *S. Ursula*, and the eleven thousand Virgins, as when they liued, how they came to *Cullin*, by whom martyred, &c. though he can say nothing for it, yet he must and will approue it, *nobilitavit* (inquit) *hoc saculum Ursula cum comitibus, cuius historia utinam tam mihi esset expedita & certa, quam in animo meo certum ac expeditum est, eam esse cum sodalibus beatam in celis virginem*. They must and will (I say) either out of blind zeale belieue, vary their compasse with the rest, as the latitude of religion varies, apply themselves to the times and seasons, and for feare and flattery are content to subscribe and doe all that in them lies, to maintaine and defend their present gouernment, & flauish religious Schole-men, Canonists, Iesuits, Friars, Priests, Orators, Sophisters; who either for that they had nothing else to doe, luxuriant wits knew not otherwise how to busse themselves in those idle times, for the Church then had few or no open aduersaries, or better to defend their lies, fictions, miracles, transubstantions, traditions, Popes pardons, Purgatories, Masses, impossibilities, &c. with glorious shewes, faire pretences, bigge words, and plausible wittes, haue coyned a thousand idle questions, nice distinctions, subtelties, Obs and Sols, such tropologicall, allegoricall expositions, to salue all apparences, objections, such quirkes and quiddities, *Quodlibetaries*, as *Bale* saith of *Ferribrigge* and *Strode*, instances, ampliations, decrees, glosses, canons, that instead of sound Commentaries, good preachers, are come in a company of mad Sophisters, *primosecundosecundarij*, sectaries, Canonists, *Sorbonists*, *Minorites*, with a rabble of idle controversies & questions, *an Papa sit Deus an quasi Deus? An participet utramq[ue] Christi naturam?* Whether it bee as possible for God to be a Humble Bee, or a Gourd as a man? Whether he can produce respect without a foundation or terme, make a Whore a Virgin? Fetch *Traians* soule from hell, and how? With a rabble of questions about hell fire, whether it be a greater sinne to kill a man, or to clout shooes vpon a Sunday? Whether God can make another God like vnto himselfe? Such, saith *Kemnissius*, are most of your Schoolemen, 200. Commentators on *Peter Lombard*, Scotists

† An. 441.

c Hospinian
Osiander.

An hec propositio
Deus sit cucurbita vel scabius sit aque
possibilis ac Deus & homo.
An possit respectum producere
sue fundamenti & termino.
An leuius sit hominem iugulare
quam dei dominico calcem conseruere,

Scotists, Thomists, Reals, Nominals, &c.

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Thus they continued in such error, blindness, decrees, sophisms, superstitions, idle ceremonies and traditions were the summe of their new coyned holynesse and religion, and by theise knaueries and stratagems they were able to invole multitudes, to deceave the most sanctified Soules, and if it were possible the very Elect. In the meane time the true Church, as wine and water mixt, lay hid and obscure to speake of, till *Luthers* time, who began vpon a sudden to defecate, and as another Sunne to driue away those foggy mists of superstition, to restore it to that purity of the Primitiue Church. And after him many good and Godly men, diuine spirits haue done their endeavors, and still doe.

* And what their ignorance esteem'd so holy,
Our wiser ages doe account as folly.

But see the Diuell that will neuer suffer the Church to bee quiet or at rest, No Garden so well tilled but some noxious weeds grow vp in it, no Wheat but it hath some tares, we haue a mad giddy company of Precisians, Scismatics, and some Hereticks euen in our owne bosomes in another extreame, *Dum vitant stulti vitia in contraria currunt*, That out of too much zeale, in opposition to Antichrist, humane traditions those Romish rites and superstitions, will quite demolish all, they will admit of no ceremonies at all, no fasting dayes, no Crosse in Baptisme, kneeling at Communion, no Church musicke, &c. no Bishops Courts, no Church government, raile at all our Church discipline, will not hold their tongues, and all for the peace of thee O *Syon*. No not so much as degrees some of them will tollerate, or Vniuersities, all humane learning, hoods, habits, cap and surplesse, such as are things indifferent in themselues, and wholly for ornament, decency, or distinction sake, they abhorre, hate, and snuffe at, as a stone-horse when he meets a Beare: They make matters of conscience of them, and will rather forsake their livings then subscribe to them. They will admit of no Holydayes, or honest recreations, no Churches, no bells some of them because Papists vse them: No discipline, no ceremonies, but what they invent themselues: No interpretations of Scriptures, no Comments of Fathers, no Counsells, but such as their owne phantasticall spirits dictate, by which spirit misled, many times they broach as prodigious paradoxes as Papists themselues. Some of them turne Prophets, haue secret revelations, will be of priuy counsell with God himselfe, & knowe all his secrets, *Per capillos spiritum sanctum tenent, & omnia sciunt cum sint asini omnium obstinatissimi*, A company of giddy-heads will take vpon them to define how many shall be saued, and who damned in a parish, where they shall sit in heauen, interpret Apocalypses, (*Commentatores precipites & vertiginosos*, one calls them, as well he might) and those hidden misteries to private persons, times, places, as their owne spirit informes them, priuat revelations shall suggest, and precisely set downe when the world shall come to an end, what yeare, what moneth, what day. Some of them againe haue such strong faith so presumptuous, they will goe into infected houses, expell Diuels, and fast forty daies, as *Christ* himselfe did; some call God and his attributes into question, as *Vorstius*, some Princes, ciuill magistrates, & their authority

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authorities, as *Anabaptists*, will doe all their own priuate spirit dictates, and nothing else. *Brownists*, *Barrowists*, *Familists*, and those *Amsterdambian* sects & sectaries, are led all by so many priuate spirits. It is a wonder to reveale what passages *Sleiden* relates in his commentaries, of *Cretinke*, *Knipperdoling*, and their associates, those mad men of *Munster* in *Germany*, what strange Enthusiasmes, sottish Revelations they had, how absurdly they carried themselves, deluded others; and as prophane *Machiauel* in his politicall disputations holds of Christian Religion, in generall it doth enervate, debilitate, take away mens spirits and courage from them, *simpliciores reddit homines*, breeds nothing so courageous souldiers as that *Romane*, wee may say of these peculiar sects, their Religion takes away not spirits only, but wit and iudgement, and deprives them of their vnderstanding: for some of them are so far gone with their priuate Enthusiasmes, and reuelations, that they are quite madde, out of their wits. What greater madnesse can there be, then for a man to take vpon him to be God, as some doe? To be the holy Ghost, *Elias*, and what not? In *Poland* 1518. in the raigne of king *Sigismund*, one said hee was Christ, and got him 12 Apostles, came to iudge the world, and strangely deluded the Commons. ^h One *David George* an illiterate Painter, not many yeares since, did as much in *Holland*, tooke vpon him to be the *Messias*, and had many followers. *Benedictus Victorius Faentinus consil.* 15. writes as much of one *Honorius*, that thought he was not only inspired as a Prophet, but that hee was a God himselfe, and had ⁱ familiar conference with God & his Angels. *Lavater de spect.* cap. 2. part. 8. hath a story of one *Iohn Sartorius*, that thought he was the Prophet *Elias*, and cap. 7. of diuers others that had conference with Angels, were Saints, Prophets. *Wierus lib. 3. de Lamis c. 7.* makes mention of a Prophet of *Groning*, that said he was God the Father, of an *Italian* and *Spanish* Prophet, that held as much. Wee need not roue so farre abroad, wee haue familiar examples at home, *Hacket* that said hee was Christ, *Coppinger* and *Arthington* dis Disciples; ^k *Burchet*, and *Houatus* burned at *Norwich*. Wee are neuer likely seauen yeares together, without some such new Prophets, that haue seuerall inspirations, some to convert the Iewes, some fast forty daies, some foretell strange things, some for one thing, some for another. Great precisians most part by a preposterous zeale, fasting, meditation, melancholy, are brought into those grosse errors and inconueniences. Of those men I may conclude generally, that howsoeuer they may seeme to be discreet, and men of vnderstanding in other matters, discourse well, *lesam habent imaginatio-nem*, they are like Comets, round in all places, but onely where they blaze, *cetera sani*, they haue impregnable wits, and discreet otherwise, but in this their madnesse and folly breakes out beyond measure, in *infinitum erumpit stultitia*. They are certainly farre gone with melancholy, if not quite mad, and haue more need of Physicke, then many a man that keepes his bed, more need of Hellebor, then those that are in Bedlam.

^g Alex. Gaguin.
22. Discipulis
afectum mirum in
modum populum
decepit.
^h Guicciard.
descrip. Belg.
com. plures ba-
buit affectus ab
iisdem honora-
tus.
ⁱ Heu. Nicholas
at Leiden, 1580
such a one.

^k See Camden
Annals, fol. 242,
c. 285.

SVB SEC. 4.

Prognostickes of Religious melancholy.

YOU may guesse at the Prognostickes, by the Symptomes. What can these signes foretell otherwise then folly, dotage, madnesse, grosse ignorance, despaire, obstinacy, a reprobate sense, a bad end? What else can superstition, heresie produce, but warres, tumults, vproares, torture of soules, and despaire, a desolate land, as *Jeremy* teacheth, *cap. 7. 34.* when they commit Idolatry and walke after their owne waies: how should it be otherwise with them? What can they expect but *blasting, famine, dearth*, and all the plagues of *Egypt*, as *Amos* denounceth, *cap. 4. ver. 9-10.* to be led into captiuitie? If our hopes be frustrate, *we sowe much and bring in little, eat and haue not enough, drinke and are not filled, cloath and be not warme, &c.* *Haggai 1. 6.* we looke for much and it comes to little, whence is it? *His house was waste, they came to their owne houses, ver. 9.* therefore the heauen staied his dew, the earth his fruit: Because wee are superstitious, irreligious, we doe not serue God as we ought, all these plagues and miseries come vpon vs, what can wee looke for else, but mutuall warres, slaughters, fearefull ends in this life, & in the life to come eternall damnation? What is it that hath caused so many ferall battles to bee fought, so much Christian blood shed, but superstition? That *Spanish Inquisition*, Racks, Wheelles, tortures, torments, whence do they proceed? from superstition. *Bodine the Frenchman* in his *method. hist. accounts Englishmen Barbarians*, for their ciuill warres: but let him but read those *Pharsalian fields* fought of late in France for Religion, their *Massacres*, wherein by their owne relations in 24 yeares, I knowe not how many millions haue bene consumed, whole families and citties, & he shall find ours to haue bene but velitations to theirs. But it hath euer beene the custome of hereticks, & Idolaters, when they are plagued for their sinnes, and Gods iust iudgement come vpon them, not to acknowledge any fault in themselves, but still impute it vnto others. In *Cyprians* time it was much controverted betwixt him and *Demetrius* an Idolater, who should be the cause of those present calamities. *Demetrius* laid all the fault on Christians, (and so they did euer in the primitiue Church, as appeares by the first booke of *Arnobius*) *that there were not such ordinary showers in winter, the ripening heat in sommer, so seasonable springs, fruitfull autumnes, no marble mines in the mountaines, lesse gold and siluer then of old, that husbandmen, seamen, souldiers, all were scanted, iustice, friendship, skill in Arts, all was decayed, and that through Christians default, and all their other miseries from them, quod dy nostri à vobis non colantur*: because they did not worship their Gods. But *Cyprian* retorts all vpon him againe, as appeares by his Tract against him. 'Tis true the world is miserably tormented and shaken with warres, dearth, famine, fire, inundations, plagues, and many ferall diseases rage amongst vs, *sed non vt tu quereris ista accidunt quod dy vestri à nobis non*

Arrius his bowels burst, *Montanus* hanged himselfe, &c.

Eudo de stellis his Disciples, *ardere potius quam ad vitam corrigi in laqueum, tanta vis infixi semel erroris, they died blaspheming.* *Nubigenis c. 9. lib. 1.*

Ier. 7. ver. 23.

Amos 5. 5.

m 5. Cap.

n Poplinerus. Lerus pres. hist. Rich. Dinot.

† Advers. gentes lib. 1. postquam in mundo Christiana gens cepit terrarum orbem perierisse, & multis malis affectum esse genus humanum videmus.

o Quod nec hyeme, nec ætate tanta imbrium copia, nec frigus torrendis solita fragrantia, nec vernali temperie satam leta sint, nec arboreis foliis autumnis secundi, minus de montibus marmor eruat, minus aurum &c.

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p Solitus erat
oblectare se fidi-
bus & voce mu-
sica canentium
sed hoc omne
sublatum Sybille
cuiusdam inter-
uentu, &c. Inde
quicquid erat
instrumentorum
Symphonicorum,
aura gemmisq;
egregio opere di-
finiturum con-
minuit, & in ig-
nem iniecit &c.
q Ob id genus
observationum
las videmus ho-
mines misere af-
fligi, & deniq;
mori & sibi ipsi
Christianos vi-
deri quum re-
vera sint Iudei,
& Iesai in corpora
nostra, fortu-
nataq; discretis
suis sicut ut pa-
rum obfuerat
nisi deus Luth-
erum virum per-
petua memoria
dignissimum ex-
citasset, quin
nobis seno mox
communis cum
iumentis cibo o-
stendimus fuisse,
& The Gen-
tiles in India
will eat no
sensible crea-
tures, or ought
that haeth
blood in it.
* Some ex-
plode all dan-
cing, singing,
others playes,
recreations,
and games,
hawking, hun-
ting, Cock
fighting, bear-
bayting, &c.
because to see
one beast kill
another is the
fruit of our
rebellion a-
gainst God
&c.

colantur, sed quod à vobis non colatur Deus, à quibus nec queritur, nec
timetur, Not as thou complaineſt, that wee doe not worſhippe your
Gods, but becauſe you are Idolaters, and doe not ſerue the true god, nei-
ther ſeeke him, nor feare him as you ought. Our *Papiſts* object as much
to vs, and account vs hereticks, we them; the *Turkes* eſteeme of both as
Infidels, and we them as a company of Pagans, Iewes, againſt all: When
as indeed there is a generall fault in vs all, and ſome thinge in the very
beſt, which may iuſtly deſerue Gods wrath, and pull theſe miſeries vp-
on our heads: I will ſay nothing here of thoſe vaine cares, torments,
needleſſe workes, pennance, pilgrimages, pleudomartyrdome, &c. Wee
heape vpon our ſelues vnneceſſary troubles, obſervations, we puniſh our
bodies, as in *Turkie* (ſaith *P. Busbequius leg. Turcit. epiſt. 3.*) one did, that
was much affected with *Muſicke*, and to heare Boyes ſing, but very ſuper-
ſtitious; an old *Sibyl* comming to his houſe, or an holy woman (as that place
yeeldes many) tooke him downe for it, and told him, that in that other
world he ſhould ſuffer for it, therevpon he flung his rich and coſtly Inſtru-
ments which he had, bedeckt with Iewels, all at once into the fire. Hee was
ſerued in ſiluer plate, and had goodly houſhold-ſtuffe: a little after, another
religious man reprehended him in like ſort, and from thenceforth hee was
ſerued in earthen veſſels. Laſt of all, a decree came forth, becauſe *Turkes*
might not drinke wine themſelues, that neither Iew, nor *Chriſtian* then li-
ving in *Constantinople*, might drinke any wine at all. In like ſort amongſt
Papiſts, faſting, at firſt was generally propoſed as a good thinge; after,
from ſuch meates at ſet times, and then laſt of all ſo rigorouſly propo-
ſed, to binde the conſciences vpon paine of damnation. Firſt *Friday*,
ſaith *Erasmus*, then *Saturday*, & nunc periclitatur dies *Mercurij*, and
Wednesday now is in danger of a faſt. q And for ſuch like toyes, ſome ſo
miſerably afflict themſelues, to deſpaire, and death it ſelfe, rather then of-
fend, and thinke themſelues good *Chriſtians* in it, when as indeed they are
ſuperſtitious Iewes. So ſaith *Leonardus Fuchſius*, a great Phyſitian in his
time, we are tortured in *Germany* with theſe *Popiſh* edicts, our bodies ſo ta-
ken downe, our goods ſo deminiſhed, that if God had not ſent *Luther*, a wor-
thy man, in time to redreſſe theſe miſchiefes, we ſhould haue eaten hay with
our horſes before this. l As in faſting, ſo in all other ſuperſtitious Edicts,
we crucifie one another without a cauſe, barring our ſelues of many
good and lawfull things, honeſt diſports, pleaſures and recreations, for
wherefore did God create them but for our uſe? Feaſts, mirth, muſicke,
&c. non tam neceſſitatibus noſtris deus inſeruit, ſed in delicias amamur, as
Seneca notes, God would haue it ſo. And as *Plato 2. de legibus* giues out,
deos laborioſam hominum vitam miſeratos, the Gods in Commiſeration
of humane eſtate ſent *Apollo*, *Bacchus*, and the *Muſes*, qui cum voluptate
tripudia & ſaltationes nobis ducant, to be merry with mortalls, to
ſing and dance with vs. But we are ſome of vs too ſterne, too rigid, too
precife, too groſſely ſuperſtitious, and whilſt we make a conſcience of
every toy, with touch not, taſt not, &c. as thoſe *Pythagorians* of old, and
ſome *Indians* now that will eate no fleſh, or ſuffer any living creature to
be killed, the *Bannians* about *Guzzerat*; we tyrannize ouer our brothers
ſoules, looſe the right uſe of many good gifts, honeſt ſports, games, and
pleaſant

pleasant recreations,† punish our selues without a cause, loose our liberties, and sometimes our liues. A^o 1270, at † Magdeburge in Germany, a Jew fell into a Privy vpon a Saturday, and without helpe could not possible get out; he called to his fellowes for succor, but they denied it, because it was the Sabbath, *non licebat opus manuum exercere*, the Bishop hearing of it, the next day forbad him to bee pulled out, because it was our Sunday; In the meane time the wretch died before Munday. Wee haue myriads of examples in this kind, amongst those rigid Sabbatarians, and therefore not without good cause, ⁿ *Intolerabilem perturbationem*, Seneca calls it, as well hee might, an intollerable perturbation, that causeth such dire euent, folly, madnesse, sicknesse, despaire, death of body and soule, and Hell it selfe.

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† Nuda ac tremenda cruentis erepet genibus sic candida iussit Ino, Iuuenalis. Sat. 6.
† Munster Cosmog. lib. 3. cap. 444. Inedit in cloacam, unde se non possit eximere, implorat opem sociorum sed illi negant &c.
† De benefic. 7. 2.

SUBJECT. 5

Cure of Religious Melancholy.



O purge the world of Idolatry and superstition, will require some monster-taming *Hercules*, a diuine *Æsculapius*, or CHRIST himselfe to come in his owne person. They are all generally so refractory, selfe cōceited, obstinate, so firmly addicted to that religion, in which they haue bin bred and brought vp, that no perswasion, no terrour, no persecution can divert them. The consideration of which, hath induced many Commonwealths to suffer them to inioy their consciences as they will themselves, a tolleration of Iewes is in most Provinces of Europe, In Asia they haue their Synagogues: Spaniards permit Moores to liue amongst them: the Mogullians, Gentiles: the Turkes all religions. In Europe, Poland and Amsterdam, are the common Sanctuaries. Some are of opinion, that no man ought to be compelled for conscience sake, but let him be of what Religion hee will, he may bee saued, as *Cornelius* was formerly accepted, Jew, Turke, Anabaptist, &c. If he bee an honest man, liue soberly and civilly in his profession, serue his owne God, with that feare and reverence as hee ought. *Sua cuiq; ciuitati (Leli) religio sit, nostra nobis*, Tully thought fit e-very citie should be free in this behalfe, adore their owne *Custodes & Topicos Deos*, tutelar and locall gods, as *Symmachus* calls them. *Isocrates* adviseth *Demonicus*, when he came to a strange citie, to † worship by all meanes the Gods of the place, & *vanumquemq; Topicum deum sic coli oportere, quomodo ipse praeceperit*, which *Cecilius* in † *Minutius* labours, and would haue euery nation, *sacrorum ritus gentiles habere, & deos colere municipales*, keepe their owne ceremonies, worship their peculiar Gods, which *Pomponius Mela* reports of the Africans, *Deos suos patrio more venerantur*, they worship their owne Gods, according to their owne ordination. For why should any one Nation as he there pleads, challenge that vniuersality of God, *deum suum quem nec ostendunt, nec vident, discurrentem scilicet & ubiq; presentem in omnium mores, actus, & occultas cogitationes inquirentem, &c.* as Christians doe? Let euery province enioy their liberty in this behalfe, worship one God, or all as they will,

† Numen venerare praesertim quod ciuitas colit.

† Octauio dial;

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and are informed. The Romans built Altars *Dijis Asia, Europa, Libia, dijsignotis & peregrinis*; others otherwise, &c, *Plinius Secundus* as appears by his Epistle to *Traian*, would not haue the *Christians* so persecuted, and in some time of the raigne of *Maximinus*, as wee finde it registered in *Eusebius lib. 9. cap. 9.* there was a decree made to this purpose,

y In epist. Sym.

* *Nullus cogatur inuitus ad hunc vel illum deorum cultum*, new Gods, new lawgiuers, new Priests will haue new ceremonies, customes and religions, to which euery wise man as a good Formalist should accommodate himselfe.

Ouid.

* *Saturnus perijt perierunt & sua iura,*
Sub Ioue nunc mundus, iussa sequare Iouis.

The like

z *Quia deus immensa quiddam est, & infinitum cuius natura perfecte cognosci non potest, aequum ergo est, ut diuersa ratione colatur, prout quisque, aliquid de deo percipit aut intelligit.*

Edict came forth in the raigne of *Arcadius* and *Honorius*, y *Symachus* the Orator in his daies, to procure a generall tolleration vsed this argument, z *Because God is immense and infinite, and his nature cannot perfectly be knowne, it is conuenient he should be as diuersly worshipped, as euery man shall perceauue or vnderstand.* It was impossible hce thought for one religion to be vniuersall, you see that one small Prouince can hardly be ruled by one law ciuill or spirituall, and how shall so many distinct and vast Empires of the world, be united into one? It neuer was neuer will bee. And therefore let every Territory ksepe their proper rites and ceremonies, as their *dij tutelares* will, so *Tyrius* calls them, and according to the quarter they hold, their owne institutions, reuelations, orders, Oracles, which they dictate too from time to time, or teach their Priests or Ministers. This tenent was stiffely maintained in *Turkie* not long since, as you may read in the third Epistle of *Busbequius*, a that all those should participate of eternall happinesse, who lined an holy and innocent life what religion soeuer they professed: *Rustan Bassa* was a great Patron of it. Some againe will approue of this for *Iewes, Gentiles, Infidels*, that are out of the fold, they can be content to giue them all respect and fauour, but by no meanes to such as are within the precincts of our own church, and called *Christians*, to no Heretickes, Scismatickes, or the like, let the *Spanish Inquisition*, that fourth *Fury* speake for some of them, the ciuill warres and Massacres in *France*, our *Marian* times. b *Magallianus* the Iesuite will not admit of conference with an hereticke, but seuerity and rigour to be vsed, *non illis verba reddere, sed furcas figere oportet*, and *Theodosius* is commended in *Nicephorus lib. 12. cap. 15.* c That he put all Hereticks to silence. d *Bernard. Epist. 190.* will haue clubbe law, fire and sword for Heretickes, *compell them, stop their mouthes not with disputations, or refute them with reasons but with fists*, and this is their ordinary practise.

a Eterne beatitudinis confort fore, qui sancti, innocenterq; hanc vitam transduxerint quamcumq; illi religionem sequuntur. b Comment. in C. Tim. 6. ver. 20. & 21. seueritate cum hereticis agendum, & non aliter. c Quod silentium hereticis, indixerit. d Presat. lib. 1.

z *Agendum cum hereticis non cum dissolutionibus, alioquin, &c.*

Another company are as milde on the other side, to avoid all heart burning, and contentious warres and vproares, they would haue a generall tolleration in euery kingdome, no mulct at all, no man for Religion or conscience to be put to death, which t *Thuanus* the French Historian much fauours: *Martin Bellius* and his companions, maintained this opinion not long since in *France*, whose errour is confuted by *Beza* in a iust Volume. The medium is best, and that which *Paul* prescribes, *Gal. 1.* If any man shall fall by occasion, to restore such a one with the spirit of meeknesse, by all faire meanes, gentle admonitions; but if that will not take place,

Post

Post unam & alteram admonitionem hereticum denitā, hee must bee excommunicat, as *Paul* did by *Hymeneus*, deliuered ouer to *Satan*. *Immediabile vulnus, ense recidendum est*; As *Hypocrates* said in *Physicke*, I may well say in *Divinity*, *Quæ ferro non curantur, ignis curat*. For the vulgar restraine them by lawes, mulcts, burne their bookes, forbid their conventicles: for when the cause is taken away, the effect will soone cease. Now for *Prophets*, dreamers, and such rude silly fellows, that through fasting, too much meditation, precisenesse, or by *Melancholy* are distempered, the best meanes to reduce them *ad sanam mentem*, is to alter their course of life, and with conference, threats, promises, perswasions to intermixe *Physicke*. *Hercules de Saxoniâ* had such a *Prophet* committed to his charge in *Venice*, that thought he was *Elias*, and would fast as hee did, he dressed a fellow in *Angels* attire, that said he came from heauen, to bring him divine food, and by that meanes staid his fast, administred his *Physick*, so by the meditation of this forged Angell, he was cured. *Rhasis* an *Arabian*, cont. lib. 1. cap. 9. speakes of a fellow that in like case complained to him, and desired his helpe: I asked him (saith hee) what the matter was, he replied, I am continually meditating of heauen and hell, and me thinks I see and talke with fiery spirits, smell brimstone, &c. and am so carried away with these conceits, that I can neither eat, nor sleepe, nor goe about my businesse: I cured him (saith *Rhasis*) partly by perswasion, partly by *Physicke*, and so haue I done by many others. We haue frequently such prophets and dreamers amongst vs, whom we persecute with fire and fagot, I thinke the most compendious cure for some of them at least, had beene in *Bedlam*. Sed de his satis.

*Quidam con-
questus est mihi
de hoc morbo, et
deprecatu est
ut egaillum cu-
ra. em. ego que-
siui ab eo quid
sentiret, respon-
dit, semper ima-
ginor & cogito
de deo & ange-
lis, &c. & ita
dementer sum
hac imaginatio-
ne, ut nec edam
nec dormiam,
nec negotia, &c.
Ego curavi me-
dicina & per-
suasione, & sic
plures alios.*

MEMB. 2. SUBJECT. 1.

*Religious Melancholy in defect, Parties affected, Epicures,
Atheists, Hypocrites, worldly secure, Carnalists, all
Impious persons, Impenitent sinners, &c.*

IN that other extreame, or defect of this loue of God, know-ledge, faith, feare, hope, &c. are such as erre both in doctrine and manners, *Sadduces*, *Herodians*, polititians, all manner of *Atheists*, *Epicures*, *Infidels*, that are secure, in a reprobate sense, feare not God at all, and such as are too distrustfull and timorous, as desperate persons be: That grand sinne of *Atheisme*, or impiety, as *Melancthon* calls it, *monstrosam melancholiam*, monstrous melancholy, or *venenatam melancholiam*, poysoned melancholy. A company of *Cyclopes* or *Giants*, that warre with the Gods, as the Poets fained, *Antipodes* to *Christians*, that scoffe at all religion, at God himselfe, deny him and all his attributes, his wisdome, power, prouidence, his mercy and iudgement.

*De anima, cap.
de humoribus.*

g Iuuenal.

*Esse aliquos manes, & subterranea regna,
Et contum, & Stygio ranas in gurgite nigras,
Atq; unâ transire vadum tot millia cymbâ,
Nec pueri credunt, nisi qui nondum are lavantur.*

that

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That there is either Heauen or hell, resurrection of the dead, paine, happinesse, or world to come, *credat Iudens Apella*, for their parts they esteeme them as so many Poets tales, *Lncians Alexander*, *Mahomet* and *Christ* are allas one in their creed. When those bloody warres in *France* for matters of Religion, (saith * *Richard Dinoth*) were so violently persecuted betwixt *Hugonettes* and *Papists*, there was a company of good fellows laughed them all to scorn, for being such superstitious fooles, to loose their liues and fortunes, accompting Faith, Religion, immortality of the soule, meere fopperies and illusions. Such loose & Atheistickall spirits are too predominant in all kingdomes. Let them contend, pray, tremble, trouble themselves that will for their parts, they feare neither God nor diuell; but with that *Cyclops* in *Euripides*,

Haud vlla numina expanescunt calitum,

Sed victimas vni deorum maximo,

Ventri offerunt, deos ignorant ceteros.

They feare no God but one,

They sacrifice to none,

But belly and him adore,

For Gods they knowe no more.

Their God is their belly, as Paul saith, Sancta mater (saturitas;
quibus in solo viuendi causa palato est.

The Idoll which they worship and adore, is their Mistris, with him in *Plautus*, *mallem hac mulier me amet quam dij*, they had rather haue her fauour then the Gods. *Satan* is their guide, the flesh is their instructor Hypocrisie their Counsellor, Vanity their fellow-souldier, their will their law, Ambition their Captaine, Custome their rule, temerity, boldnesse, impudence, their Arts, toyes their trading, damnation their end. All their endeauours are to satisfie their lust and appetite, how to please their *Genius*, and to be merry for the present,

Ede, lude, bibe, post mortem nulla voluptas.

The same condition is of men and of beasts, as the one dieth so dieth the other, *Ecclus. 3. 19.* the world goes round,

truditur dies die,

Novaeq; pergunt interire Luna:

* they did eat and

drinke of old, marry, bury, bought, sold, planted, built, and will doe still. Our life is short and tedious, and in the death of a man there is no recovery, neither was any man knowne that hath returned from the graue, for we are borne at all adventure, and we shall be hereafter as though wee had neuer beene, for the breath is as smoke in our nostrills, &c. & the spirit vanisheth as the soft aire. ⁱ Come, let vs enioy the pleasures that are present, let vs chearefully vse the creatures as in youth, let vs fill our selues with costly wine and oyntments, let not the flowre of our life passe by vs, let vs crowne our selues with rose buddes before they are withered, &c. * *uiuamus mea Lesbia & amemus*, &c. † Come let vs take our fill of loue, and pleasure in dalliance, for this is our portion, this is our lot.

Tempora labuntur tacitisq; seniscimus annis, For the rest of heauen and hell, let children and superstitious fooles beleue it for their parts, they are so farre from trembling at the dreadfull day of iudgement, that they

* *Lih. 5. gal. hist.*
quam plurimi
reperi sunt qui
tot pericula sub
euntes in ide-
bant & quae de
fide, religione,
&c. dicebant in-
diuicio habebant
Nihil eorum ad-
mittentes de fu-
tura vita.

† 50000. *Athe-*
ists at this day
in Paris Mar-
cennus lib. 4. 8.

† *Hor. l. 3. od. 18.*

• *Luk. 17.*

h *W/d. 1. 2.*

i *Ver. 6. 7. 8.*

* *Catullus,*

† *Pro. 7. 8.*

they wish with *Nero*, *Me vivo fiat*, let it come in their times; so secure, so desperat, so immoderate in lust and pleasure, so prone to revenge, that as *Paterculus* said of some Caytiffes in his time in *Rome*, *Quid negatiter ausi, fortiter executi*, it shall not be so wickedly attempted, but as desperately performed, what ere they take in hand. Were it not for Gods restraining grace, feare and shame, temporall punishment, and their owne infamy, they would *Lycaon*-like, exenterate, as so many *Canibals* eat vp, or *Cadmus* souldiers, consume one another. These are most impious, & commonly professed Atheists, that neuer vse the name of God, but to sweare by it, that expresse naught else but Epicurisme in their carriage, or hypocrisie; with *Pentheus* they neglect and contemne these rites and religious ceremonies of the Gods, they will bee Gods themselves, or at least, *socij deorum*;

Diuisum imperium cum Ioue Caesar habet.

Aprovisan *Agyptian* tyrant, grew, saith * *Herodotus*, to that height of pride, insolency and impiety, to that contempt of God and men, that he held his kingdome so sure, *ut à nemine deorum aut hominum sibi eripi posset*, neither God nor men could take it from him. And as * *Iovius* relates of *Mahomet the second*, that sacked *Constantinople*, he so behaued himselfe, that he beleueed neither *Christ* nor *Mahomet*, and thence it came to passe, that he kept his word and promise no farther then for his aduantage, neither did he care to commit any offence to satisfie his lust. I could say the like of many Princes, many priuate men (our stories are full of them) in times past, this present age, that loue, feare, obey, and performe all ciuill duties, as they shall finde them expedient or behouefull to their owne ends. *Securi aduersus Deos, securi aduersus homines, votis non est opus*, which † *Tacitus* reports of some *Germans*, they need not pray, feare, hope, for they are secure to their thinking; both from God and men. *Bulco Opiliensis*, sometimes Duke of *Silesia*, was such a one to an haire, he liued (saith ^k *Aeneas Sylvius*) at † *Vratislania*, and was so mad to satisfie his lust, that he beleueed neither heauen nor hell, or that the soule was immortall, but married wiues, and turned them vp as hee thought fit, did murder and mischiefe, and what he list himselfe. This Duke hath too many followers in our daies: say what you can, dehorte, exhort, perswade to the contrary, they are no more moued

— *quam si dura filex aut stet Marpesia cautes*,

then so many fockes and stones, tell them of heauen and hell, 'tis to no purpose, *laterem lauas*, they answere as *Ataliba* that *Indian* Prince did *Frier Vincent*,^m when he brought him a booke, and told him all the mysteries of saluation, heauen and hell, were contained in it: hee looked vpon it, and said, he saw no such matter, asking withall how hee knew it: they will but scoffe at it, or wholly reiect it. *Petronius* in *Tacitus* when hee was now by *Nero's* command bleeding to death, *audiebat amicos nihil referentes de immortalitate anima, aut sapientum placitis, sed leuia carmina & faciles versus*, instead of good counsell and diuine meditations, he made his friends sing him bawdy verses and scurrile songs. Let them take heauen, Paradise, and that future happinesse that will, *bonum est esse hic*, it is good being here: there is no talking to such, no hope of their conuersi-

Rrrr

* Lib. 1.

• Talem se exhibuit, ut nec in Christum, nec Mahometem crederet, unde effectum, ut promissa nisi quatenus in suum commodum cederent minime seruaret, nec vilo scelere peccatum statueret, ut suis desideriis satisfaceret.

† Lib. de mor, Germ.

101 Brestaw.

† Europe deser cap 24.

h' s'q, ades inferas, ut nec inferos, nec superos esse dicat, animusq, cum corporibus interire credit. &c.

m Frates à Bry Amer. par. 6.

librum à Vincentia monacho datum, abiecit, nihil se videre ibi huiusmodi dicens, rogantq, unde hec sciret, quum de celo et Tartaro contineri ibi diceret.

on,

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n Non minus hi
furent quam
Hercules qui
coniugem, libe-
ros interfecit,
habet hæc ætas
plura huiusmodi
portentosa mon-
stra.

* De orbis con-
lib. 1. cap. 7.

† Nonne Roma-
ni sine Deo ve-
stro regnant
& fruuntur or-
betate, & vos
& Deos vestros
captivos tenent
& c. Minutius
Octavianus.

† Comment. in
Ginesin copiosus
in hac (subiecto.)

† Ecce pars ve-
strum & maior
& melior alget,
fame laborat, &
deus patitur, di-
simulas non vult
non potest opitu-
lari suis, & vel
invalidus vel
iniquus est, Ce-
cilius in Minut.
Dum rapiunt
mala fata bonos
ignoscite fasso,
solicitor nullo
esse putare deos.
Ovid,

Vidite ego diis
fretes, multos
decipi, Plantus
Casina act. 2.
(cen. 5.)

* Martialis lib. 4.
Epi. 21.

* Ser. 30 in 5.
cap. ad Ephe-
bie fractis est
pedibus, aiter su-
rit, alius ad ex-
tremum senectutis
progressus omne
vitam pauper-
tate peragit, ille
morbus gravissi-
mus, sunt hæc
providentia ope-
ra hic iudus
ille mutus, & c.

on, they are in a reprobate sense, 'meere carnalists, fleshly minded men, which howsoever they may bee applauded in this life by some few parasites, and held for worldly wise men, ⁿ *They seeme to me* (saith Melancthon) *to be as mad as Hercules was when hee raved and killed his wife and children.* A milder sort of these Atheisticall spirits there are that professe religion, but *timide & hesitant*, tempted therevnto out of that horrible consideration of diversity of Religions, which are, and have beene in the world, besides the couetousnesse, imposture and knauery of Priests, *que faciunt* (as * *Postellus* obserues) *ut rebus sacris minus faciant fidem*, and those religious some of them, so phantasticall, exorbitant, so violently maintained with equal constancy & assurance, whence they inferre, that if there be so many religious sects and denied by the rest, why may they not be all false? or why should this or that bee preferred before the rest? The Scepticks vrge this and amongst others it is the conclusion of *Sextus Empericus lib. 8. aduers. Mathematicos*, after many philosophicall arguments and reasons pro and con that there are Gods, and againe that there are no Gods, he so concludes, *cum toti inter se pugnent, & c. Vn tantum potest esse vera*, as *Tully* likewise disputes; *Christians* say, they alone worship the true God, pittie all other sects, lament their case, and yet those old *Greekes* and *Romans*, that worshipped the *Diuell*, as the *China's* doe now, *aut Deos Topicos*, their owne Gods, as *Iulian* the Apostate, † *Cecilius* in *Minutius*, *Porphirius* the Philosopher obiect, and as *Machiauel* contends, were much more noble, generous, victorious, had a more flourishing Common-wealth, better citties, better souldiers, better schollers, better wits. Their Gods often ouercame our Gods, did as many miracles, &c. *St Cyril*, *Minutius*, with many other ancients, of late, *Zanchius*, † *Marinus Marcennus*, *Bozins*, and *Gentilettus* answer all these Atheisticall arguments at large. But this againe troubles many as of old, wicked men generally thriue, professed Atheists thriue,

Nullos esse deos mane cælum,

Affirmat Silvis, probatq, quod se

Factum, dum negat hæc videt beatum,

There are no Gods, heauens are toyes;

Siluis in publike iustifies,

Because that whil' st he thus denies

Their Deities, he better thriues.

This is a prime argument, and most part to your most sincere, vpright, honest, and † good men are depressed, *the race is not to the swift, nor the battle to the strong* (Eccles 9. 11.) *nor yet bread to the wise, fauour nor riches to men of vnderstanding, but time and chance comes to all.* Some cavill and make doubts of Scripture it selfe, it cannot stand with Gods mercy, that so many should be damned, so many bad, so few good, such haue and hold about Religions, all stiffe on their side, factious alike, thriue alike, and yet bitterly persecuting and damning each other, *It cannot stand with Gods goodnesse, protection and providence* (as * *St Chrysostome* argues in the Dialect of such discontented persons) *to seee and suffer one man to be lame, another mad, a third poore and miserable all the daies*

daies of his life, a fourth grievously tormented with sicknesse and aches, to his last howre. Are these signes and workes of Gods providence, to let one man be deafe, another dumbe? A poore honest fellow lines in disgrace, woe and want, wretched he is, when as a wicked Caiiffe abounds in superfluity of wealth, keepes whores, parasites, and what he will himselfe, Audis Iupiter hac? Talia multa connectentes, longum reprehensionis sermonem erga dei providentiam contexunt. Thus they mutter and obiect. (see the rest of their arguments in *Marcennus in Genesin*, amply confuted) with many such vaine cavills, well knowne, not worthy the recapitulation or answering, whatsoeuer they pretend, they are *interim* of little or no religion.

Cosin Germans to these men, are many of our great Philosophers, and Deists, who though they be more temperate in this life, giue many good morall precepts, honest, vpright, and sober in their conversation, yet in effect they are the same, (accompting no man a good scholler, that is not an Atheist) *nimis altum sapiunt*, too much learning makes them madde. Whilest they attribute all to naturall causes, o contingence of all things, as *Melancthon* calls them, *Pertinax hominum genus*, a peeuish generation of men, that misled by Philosophy, and the Divells suggestion, their owne innate blindnesse, deny God as much as the rest, Hold all religion a fiction, opposite to reason and philosophy though for feare of magistrates saith *Vaninus* they durst not publicly professe it. Aske one of them of what religion he is, hee scoffingly replies, a philosopher, a *Galenist*, an *Averroist*, and with *Rablais* a phisitian, a *Peripatericke*, an *Epicure*. In spirituall things God must demonstrate all to sense, leaue a pawne with them, or else seeke some other creditor. They will acknowledge nature, and fortune, yet not God: though in effect they graunt both, for as *Scaliger* defines, *Nature* signifies Gods ordinary power, or as *Calvin* writes, *Nature* is Gods order, and so things extraordinary may be called vnnaturall: *Fortune* his unrevealed will, and so we call things changeable, that are beside reason and expectation. To this purpose *Manutius in Octavio*, and *Seneca* well discourseth with them *lib.4. de beneficijs, cap.5. 6.7.* they doe not understand what they say, what is nature but God? call him what thou wilt, *Nature*, *Iupiter*, he hath as many names, as offices: it comes all to one passe, God is the fountaine of all, the first giuer and perceauer from whom all things depend, *à quo, et per quem omnia*,

Nam quodcumq; vides Deus est quocumq; mo-veris,

God is all in all, God is euery where, in euery place. And yet this *Seneca* that could confute and blame them, is all out as much to bee blamed and confuted himselfe, as mad himselfe, for he holds *fatum Stoicum*, that inevitable necessity in the other extreame, as those *Chaldean Astrologers* of old did, against whom the Prophet *Ieremie* so often thunders, and those heathen *Mathematicians*, *Nigidius Figulus*, *Magicians*, and *Priscilianists*, whom *S. Austin* so eagerly confutes, those *Arabian questionaries*, *Novem Indices*, *Albumazer*, *Dorotheus*, &c. and our countrymen *Estuidus*, that take vpon them to define out of those great conjunctions of starres, with *Ptolomeus* the periods of kingdomes, or reli-

o Omnis contin-
genter fieri vo-
lunt Melan-
cthon in precept
tum primum.
† Dial. 1. lib. 4.
de admir. nat.
Averrois.

† Deum unum
multis designari
nomibus, &c.
p Non intelligit
te quum hac di-
ci mutare te ip-
sum nomen dei
quid enim est a-
liud natura quā
Deus &c. tot
habet appellatio-
nes quot munera
q Austin.
r Principio E-
phemer.

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gions, of all future accidents, warres, plagues, schismes, heresies, and what not? all from starres, and such things, saith *Maginus*, *Quæ sibi & intelligentiis suis reservavit Deus*, which God hath reserved to himselfe and his Angells, they will take vpon them to foretell, as if starres were immediate, inevitable causes of all future accidents. *Cæsar Vanninus* in his booke *de admirandis naturæ Arcanis dial. 52. de oraculis*, is more free, Copious and open in the explication of this Astrologically Tenent of *Ptolomy* then any of our moderne writers, *Cardan* excepted: A true disciple of his master *Pomponatius*, according to the doctrine of Peripateticks, he referres all apparitions, prodigies, miracles, oracles, accidents, alterations of religions, kingdoms, &c. (for which hee is soundly lashed by *Marinus Marcennas*, as well he deserues) to naturall causes, (for spirits he will not acknowledge) to that light, motion, influences of heauens and starres, and to the intelligences that moue the orbes. *Intelligentia quæ mouet orbem mediante cælo, &c.* Intelligences doe all and after a long discourse of miracles done of old, *si hæc demones possint, cur non et intelligentia Cælorum motrices?* And as these great coniunctions, aspects of planets beginne or end, vary are verticall and predominant, so haue Religions, rites Ceremonies, & Kingdomes their beginning, progresse, periods, in *Vrbibus, Regibus, Religionibus*, ac in *particularibus hominibus hæc vera ac manifesta sunt, vt Aristoteles innuere videtur, & quotidiana docet experientia, vt historias perlegens videbit, quid olim in Gentili lege Ioue sanctius & illustrius? Quid nunc vile magis & execrandum.* Ita celestia corpora pro mortalium beneficio religiones adificant, & cum cessat influxus, cessat lex, &c. And because according to their Tenents the world is eternall, intelligences æternall, influences of starres eternall, Kingdomes, Religions alterations shall be likewise eternall, and runne round after many ages, *renascentur Religiones & Ceremonia, res humana in idem recident, nihil nunc quod non olim fuit, & post seculorum revolutiones alias est erit, &c. idem specie* saith *Vanninus, non individuo quod Plato significauit.* These saith (mine *author) thes, are the decrees of perepateticks, which though I recite, in *obsequium Christiana fidei detestor*, as I am a Christian I detest and hate. Thus Perepateticks and Astrologians hold in former times, and to this effect of old in *Rome*, saith *Dionysius Halicarnassæus, lib. 7.* when those meteors and prodigies appeared in the aire, after the banishment of *Coriolanus*, *Men were diversly affected, some said they were Gods iudgements for the execution of that good man, some referred all to naturall causes, some to starres, some thought they came by chance, some by necessity decreed ad initio, and could not be altered.* The two last opinions of necessity and chance, were, it seemes, of greater note then the rest.

* *Sunt qui in Fortuna iam casibus omnia ponunt,
Et mundum credunt nullo rectore moueri,*

Naturâ volvente vices, &c. ———

For the first of Chance, as † *Salust* likewise informeth vs, those old *Romanes* generally receaued. They supposed fortune alone gaue Kingdomes and Empires, wealth, honours, offices, and that for two causes, first because every wicked, base, vnworthy wretch was preferred, rich, potent, &c. Secondly

* *Vanninus dial. 52. de oraculis.*
† *Varie homines affecti, alii dei iudicium ad tam pili exilium, alii ad naturam referebant, nec ab indignatione dei sed humanis causis &c.*
‡ *12. Natural. quæst. 33. 39.*
* *1. 1. 7. Sat. 13.*
† *Epist. ad C.*
‡ *Cæsar. Rom. 1. 1. olim putabant fortunam regna & imperia dare. Credebant antea mortales fortunam solim opes & honores largiri, idq. duabus de causis primum quod indignus quisq. diues honoratus, potens, alterum, vix quisquam perpetuo bonis suis frui visus. Porro prudentiores didicere fortunam suam quæmque fingere*

condly because of their uncertainty, though neuer so good, scarce any one inioyed them long; but after they began vpon better advice to thinke otherwise, that euery man made his owne fortune. The last of necessity was *Seneca's* tenent, that God was *alligatus causis secundis*, so tied to second causes, to that inexorable necessity, that he could alter nothing of that which was once decreed, *sic erat in fatis*, it cannot be altered, *semel iussit, semper paret Deus, nulla vis rumpit, nulla preces, nec ipsum fulmen*, God hath once said it and it must for euer stand good, no prayers, no threats, nor power, nor thunder it felte can alter it. *Zeno*, *Chrysippus* and those other *Stoicks*, as you may read in *Tully 2. de diuinatione*, *Gellius lib. 6. cap. 2. &c.* maintained as much. In all ages there haue beene such, that either deny God in all, or in part, some that deride him, they could haue made a better world, and rule it more orderly themselves, blasphemed him, derogate at their pleasure from him. 'Twas so in *Plato's* time, Some say there be no Gods, others that they care not for men, a middle sort grant both. *Si non sit deus, unde bona, si sit deus, unde mala*. So *Cotta* argues in *Tully*, why made he not all good, or at least tenders not the welfare of such as are good? As the woman told *Alexander*, if he be not at leasure to heare causes, and redresse them, why doth hee raigne? **Sextus Empericus* hath many such arguments. Thus peruerie men cavill. So it will euer bee, some of all sorts, good, bad, indifferent, true, false, zealous, ambodexters, neutralists, lukewarme, libertines, atheists, &c. They will see these religious Sectaries agree amongst themselves, be reconciled all, before they will participate with, or beleue any: They thinke in the meane time, (which † *Celsus* objects, & whom *Origen* confutes) we Christians adore a person put to * death with no more reason then the barbarous *Getes* worshipped *Zamolxis*, the *Cilicians* *Mopsus*, the *Thebanes* *Amphiaraus*, and the *Lebadians* *Trophonius*; one religion is as true as another, new fangled deuises all for humane respects, great witted *Aristotles* workes are as much authentically to them as *Scriptures*, subtile *Senecas* Epistles as canonicall as *St Pauls*, *Pindarus* Odes, as good as the Prophet *Dauids* Psalmes; *Epicetus* Enchiridion, equivalent to wise *Solomons* Proverbs. They doe openly and boldly speake this and more, some of them, in all places and companies. † *Claudius* the Emperour was angry with heauen because it thundered, and challenged *Iupiter* into the field: with what madnesse? saith *Seneca*: he thought *Iupiter* could not hurt him, but he could hurt *Iupiter*. *Diagoras*, *Demonax*, *Epicurus*, *Pliny*, *Lucian*, *Lucretius*,

Contemptorq; Deum *Mezentius*, professed Atheists all in their times. *Gilbertus Cognatus* labours much, and so doth *Erasmus*, to vindicate *Lucian* from scandall, & there be those that Apologise for *Epicurus* but all in vaine *Lucian* scoffes at all, *Epicurus* he denies all, & *Lucretius* his scholler defends him in it,

* *Humana ante oculos fadè cum vita iaceret,*

Interris oppressa graui sub religione,

Quæ caput à cæli regionibus ostendebat,

Horribili super aspectu mortalibus instans, &c.

When humane kinde was drench't in superstition,

With gasty lookes aloft which frighted mortall men, &c.

* 10. De legib.
Alii negant esse
deos, alii deos non
curare res hu-
manas, alii v-
triusq; concedunt

* Lib. 8. ad ma-
them.

† *Origines* con-
tra *Celsum* l. 3.
hos immerito no-
biscum conserri
suse declarat.

* *Crucifixum*
deum ignomini-
ose *Lucianus*
vita perigrini.
Christum vocat.
n De Ira 16. 34
Iratus celo quod
obstreperet, ad
pugnam vocans
Iovem, quantà
dementiā; puta-
vis sibi nocere nō
posse & se, nocere
tamen Iovi
posse,

* Lib. 1. 1.

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† Idem status
post mortem, ac
fuit antequam
nascere[mur] &
Seneca. Idem e-
rit post me quod
ante me fuit.
* Lucerna eade[m]
conditio quum
extinguitur, ac-
fuit antequam
accenderetur
Ita & hominis.
y Differt cum
nunc syder.
† comment in
Geac, cap. 7.
† So that a
ma may meet
an Atheist, as
soone in his
study as in the
street
* Simonis reli-
gio incerto au-
thore Craconze
edit. 1588. con-
clusio libri est
Ede itaq; bibe,
lude &c. Jam
Deus figmentu[m]
est
e Lib. de Im-
mortal. anime.
† Pag. 645, A^o.
1238. ad finem
Henrici tertii,
Idem Pistorius
pag. 743. in com-
pilat. sua.

He alone as another *Hercules*, did vindicate the world from that mon-
ster. Vnkle † *Pliny lib. 2. cap. 7. nat. hist.* & *lib. 7. cap. 55.* in expresse words
denies the immortality of the soule. * *Seneca* doth little lesse, *lib. 7. epist.*
55. *ad Lucilium* & *lib. de consol. ad Martiam*, or rather more. Some
Greeke Commentators would put as much vpon *Iob*, that hee should
deny resurrection, &c. whom *Pineda* copiously confutes in *cap. 7. Iob.*
vers. 9. *Aristotle* is hardly censured of some, both Divines and Philo-
sophers, St *Iustine* in *Paranetica ad gentes*, *Greg. Nazianzen* in *disput.*
adversus Eun. *Theodoret. lib. 5. de curat. græc. affec.* *Origen lib. de prin-*
cipijs. *Pomponatius*, *Scaliger*, and *Dandinus lib. 3. de animâ*, acknowledge
as much. *Averroes* oppugnes all spirits, and supream powers, of late
Brunus (*infelix Brunus*, y *Kepler* calls him) *Machianel*, *Cesar Vanni-*
nus lately burned at *Tolouse* in *France*, and *Pet. Aretine*, haue publike-
ly maintained such Atheisticall paradoxes. † *Marinus Mercennus*
suspects *Cardan* for his subtleties, *Campanella*, and *Charrons* booke of
wisdome, with some other tracts to favour of i *Atheisme*; but amongst
the rest that pestilent booke *de tribus mundi impostoribus, quem sine hor-*
rore (*inquit*) *non legas, & mundi Cymbalum dialogis quatuor contentum,*
Anno 1538. auctore Peresio, Parisiis excusum * &c. And as there haue
bee[n] in all ages such blasphemous spirits, so there haue not bee[n]
wanting their patrons, protectors, disciples and adherents. Neuer so
many Atheists in *Italy* and *Germany*, saith e *Colerus*, as in this age, the
like complaint *Mercennus* makes in *France*, 50000 in that one city of
Paris. *Fredericke* the Emperour, as † *Matthæw Paris* records, *licet non*
sit recitabile (I vse his owne words) Is reported to haue said *tres præ-*
stigiatores Moses, Christus, & Mahomet, uti mundo dominarentur, totum
populum sibi contemporaneum seduxisse. (*Henry* the *Lansgræue* of *Hessen*
heard him speake it) *Si principes imperij institutioni meæ adharerent, ego*
multò meliorem modum credendi & vivendi ordinarem.

To these professed Atheists we may well adde that impious & car-
nall crew of worldly minded men, impenitent sinners, that goe to hell
in a lethargie, or in a dreame, who though they be professed Christians,
yet they will, *Nulla pallescere culpa*, make a conscience of nothing they
doe, they haue cauterised consciences, and are indeed in a reprobate
sense, *past all feeling*, haue giuen themselves ouer to wantonnesse, to worke
all manner of vncleannesse, even with greedinesse. *Eph. 4. 19.* They doe
know there is a God, a day of iudgement to come, and yet for all that,
as *Hugo* saith, *Ita comedunt ac dormiunt, ac si diem iudicij euassent, ita*
ludunt ac rident ac si in cælis cum Deo regnarent, they are as merry for
all the sorrow, as if they had escaped all dangers, and were in heauen
already, ———— † *metus omnes, & inexorabile fatum*

Subiecit pedibus, strepitumq; Acherontis avari.

Those rude idiots and ignorant persons, that neglect and contemne the
meanes of their saluation, may march on with these, but aboue all o-
thers, those *Herodian* temporising statesmen, politicke *Machiauilians*,
and Hypocrites, that make a shew of religion, but in their hearts laugh
at it. *Simulata sanctitas duplex iniquitas*, they are in a double fault,
that fashion themselves to this world, which † *Paul* forbiddes, and like

Mercury

Mercury the Planet are good with good, bad with bad. When they are at Rome, they doe there as they see done, Puritans with Puritans, Papists with Papists; *omnium horarum homines, Formalists, Ambidexters* lukewarme *Laodecians*.^a All their study is to please, and their God is their commodity, their labour to satisfie their lusts, and their endeavours to their owne ends. Whatsoever they pretend, or in publike seeme to doe,^b *With the foole in their hearts, they say there is no God;*

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^a *Omnis Ari-*
stippum docuit
color et status
et res.
^b *Psalm. 13. 1.*

Heus tu — de Ioue quid sentis? Their words are as soft as oyle but bitternesse is in their hearts, like Pope *Alexander the 6.* so cunning dissemblers, that what they thinke they neuer speake, Many of them are so close, you can hardly discern it, or take any iust exceptions at them, they are not factious, oppessours as most are, no bribers, no simoniackall contracters, no such ambitious, lasciuious persons as some other are, no drunkards, *sobrii solem vident orientem, sobrii vident occidentem*, They rise sober and goe sober to bed, plaine dealing, upright honest men, they doe wrong to no man, and are so reputed in the worlds esteeme at least, very zealous in religion, very charitable, mecke, humble, peacemakers, keepe all duties, very devout, honest, well spoken of, beloued of all men: but he that knowes better how to iudge, he that examines the heart, they saith he are hypocrites, *Cor dolo plenum; sonant vitium percussa maligne*, they are not sound within. As it is with writers ^d oftentimes, *Plus sanctimonia in libello, quam libelli authore*,^d more holinesse is in the booke then in the author of it: So 'tis with them; many come to Church with great Bibles, whom *Cardan* said he could not choose but laugh at, and will now and then *dare operum Augustino*, read *Austin*, frequent Sermons, and yet professed Vsurers, meere gripes, *tota vite ratio Epicurea est*; all their life is Epicurisme and Atheisme, come to Church all day, and lye with a Curtesan at night. *Qui curios simulant et Bacchanalia vinunt*, They haue *Esaws* hands and *Iacobs* voice. Yea and many of those holy Friers, sanctified men, *Cappam* saith *Hierom*, *& cilicium induunt, sed intus latronem tegunt*. They are wolues in sheepes cloathing,

^c *Guicciardine*

^d *Erasmus.*

Iotrorsum turpes, speciosi pelle decorâ, Faire without and most fowle within. *Latet plerumq; sub tristi amictu lasciuia, & deformis horror vili vestetegitur*, Oftentimes vnder a mourning weed lies lust it selfe, and horrible vices vnder a poore coat. But who can examine all those kindes of Hypocrites, or diue into their hearts? If wee may guesse at the tree by the fruit, neuer so many as in these daies, shew mee a plaine dealing true honest man? *Et pudor, et probitas, et timor omnis abest*. Hee that shall but looke into their liues, and see such enormous vices, men so immoderate in lust, vnspeakable in malice, furious in their rage, flattering and dissembling (all for their owne ends) will surely thinke they are not truly religious, but of an obdurat heart, most part in a reprobate sence, as in this age. But let them carry it as they will for the present, dissemble as they can, a time will come when they shall be called to an account, their melancholy is at hand, they pull a plague and curse vpon their owne heads, *thesaurisant iram Dei*, Besides all such as are *in deos contumeliosi*, blasphemers, contemne, neglect God,

^c *Hierome.*

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or Icoffe at him, as the Poets faigne of *Salmoncus*, that would in dirifion imitate *Iupiters* thunder, he was precipitated for his paines, *Iupiter* *intonuit contra, &c.* fo shall they certainly rue it in the end, (* *in fe puiit, qui in cælum spuit*) their doomes at hand, and hell it felfe is ready to receaue them.

* *Seneca consol. ad Polib. c. 21.*

Some are of opinion, that it is in vaine to difpute with fuch Atheifticall fpirits in the meane time, 'tis not the beft way to reclaime them. Athifme, Idolatrie, Herefie, Hypocrifie, though they haue one common root, that is indulgence to corrupt affection, yet their growth is different, they haue diuerfe Symptomes, occasions, and muft haue feuerall cures and remedies, 'Tis true fome deny there is any God, fome confefle, yet belecue it not, a third fort confefle and belecue, but will not liue after his lawes, worfhip and obey him. To describe them in particular, to produce their arguments and reafons would require a iuft volume, I referre them therefore that expect a more ample fatisfaction, to thofe fubtile and elaborate treatifes, devout and famous tracts of our learned Divines (fchoolemen amoungt the reft, and Cafuifts) that haue abundance of reafons to proue there is a God, the immortality of the foule, &c. out of the ftrength of wit and Philofophy, bring irrefragable arguments to fuch as are ingenious, and well difpofed, at the leaft, anfwer all cavills and obiections to confute their folly and madneffe, and to reduce them, *fi fieri poffet, ad fanam mentem*, to a better minde, though to fmall purpofe many times. Amoungt others confult with *Iulius Cafar Lagalla* profeflor of Philofophy in *Rome*, who hath written a large volumne of late to confute Atheifts, of the immortality of the foule, *Hierom. Montanus de immortalitate Anime*, *Lelius Vincentius* of the fame fubieft, *Thomas Giaminus*, and *Francifcus Collius de Paganorum animabus poft mortem*, a famous Docter of the *Ambrofian Colledge* in *Millain*. Bifhop *Fotherby* in his *Atheomastix*, *D^r Done*, *D^r Iackfon*, *Abernethy*, *Corderoy*, haue written well of this fubieft in our mother tongue; In Latine *Colerus*, *Zanchius*, *Paleareus*, *Illiricus*, *Philippus*, *Faber Faventinus*, &c. But inftar omnium the moft copious confuter of Deifts, is *Marinus Mercennus* in his Commentaries on *Genesis*. Hee fets downe at large the caufes of this brutifh paffion (feventeene in number I take it) anfwers all their arguments and fophifmes, which he reduceth to twenty fix heads, prouing withall his owne affertion, *There is a God, fuch a God, our God, the true and fole God*, by 35 reafons. His Colophon is how to refift and repreffe Athifme, and to that purpofe hee addes foure efpeciall meanes or waies, which who fo will may profitably perufe.

† *Disput 4. Philofophie aduerfus Atheos Venetiis 1627. 4^o.*

Despaire.

Despaires, *Æquivocations, Definitions, parties*
and parts affected.



Here be many kindes of desperation, whereof some be holy, some vnholly, as ^f one distinguisheth, that vnholly he defines out of Tully, to be *Ægritudinem animi sine vlla rerum expectatione meliore*, a sicknesse of the soule without any hope or expectation of amendment: which commonly succeeds feare; for whilest evill is expected we feare, but when it is certaine, we despaire. According to Thomas 2. 2. e. distinct. 40. art. 4. it is *Recessus àre desiderata, propter impossibilitatem existimatam*, a restraint from the thing desired, for some impossibility supposed. Because they cannot obtaine what they would, they become desperate, and many times either yeeld to the passion by death it selfe, or else attempt impossibilities, not to bee performed by men. In some cases this desperate humor is not much to be discommended, as in warres it is a cause many times of extraordinary valour; as Ioseph. lib. 1. de bello Iud. cap. 14. L. Daneus in Aphorif. polit. pag. 226. and many polititians hold. It makes them improue their worth beyond it selfe, and of a forlorne impotent company become conquerours in a moment.

^f Abernethy, cap. 24. of his Phisick of the Soule,

Vnasalus victis nullam sperare salutem. In such Courfes when they see no remedy, but that they must either kill or bee killed, they take courage, and oftentimes *prater spem*, beyond all hope vindicate themselves. Fifteene thousand Locrenses fought against 100000 Crotonienses, & seeing now no way but one, they must all die, I thought they would not depart vnrevenged, and therevpon desperatly giuing an assault, conquered their enemies. *Nec alia causa victoria* (saith Iustine mine author) *quàm quòd desperaverant*. William the conquerour when he first landed in England, sent back his ships, that his souldiers might haue no hope of retyring backe. & Bodine I excuseth his countrimens ouerthrowe, at that famous battle at Agencourt, in Henry the fift his time (*cui simile*, saith Frossard, *tota historia producere non possit*, which no history can parallell almost, wherein one handfull of Englishmen, overthrew a Royall army of Frenchmen) with this refuge of despaire, *pauci desperati*, a few desperate fellows being compassed in by their enemies, past all hope of life, fought like so many Divells, and giues a caution, that no souldiers hereafter set vpon desperate persons, which [†] after Frontinus and Vegetius, Guicciardine likewise admonisheth, Hypomnes. part. 2. pag. 25. not to stop an enemy that is going his way. Many such kindes there are of desperation, when men are past hope of obtaining any suit, or in despaire of better fortune, *Desperatio facit Monachum*, as the saying is, & desperation causeth death it selfe; how many thousands in such distresse haue made away themselves, and many others? For he

[†] Omiffa spe victoria in de finat. in mortem conspirant, tantusq; ardor singulos cepit, vt victores se putarent si non in nulli more rentur. Iustin. l. 20. g. Method. hist. cap. 5.

[†] Hosti abire volenti iter minime intercedas &c.

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† *Poster volum*

h *Super præceptum primum de Relig & partibus eius. Non loquor de omni desperatione, sed tantum de ea qua desperare solent homines de deo, opponitur spei & est peccatum gravissimum &c.*

i *Lib. 5 tit. 21, de regis institut. Omnium perturbationum deterrima, & Reprobi vsq; ad finem perniciem persequunt, Zanchius. I Vitium ab infidelitate proficiscens.*

m *Abernethie.*

that cares not for his owne is master of another mans life. A *Tuscan* Southfayer, as † *Paterculus* tells the story, perceauing himselfe and *Fulvius Flaccus* his deare friend, now both carried to prison by *Opimius*, and in despaire of pardon, seeing the young man weepe, *quin tu potius hoc inquit facis?* Doe as I doe, and with that, knockt out his braines, against the doore cheeke, as he was entring the prison, *protinusq; illi so capite in carceris ianuam effuso cerebro expiravit*, and so desperately dyed. But these are equivocall, vnproper, *When I speake of despaire*, saith h *Zanchie*, I speake not of every kinde, but of that alone which concernes God. It is oppositeto hope, and a most pernicious sinne, wherewith the Diuell seekes to entrap men. *Musculus* makes foure kindes of desperation, of God, our selues, our neighbour, or any thing to be done, but this division of his may be reduced easily to the former: all kindes are oppositeto hope, that sweet moderator of passions as *Simonides* calls it, I doe not meane that vaine hope which phantasticall fellows faine to themselues, which according to *Aristotle* is *insomnium vigilantium*, a waking dreame, but this diuine hope, which proceeds from Confidence, & is an anchor to a floating soule, *spes alit agricolas*, euen in our temporall affaires hope reuiues vs, but in spirituall it farther animateth, and were it not for hope, *we of all others were most miserable*, as *Paul* saith in this life, were it not for hope the heart would breake, *for though they be punished in the sight of men (Wisdom. 3.4. yet is their hope full of immortality*: yet doth it not so reare, as despaire doth deiect, this violent and lower passion of Despaire, & is of all perturbations most grievous, as i *Patritius* holds. Some divide it into finall and temporall, & finall is incurable which befalleth reprobates, temporall is a reiection of hope & comfort for a time, which may befall the best of Gods children, and it commonly proceeds l *from weaknesse of faith*, as in *David* when he was oppressed, he cryed out, *O Lord thou hast forsaken me*, but this was for a time. This ebbes and flowes with hope, and feare, it is a grievous sinne howsoeuer: although some kinde of Despaire be not amisse, when, saith *Zanchius*, we despaire of our owne meanes, & relie wholly vpon God: but that species is not here ment. This pernicious kinde of desperation is the subiect of our discourse, *homicida anima*, the murderer of the soule, as *Austin* tearmes it, a fearefull passion, wherein the party oppressed thinkes he can get no ease but by death, and is fully resolued to offer violence vnto himselfe; so sensible of his burthen, and impatient of his crosse, that he hopes by death alone to bee freed of his calamity (though it proue otherwise) and chuseth with *Iob. 6.8.9.17.5. Rather to be strangled and die, then to be in his bonds*, m The part affected is the whole soule, and all the faculties of it, there is a priuation of ioy, hope, trust, confidence, of present and future good, and in their place succeed feare, sorrow, &c. as in the Symptomes shall be shewed: The heart is grieved, the conscience wounded, the minde eclipsed with blacke fumes, arising from those perpetuall terrors.

MEMB. 3.

Causes of Despaire, the Diuell, Melancholy, Meditation, Distrust, weaknesse of faith, rigid Ministers, Misunderstanding Scriptures, Guilty Conscience, &c.



He principall agent and procurer of this mischief, is the Diuell, those whom God forsakes, the Diuell by his permission layes hold on. Sometimes hee persecutes them with that worme of conscience, as he did *Iudas*, ⁿ *Saul*, and others. ⁿ 1. Sam. 2. 16.

The Poets call it *Nemesis*, but it is indeed Gods iust iudgement, *sero sed serio*, he strikes home at last, and setteth vpon them as a theefe in the night, 1. Thes. 2. ° This temporary passion made *David* cry out, Lord rebuke me not in thine anger, neither chasten me in thy heauy displeasure, for thine arrowes haue light vpon mee, &c. there is nothing sound in my flesh, because of thine anger. Againe, I roare for the very griefe of my heart, and Psalme 22. My God, my God, why hast thou forsaken me, and art so farre from my health, and the words of my crying. I am like to water powred out, my bones are out of ioynt, mine heart is like waxe, that is molten in the midst of my bowels. So Psal. 88. 15. & 16. ver. and Psal. 102. I am in misery at the point of death, from my youth I suffer thy terrors doubting for my life, thine indignations haue gone ouer me, and thy feare hath cut mee off. *Iob* doth often complaine in this kind, and those God doth not assist, the Diuell is ready to try and torment, still seeking whom he may deuoure. If he finde them merry, saith *Gregory*, he tempts them forthwith to some dissolute act, if pensieue and sad, to a desperate end. Aut suadendo blanditur aut minando terret, Sometimes by faire meanes, sometimes againe by fowle, as he perceaues men feuerally inclined. His ordinary engine by which he produceth this effect, is the melancholy humour it selfe, which is *Balneum Diaboli*, the Diuels bath; and as in *Saul*, those euill spirits get in as it were, and take possession of vs. Blacke colour is a shooing horne, a bait to allure them, in so much that many writers make melancholy an ordinary cause, and a symptome of despaire, for that such men are most apt by reason of their ill disposed temper, to distrust, feare, griefe, mistake, and amplifie whatsoeuer they preposterously conceaue, or falsely apprehend. *Conscientia scrupulosa nascitur ex vitio naturali, complexionem melancholicam*, saith *Nauarrus* cap. 27. num. 282. Tom. 2. cas. conscient. The body workes vpon the minde, by obfuscating the spirits and corrupted instruments, which *q Perkins* illustrates by a simile of an Artificer, that hath a bad toole, his skill is good, ability correspondent, by reason of ill tooles, his worke must needs bee lame, and vnperfect. But Melancholy and despaire though often, doe not alwaies concurre; there is much difference; Melancholy feares without a cause, this vpon great occasion; melancholy is caused by feate and griefe, but this torment procures them and all extremity of bitterness, much melancholy is without affliction of conscience, as *† Bright & Perkins* illustrate by foure reasons; and yet melancholy alone againe may

† Cap. 3. de mentis alien. Deo minus se curæ esse, nec ad salutem prædestinatos esse.

Ad Desperationem sæpe ducit hæc melancholia & est frequentissima ob supplicium metum æterni, quod iudicium, meror & metus in desperationem ple-
rūq; desigunt
† Comment. in 1. cap. gen. artic. 3. quia impiorum boni opprimuntur, &c. alius ex consideratione huius serie desperationis bundus.

* Lib. 20. c. 17.

† Damianum se putavit, & per quatuor menses gehennæ penam sentire.

u 1566. ob iracundiam diuini seruatim conscientie stimulis agitur &c.

* Tom. 2. c. 27. num. 282. conuersatio cum scrupulosis, vigilia ieiunia.

x Solitarios & supersticiosos plerūq; exagitat conscientia, non mercatores, lenones, caupones, feneratoros &c. largiorem hi nasci sunt conscientiam, luvænes plerūq; conscientiam negligunt, senes autem, &c.

y Annon sentis sulphur inquit? &c.

be sometimes a sufficient cause of this terror of conscience. † *Felix Plater* so found it in his obseruations, *è melancholicis alij damnatos se putant, Deo curæ non sunt, nec prædestinati, &c.* They thinke they are not predestinate, God hath forsaken them; and yet otherwise very zealous and religious, and 'tis common to be seene, *Melancholy for feare of Gods iudgement and hell fire, drives men to desperation, feare and sorrow, if they be immoderate, end often with it.* Intollerable paine and anguish, long sickness, captiuitie, misery, losse of goods, losse of friends, and those lesser griefes doe sometimes effect it, or such dismall accidents. *Si non statim releuantur*, saith † *Mercennus*, *dubitant an sit Deus*, if they bee not eased forthwith, they doubt whether there be any God, they raue, curse, and are desperately mad, because good men are oppressed, wicked men flourish, they haue not as they thinke to their desert, and through impatience of calamities are so misaffected. *Democritus* put out his eyes, *ne malorum ciuium prosperos videret successus*, because hee could not abide to see wicked men prosper, and was therefore ready to make away himselfe, as * *Agellius* writes of him. *Felix Plater* hath a memorable example in this kinde, of a Painters wife in *Basil*, that was melancholy for her sonnes death, & from melancholy became desperate, shee thought God would not pardon her sinnes, † *and for foure months, still raued, that she was in hell fire, already damned.* When the humour is stirred vp, euery small object aggravates and incenseth it, as the parties are addicted. † The same author hath an example of a merchant man, that for the losse of a little wheat, which he had ouer long kept, was troubled in conscience, for that hee had not sold it sooner, or giuen it to the poore; yet a good Scholler and a great Diuine, no perswasion would serue to the contrary; but that for this fact he was damned, in other matters very iudicious and discreet. Solitarinesse, much fasting, diuine meditations, and contemplations of Gods iudgements, most part accompany this Melancholy, & are maine causes, as * *Nauarrus* holds, to conuerse with such kinde of persons so troubled is a sufficient occasion of trouble to some men. *Nonnulli ob longas in edias, studia, & meditationes cælestes, de rebus sacris & religione semper agitant, &c.* Many, saith *P. Forestus*, through long fasting, serious meditations of heavenly things, fall into such fits, and as *Lemnius* adds, *Lib. 4. cap. 21.* * *If they be solitary giuen, superstitious, precise or very devout: seldome shall you finde a Merchant, a Souldier, an Inne-keeper, a Bawd, an Host, an Usurer so troubled in minde, they haue cheuerell consciences that will stretch, they are seldome moued in this kinde or molested: young men and middle age are more wild, and lesse apprehensieue, but old folkes most part, such as are timorous and religiously giuen.* *Pet. Forestus.* obseruat. *lib. 10. cap. 12. de morbis cerebri*, hath a fearefull example of a Minister, that through precise fasting in Lent, and ouermuch meditation contracted this mischiefe, and in the end became desperate, thought he saw Diuels in his chamber, and that he could not bee saued, he smelled nothing, as he said, but fire and brimstone, was already in hell, and would aske them still, if they did not smell as much. I told him he was melancholy, but he laughed me to scorne, and replied that hee saw Diuels, talked with them in good earnest, would spit in my face, and aske me

me if I did not smell brimstone, but at last hee was by him cured. Such another story I finde in *Plater observat. lib. 1.* A poore fellow had done some fowle offence, and for foureteene daies would eat no meat, in the end became desperate, the Diuines about him could not ease him, but so he died. Continuall meditation of Gods iudgements troubles many, *Multi ob timorem futuri iudicij, saith Guatinerius cap. 5. tract. 15. & spitionem desperabundi sunt*; David himselfe complains that Gods iudgements terrified his soule. *Psal. 119. part. 16. ver. 8. My flesh trembleth for feare of thee, and I am afraid of thy iudgements. Quoties die in il- lum cogito, saith Hierome, toto corpore contremisco*, I tremble as often as I thinke of it. The terrible meditation of hell fire and eternall punishment much torments a sinfull silly soule. Whats a thousand yeares to eterni- ty? *Vbi meror, vbi fletus, vbi dolor sempiternus. Mors sine morte, finis sine fine*, A finger burnt by chance wee may not endure, the paine is so grievous, we may not abide an houre, a night is intolerable, and what shall this vnspeakable fire then be that burnes for euer, innumerable in- finite millions of yeares, *in omne æuū, in æternum*. O eternity.

z Desperandi- dus misere pe- nit.
a Ju 27 Iohan- nis. Non pauci secuti sunt. & excusant in tantum, ut non parum absint ab insana, neq; tamen aliud h. c. mentis anxietate efficiant, quam ut diabolus potentiam faci- ant ipsos per de- sperationem ad inferos produ- cendi.

* Draxellius Niger lib 2, cap. 11.

* *Æternitas est illa vox,
Vox illa fulminatrix
Tonitruis minator,
Fragoribusq; cæli,
Æternitas est illa vox,*

*Tormenta nulla teritant,
Quæ finiuntur annis,
Æternitas, æternitas
Versat coquitq; pectus,
Augec hæc panas indies*

--metâ carens & ortu, &c. Centuplicatq; flammas, &c.

This meditation terrifies these poore distressed soules, especially if their bodies be predisposed by Melancholy, they religiously giuen, and haue tender consciences, euery small object affrights them, the very in- considerate reading of Scripture it selfe, and misinterpretation of some places of it, as *Many are called few are chosen. Not every one that saith Lord. Feare not little flocke. He that stands, let him take heed lest he fall, worke out your saluation with feare and trembling. That night two shall be in a bed, one receaued the other left. Straight is the way that leads to hea- ven, and few there are that enter therein.* The parable of the seed and of the sower, some fell on barren ground, some was choaked. Whom hee hath predestinated hee hath chosen. Hee will haue mercy on whom hee will haue mercy. *Non est volentis nec currentis sed misereantis Dei.* These and the like places terrifie the soules of many, election, predestination, reprobation, preposterously conceaued offend diuerse, with a deale of foolish presumption, curiosity, needlesse speculation, contemplation, sollicitude, wherein they trouble and puffle themselues about those questions of grace, freewill, perseuerance, Gods secrets, they will knowe more thē is revealed by God in his word, humane capacity, or ignorance can apprehend, and to importunate enquiry after that which is revealed, myste- ries, ceremonies, observation of Sabbathes, lawes, duties, &c. with ma- ny such which the Casuists discusse, and Schoolemen broach, which diuers mistake, misconster, misapply to themselues, to their owne vn- doing, and so fall into this gulf. *They doubt of their Election, how they shall know it, by what signes? And so farre forth, saith a Luther, with such nice points, torture and crucifie themselues, that they are almost mad, and*

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all they get by it is this, they lay open a gap to the diuell by Desperation to carry them to hell, but the gratest harme of all procceds, from those thundering Ministers, a most frequent cause they are of this malady: ^b and doe more harme in the Church, saith Erasmus, then they that flatter; great danger on both sides, the one lulls them a sleepe in carnall security, the other driues them to despaire. Whereas ^c St Bernard well adviseth, We should not meddle with the one without the other, nor speake of iudgement without mercy, the one alone brings Desperation, the other security. But these men are wholly for iudgement, of a rigid disposition themselves, there is no mercy with them, no saluation, no balsome for their diseased soules, they can speake of nothing but reprobation, hell, fire, and damnation, as they did, Luk. 11. 46. Iade men with burdens grievous to be borne, which they themselves touch not with a finger. 'Tis familiar with our Papists to terrify mens soules with purgatory, tales, visions, apparitions, to daunt euen the most generous spirits, to ^d require charity, as Brentius obserues, of others, bounty, meeknesse, loue, patience, when they themselves breath nought but lust, envy, conetousnesse. They teach others to fast, giue almes, doe pennance, and crucifie their minde with superstitious observations, bread and water, haire cloathes, whips, and the like, when they themselves haue all the dainties the world can afford, ly on downe beds with a Curtisan in their armes: *Heu quantum patimur pro Christo*, as ^e he said, what a cruell tyranny is this, to insult ouer and terrific mens soules. Our indiscreet Pastors many of them come not farre behinde, whilest in their ordinary sermons they speake so much of election, predestination, reprobation *ab aeterno*, subtraction of grace, preterition, voluntary permission, &c. by what signes and tokens they shall descerne and try themselves, whether they be Gods true children elect, *an sint reprobi, predestinati*, &c. with such scrupulous points, they still aggravate sinne, thunder out Gods iudgements without respect, intempestiue ly raile at and pronounce them damned, in all auditoryes, for giuing so much to sports and honest recreations, making euery small fault and thing indifferent, an irremiscible offence, they so rent, teare and wound mens consciences, that they are almost mad, and at their wits ends.

^b Ecclesiast. 1. 1,
Haud scio an
maius discrimen
ab his qui
blandiuntur, an
ab his qui terri-
tant, ingens u-
trinq; periculum
alii ad securita-
tem ducunt, alii
afflictionum
magnitudine
mentem absor-
bent, & in de-
sperationem tra-
hant.

^c Bern. sup. 16.
Cant. 1 alterum
sine altero pro-
ferre non expe-
dit recordatio
solius Iudicii in
desperationem
precipitat, &
miseri cordie
fallax ostentatio
pessimam gene-
rat securitatem.
^d In Lnc. hom.
103. exigunt ab
aliis charitatem,
beneficientiam,
cum ipsi nil spe-
tent prater li-
bidinem, inui-
diam, avaritiam
^e Leo decimus.

^f De futuro iu-
dicio, de damna-
tione horrendum
crepunt, & a-
maras illas po-
tiones in ore
semper habent,
ut multos inde
in desperationem
cogant,

Those bitter potions, saith ^f Erasmus, are still in their mouthes, nothing but gall and horror, and a mad noyse, they make all their auditors desperate: many are wounded by this meanes, and they commonly that are most devout and precise, haue beene formerly presumptuous, and certaine of their saluation, they that haue tender consciences, that follow sermons, frequent lectures, that haue indeed least cause, they are most apt to mistake, and fall into these miseries. I haue heard some complaine of Parsons Resolution, and other bookes of like nature (good otherwise) they are too tragicall, too much deiecting men, agrauating offences; great care and choice, much discretion is required in this kinde.

The last and greatest caule of this malady, is our owne conscience, sense of our sinnes, and Gods anger iustly deserued, a guilty conscience for some soule offence formerly committed,

O miser

† ——— *O miser Oreste, quid morbi te perdit?*

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Or: *Conscientia, Sum enim mihi conscius de malis perpetratis.*

† *Euripides.*

A good conscience is a continuall feast, but a gauled conscience is as great a torment as can possibly happen, a still baking oven (so *Pierius* in his *Hieroglyph.* compares it) another hell. Our conscience which is a great ledgier booke, wherein are written all our offences, a register to lay them vp, (which those *Egyptians* in their *Hieroglyphicks* expressed by a mill, as well for the continuance, as for the torture of it) grindes our soules with the remembrance of some precedent finnes, makes vs reflect vpon, accuse and condemne our owne selues.^h Sinne lies at doore &c. I know there be many other causes assigned by *Zanchius*,ⁱ *Musculus*, and the rest, as incredulity, infidelity, presumption, ignorance, blindness, ingratitude, discontent, those five grand miseries in *Aristotle*, Ignominy, need, sicknesse, Enmity, death, &c. but this of conscience is the greatest,^k *Instar ulceris corpus ingiter percellens*: this scrupulous conscience (as *Peter Forestus* calls it) which tortures so many, that either out of a deepe apprehension of their vnworthinesse, and consideration of their owne dissolute life, accuse themselves, and aggravate every small offence, when there is no such cause, misdoubting in the meane time Gods mercies, they fall into these inconveniences. The Poets call them^m Furies, Dire, but it is the conscience alone which is a thousand witnessses to accuse vs, * *Noctè dieq; suum gestant in pectore testem.*

g *Pierius.*

^h Gen. 4.
19. Causes
Musculus
makes.
^k *Plutarch.*
^l *Alto milere*
castigat plena
scrupulis consci-
entia notum in
seipso querant
& ubi nulla
causa subest mi-
sericordie divi-
ne dissidentes, se
orco delinunt.
^m *Caelius lib. 6.*
* *Iuvenal.*

a continuall testor to giue in Evidence, to empanell a Iury to examine vs, to cry guilty, a persecutor with hue and cry to follow, an apparitor to summon vs, a bayliffe to carry vs, a Seriant to arrest, an Attourney to plead against vs, a Iaylor to torment, a Iudge to condemne, still accusing, denouncing, torturing and molesting. And as the statue of *Iuno* in that holy city neare *Euphrates* in *Assyria* will looke still towards you, sit where you will in her Temple, she stares full vpon you, if you goe by, she followes with her eye, in all sitcs, places, conventicles, actions, our conscience will be still ready to accuse vs. After many pleasant dayes, and fortunate adventures, merry tides, this conscience at last doth arrest vs. Well he may escape temporall punishment,ⁿ bribe a corrupt iudge, avoid the censure of law, and flourish for a time, for *Who euer saw* (saith *Chrysostome*) *a couetous man troubled in minde when hee is telling of his mony, an adulterer mourne with his mistris in his armes: we are then drunke with pleasure, and perceiue nothing*: yet as the prodigall sonne had dainty fare, sweet musicke at first, merry company, Ioviall entertainment, but a cruell reckoning in the end, as bitter as wormewood, a fearefull visitation commonly followes. And the diuell that then told thee that it was a light sinne, or no sinne at all, now aggravates on the other side, and telleth thee, that it is a most irremissible offence, as he did by *Cain* and *Iudas*, to bring them to despaire, every small circumstance before neglected and contemned, will now amplifie it selfe, rise vp in iudgement and accuse, the dust of their shooes, dumbe creatures, as to *Lucians* tyrant, *lectus & condela* the bed and candle did beare witnessse, to torment their soules for their finnes past. Tragical examples in this kinde, are too familiar and common, *Adrian*, *Galba*, *Nero*, *Otho*,

a *Lucian de dea*
Syriá.
Si adlteris, te
afficit, si trans-
ens, visis reje-
quitur.
ⁿ *Prima hec est*
ultio quod se in-
dice nemo nocens
absolvitur, im-
proba avaritia
Gratia fallacis
praetoris vicerie
urnam, Iuvenal.
^o *Quis unquam*
vidit avarum
ringi, dum lucu
adeft, adulterum
dum poritur vo-
to, lugere in per-
petrando scelere
voluteate sumus
ebrii, proinde
non sentimus,
&c.

Vitellius

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^a Buchanan. lib. 6. Hist. Scot.
^b Animus conscientia sceleris iniquis, nullum admisit gaudium sed semper vexatus noctis & interdum per somnum visis horrore plenus pertremefactus &c.
^c De bello Neapol.

^d Thireus de locis infestis, part. 1. cap. 2. Neros mother was still in his eyes

^e Psal. 44. 1.

^f Regina causarum & arbitra rerum nunc exaltas cervicis opprimis &c.

^g Alex. Gaguinu, catal. reg. Pol.

Vitellius, Caracalla, were in such horror of conscience for their offences committed, murders, rapes, extortions, iniuries, that they were weary of their liues, and could get no body to kill them. ^a *Kennetus* king of *Scotland*, when he had murdered his nephew *Malcolme* king *Duffes* sonne, Prince of *Cumberland*, and with counterfeit teares and protestations dissembled the matter a long time, ^b at last his conscience accused him, his vnquiet soule could rest day nor night, he was terified with fearefull dreames, visions, and so miserably tormented all his life. It is strange to reade what ^c *Comineus* hath written of *Lewes* the 11. that *French* king, of *Charles* the 8. of *Alphonfus* king of *Naples*, in the fury of his passion how he came into *Sicily*, and what pranks he plaid. *Guicciardine* a man most vnapt to beleue lies, Prelates how that *Ferdinand* his fathers ghost, who before had died for grieffe, came and told him, that he could not resist the *French* King, he thought every man cried *France; France;* the reason of it, saith *Comineus*, was becaule he was a vile tyrant, a murderer, an oppressour of his subiects, hee bought vp all commodities, and sold them at his owne price, sold Abbies to *Iewes* and *Falkoners*, both *Ferdinand* his Father, and he himselfe, neuer made conscience of any committed sinne, & to conclude saith he, it was impossible to doe worse then they did. Why was *Pausanias* the *Spartan* Tyrant, *Nero*, *Otho*, *Galba*, so persecuted with spirits in every houle they came, but for their murders which they had committed. ^d Why doth the diuell haunt many mens houses after their deaths, appeare to them liuing & take possession of their habitations, as it were, of their pallaces, but because of their severall villanies? why had *Richard* the 3. such fearefull dreames, saith *Polidor*, but for his frequent murders? Why was *Herod* so tortured in his minde? because he had made away *Mariamme* his wife? Why was *Theodoricus* the king of the *Gothes*, so suspitious, and so affrighted with a fish head alone, but that he had murdered *Symmachus*, & *Boethius* his sonne in law, those worthy *Romanes*? *Calius* lib. 27. cap. 22. See more in *Plutarch*, in his tract *De his qui serò à Numine puniuntur*, and in his booke *De tranquillitate animi*, &c. Yea, and sometimes *G O D* himselfe hath a hand in it, to shew his power, humiliate, exercise, and to try their faith; (divine tempration, *Perkins* calls it, *Cas. cons. lib. 1. cap. 8. sect. 1.*) to punish them for their sinnes, *God* the avenger, as ^e *David* tearmes him, *ultor à tergo Deus*, his wrath is apprehended of a guilty soule, as by *Saul* and *Iudas*, which the Poets exprest by *Adrastia*, or *Nemesis*.

*Assequitur, Nemesisq; virum vestigia servat,
 Ne malè quid facias.* —————

And she is, as ^f *Ammianus* lib. 14. describes her, the *Queene of causes*, & *moderator of things*, now she pulls downe the proud, now she reares and encourageth those that are good, he giues instance in his *Eusebius*, *Nicephorus* lib. 10. c. 35. *eccles. hist.* in *Maximinus* and *Iulian*. Fearefull examples of *Gods* iust iudgement, wrath and vengeance are to be found in all histories, of some that haue beene eaten to death with Rats & Mice, as ^g *Popelius* the second King of *Poland*, A° 830, his wife and children; the like story is of *Hatto*, Archbishop of *Mentz*, A° 969, so devoured by these vermine, which howsoever *Serrarius* the Iesuite *Mogunt. rerum*

rum lib. 4. cap. 5. impugne by 22 arguments, *Tritemius*,^u *Munster*, *Magdeburgenses*, and many others, relate for a truth. Such another example I finde in *Giraldus Cambrensis Itin. Cam. lib. 2. cap. 2.* and where not?

And yet for all these terrors of conscience, affrighting punishments which are so frequent, or whatsoever else may cause or aggravate this fearefull malady in other religions. I see no reason at all why a Papist at any time should despaire, or be troubled for his sinnes; for let him bee neuer so dissolute a Catife, so notorious a villaine, so monstrous a sinner, out of that Treasure of Indulgences and merits of which the Pope is Dispensator, he may haue free pardon and plenary remission of all his sinnes. There be so many generall pardons for ages to come, 400000. yeares to come, so many Iubilies, so frequent layle-deliveries out of Purgatory for all soules, now liuing, or after dissolution of the body, so many particular Masses daily said in seuerall Churches, so many Altars consecrated to this purpose, that if a man haue either mony or friends, or will take any paines to come to such an Altar, heare a Masse, say so many *Pater-nosters*, vndergoe such and such penance, hee cannot doe amisse, it is impossible his minde should be troubled, or he haue any scruple to molest him. Besides that *Taxa Camera Apostolica*, which was first published to get mony in the dayes of *Leo Decimus* that sharking Pope, and since divulged to the same ends, sets downe such easie rates and dispensations for all offences, for periury, murder, incest, adultery, &c. for so many grosses or dollers (able to invite any man to sinne, and prouoke him to offend, me thinks, that otherwise would not) such comfortable remission, so gentle and parable a pardon, so ready at hand, with so small cost and sute obtained, that I cannot see how hee that hath any friends amongst them (as I say) or mony in his purse, or will at least to ease himselfe, can any way miscarry or be misaffected; how hee should be desperate, in danger of damnation or troubled in minde. Their ghostly fathers can so readily apply remedies, so cunningly string & vnstring, winde and vnwinde their devotions, play vpon their consciences with plausible speeches and terrible threats, for their best advantage settle & remoue, erect with such facility and deiection, let in and out, that I cannot perceauie how any man amongst them should much or often labour of this disease, or finally miscarry. The causes aboue named must more frequently therefore take hold in others.

SUBSECT. 4.

Symptomes of Despaire, Feare, Sorrow, Suspition, Anxiety, Horror of conscience, fearefull dreames and visions.



S Shoemakers doe when they bring home shooes, still cry, leather is dearer and dearer, may I iustly say of those melancholy Symptomes; these of despaire are most violent, tragicall and grievous, far beyond the rest, not to be expressed but negatively, as it is a priuation of all happinesse, not to be endured, for a wounded spirit who can beare it? *Prov. 18. 19.* What therefore

[†] *Plinius* cap. 10 lib. 35 *Consumptus affectibus, Agamemnonis caput velaui, ut omnes quem poscent, maximam maiorem in virginis patre cogitarent.*

thes did in his picture of *Iphigenia*, now ready to be sacrificed; when hee had painted *Chalcas* mourning, *Vlysses* sad, but most sorrowfull *Mene-laus*; and shewed all his art in expressing variety of affections, he couered the maids father, *Agamemnons* head with a vaile, and left it to every spectator to conceaue what he would himselte, for that true passion & sorrow in *summo gradu*, such as his was, could not by any art be deciphred. What he did in his picture, I will doe in describing the Symptomes of Despaire, imagine what thou canst, feare, sorrow, furies, grieve, paine, terror, angor, dismall, gastly, tedious, irksome, &c. it is not sufficient, it comes farre short, no tongue can tell, no heart conceaue it. 'Tis an Epitome of hell, an extract, a Quintessence, a compound, a mixture of all ferral maladies, tyrannicall tortures, plagues and perplexities. There is no sicknesse almost, but Physicke provideth a remedy for it; to euery fore, Chirurgery will provide a salue: friendship helps pouerty, hope of liberty easeth imprisonment; sute and fauour reuoke banishment; authority and time weare away reproach: but what Physicke, what Chirurgery, what wealth, fauour, authority, can relieue, beare out, asswage, or expell a troubled conscience? A quiet minde cureth all them, but all they cannot comfort a distressed soule: who can put to silence the voice of desperation? All that is single in other melancholy, *Horribile, dirum, pestilens, atrox, ferum*, concur in this, it is more then melancholy in the highest degree, a burning feauer of the soule, so made, saith * *Iacchinus*, by this misery; feare, sorrow, and despaire, hee puts for ordinary Symptomes of Melancholy. They are in great paine & horror of mind, distraction of soule, restlesse, full of continuall feares, cares, torments, anxieties, they can neither eat, drinke, nor sleepe for them, take no rest.

*Perpetua impietas, nec mensa tempore cessat,
Exagitat vesana quies, somniq, furentes.*

Neither at bed, nor yet at bord,
Will any rest despaire afford.

Feare takes away their content, & dries the blood, wasteth the marrow, alters their countenance, euen in their greatest delights, singing, dancing, dalliance they are still (saith * *Lemnius*) tortured in their soules. It consumes them to naught, *I am like a Pellican in the wildernesse*, saith *David* of himselte, temporally afflicted, *an Owle because of thine indignation*. *Psal. 102. ver. 8. 10. and Psal. 55. 4. My heart trembleth within me, and the terrours of death haue come vpon me, feare and trembling are come vpon me, &c. at deaths dore, Psal. 107. 18. Their soule abhorres all manner of meat. Their a sleepe is, if it be any, vnquiet, subiect to fearefull dreames, and terrors. Peter in his bands, slept secure, for hee knew God protected him; and Tully makes it an argument of Roscius Amerinus innocency, that he killed not his father, because he so securely slept. Those Martyres in the Primitiue Church were most b chearefull and merry in the midst of their persecutions; but it is farre otherwise with these men, tossed in a Sea, and that continually without rest or intermission, they can thinke of naught that is pleasant, c their conscience will not let them bee quiet, in perpetuall feare, anxiety, if they bee not yet apprehended, they are in doubt still they shall be, ready to betray themselues, as Cain did,*

x Cap. 15. in 9.
Rhaps.

y Iuu. Sat. 13.

z Mensem eri-

git timor hic,

vultum, totumq,

corporis habitus

immutat, etiam

in deliciis, in tri-

pudiis, in sympo-

sio, in amplexu

coniugis carnisfi-

cinam exercet,

lib. 4. cap. 21.

a Non finit con-

scientia tales ho-

mines recta ver-

ba proferre, aut

rectis quinquam

oculis aspicere,

ab omni hominu

catu eisdem ex-

terminat, &

dormientes per-

terrefacit Phi-

lost. lib. 1. de vi-

ta Apollonii.

b Eusebius Ni-

cephorum ecclef-

hist. lib. 4. c. 17.

c Seneca lib. 18.

epist. 106. Con-

scientia aliud a-

gere non pati-

tur, perturbatam vitam a-

gunt, nunquam

vacant, &c.

he thinks every man will kill him: *And roares for the griefe of heart, Ps. 38. 8. as David did, as Iob did, 20. 3. 21. 22. &c. Wherefore is light giuen to him that is in misery, and life to them that haue heavy hearts? Which long for death, and if it come not, search it more then treasures, and reioyce when they can finde the grane.* They are generally weary of their liues, a trembling heart they haue, a sorrowfull minde, and little or no rest.

Terror ubiq, tremor, timor vndiq, & vntiq, terror.

Feares, terrours and affrights in all places, at all times and seasons. *Cibum & potum pertinaciter auersantur multi, nodum in scirpo queritantes, & culpam imaginantes ubi nulla est,* as *Wierus* writes *de Lamys lib. 3. c. 7.* they refuse many of them meat and drinke, cannot rest, aggravating still and supposing grievous offences where there are none. Gods heavy wrath is kindled in their soules, and notwithstanding their continuall prayers and supplications to *Christ Iesus*, they haue no release or ease at all, but a most intollerable torment, and insufferable anguish of conscience, and that makes them through impatience to murmur against God many times, to raue, to blasphemate, turne *Atheists*, and seeke to offer violence to themselves. *Deut. 28. 65. 66. In the morning they wish for evening, and for morning in the evening, for the sight of their eyes which they see, and feare of hearts.* *† Marinus Mercennus* in his Comment on *Genesis* makes mention of a desperate friend of his, whom amongst others he came to visit, and exhort to patience, that broke out into most blasphemous *Atheisticall* speeches, too fearefull to relate, when they wished him to trust in God, *quis est ille deus (inquit) ut seruiam illi, quid proderit si orauerim, si praesens est cur non succurrit, cur non me carcere inedia, squalore confectum liberat, quid ego feci? &c. absit a me huiusmodi Deus.* Another of his acquaintance brake out into like *Atheisticall* blasphemies, vpon his wiues death, rauced, cursed, said and did hee car'd not what. And so for the most part it is with them all, many of them in their extremity, thinke they heare and see visions, outcries, confer with *Diuels*, that they are tormented, possessed, and in hell fire, already damned, quite forsaken of God, they haue no sense or feeling of mercy, or grace, hope of saluation, their sentence of condemnation is already past, and not to be reuoked, the diuell will certainly haue them. Neuer was any liuing creature in such torment before, in such a miserable estate, in such distresse of minde, no hope, no faith, past cure, reprobate, continually tempted to make away themselves: Something talkes with them, they spit fire and brimstone, they cannot but blasphemate, they cannot repent, beleue, or thinke a good thought, so farre carried, *ut cogantur ad impia cogitandum etiam contra voluntatem*, saith *a Felix Plater, ad blasphemiam d Lib. 1. obfer. cep. 3.* *erga deum ad multa horrenda perpetranda, ad manus violentas sibi inferendas, &c.* and in their distracted fits and desperate humours, to offer violence to others, their familiar and deare friends sometimes, or to meere strangers, vpon very small or no occasions: For he that cares not for his owne, is master of another mans life. They thinke evill against their wills; that which they abhorre themselves, they must needs thinke, doe, and speake. He giues instance in a patient of his, that when hee would pray, had such evill thoughts still, suggested to him, and wicked e medi-

† Artic. 3. cap. 1. fol. 230. quod horrendum dictu desperabundus quidam me presente cum ad patientiam hortaretur, &c.

e Ad maledicendum Deo.

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tations. Another instance he hath of a woman, that was often tempted to curse God, to blasphemize and kill her selfe. Sometimes the Diuell (as they say) stands without and talkes with them, sometimes, hee is within them, as they thinke, and there speakes and talkes as to such as are possessed; so *Apollidorus* in *Plutarch*, thought his hart spake within him.

f Goulart.

There is a most memorable example of *Francis Spira* an Aduocate of *Padua*, Anno 1545. that being desperate, by no counsell of learned men could be comforted, he felt (as he said) the paines of hell in his soule, in all other things he discoursed aright; but in this most mad. *Frismelica*, *Bullonat*, and some other excellent Physitians, could neither make him eat, drinke or sleepe, no perswasion could ease him. Neuer pleaded any

g Dum hec scribo implorat opem meam monacha, in reliquis sana, & iudicio recta, per 5. annos melancholica damnatam se dicit, conscientie stimulis oppressa, &c.

h Alios conque- rentes audiuisse esse ex damnatorum numero. Deo non esse curae, aliq. infinita, quae proferre non audebant, vel abhorrebant

man so well for himselfe, as this man did against himselfe, and so he desperately died: *Springer* a Lawyer hath written his life. *Cardinall Crescence* died so likewise desperate at *Verona*, still he thought a blacke dog followed him to his death-bed, no man could driue the dog away. *Sleidan. com. 23. cap. lib. 3.* Whilst I was a writing this Treatise, saith *Montaltus cap. 2. de mel.* g A Nun came to me for helpe, well for all other matters, but troubled in conscience for five yeares last past, she is almost madde, and not able to resist, thinkes she hath offended God, and is certainly damned. *Felix Plater* hath store of instances of such as thought themselves damned, h forsaken of God &c. One amongst the rest, that durst not goe to Church, or come neere the *Rhine*, for feare to make away himselfe, because then he was most especially tempted. These and such like Symptomes, are intended and remitted, as the malady it selfe is more or lesse, some will heare good counsell, some will not; some desire helpe, some reiect all, and will not be eased.

SUBSECT. 5.

Prognostickes of Despaire, Atheisme, Blasphemy, violent death, &c.

i Musculus, Patritius. ad vim sibi inferendam cogit homines.

k 3. De mentis alienat. observ. lib. 1.

l Vxor Mercatoris diu vexationibus tentata, &c.



Oft part these kind of persons i make away themselves, some are mad, blaspheme, curse, deny God, but most offer violence to their owne persons, and sometimes to others. A wounded spirit who can beare, *Prov. 18. 14.* As *Cain*, *Saul*, *Achitophel*, *Iudas*, blasphemed & died. *Bede* saith, *Pilat* died desperate eight yeares after *Christ*. k *Felix Plater* hath collected many examples, l A Merchants wife that was long troubled with such temptations, in the night rose from her bed, and out of the window broke her necke into the street, another drowned himselfe desperate as he was in the *Rhine*, some cut their throats, many hang themselves. But this needs no illustration. It is controuerted by some, whether a man so offering violence to himselfe, dying desperate, may be saued I or no? If they dye so obstinately and suddenly, that they cannot so much as wish for mercy, the worst is to be suspected, because they dye impenitent. m If their death haue beene a little more lingring, wherein they might haue some leasure in their hearts to cry for mercy, charity may iudge the best, diuerse haue beene recovered out of the very act of hanging and drowning themselves, and

m Abernethie.

so

so brought *ad sanam mentem*, they haue beene very penitent, much abhorred their former fact, confessed that they haue repented in an instant, and cryed for mercy in their hearts. If a man put desperat hands vpon himselfe, by occasion of madnesse or melancholy, if hee haue giuen testimony before of his regeneration, in regard he doth this not so much out of his will, as *ex vi morbi*, we must make the best construction of it, as ⁿ *Turkes* doe, that thinke all fooles and mad men goe directly to Heauen.

n Busbequius

S y b s e c.

Cure of Despaire by Physicke, good counsell, comforts, &c.



Xperience teacheth vs that though many die obstinate, and wilfull in this maladie, yet multitudes againe are able to resist and overcome, seeke for helpe, and finde comfort, are taken *ē faucibus Erebi*, from the chopps of hell, and out of the Diuels pawes, though they haue by^o obligation giuen themselues to him. Some out of their owne strength, and Gods assistance, *Though he kill me*, saith *Iob*, yet will I trust in him, out of goodcounsell, advice, and Physicke. *p Bellonacus* cured a Monke hy altering of his habit, and course of life: *Plater* many by Physicke alone. But for the most parte they must con-
curre, and they take a wrong course that thinke to overcome this ferall passion by sole Physicke; and they are as much out, that thinke to worke this effect by good advice alone, though both be forcible in themselues, yet *vis unita fortior*, they must goe hand in hand in this diseases.

alterius sic altera poscit opem,

For Physicke the like course is to be taken with this as in other melancholy, diet, aire, exercise, all those passions and perturbations of the minde, &c: are to be rectified by the same meanes. They must not bee left solitary, or to themselues, neuer idle, neuer out of company. Counsell, good comfort is to be applyed, as they shall see the parties inclined, or to the causes, whether it be losse, feare, griefe, discontent, or some such ferall accident, a guilty conscience, or otherwise by frequent meditation, too grieuous an apprehension, and consideration of his former life: by hearing, reading of Scriptures, good Divines, good advice and conference, applying Gods Word to their distressed Soules: it must be corrected and counter-poyled. Many excellent exhortations, paræneticall discourses are extant to this purpose, for such as are any way troubled in minde, *Perkins*, *Greenham*, *Hayward*, *Bright*, *Abernethy*, *Bolton*, *Culmannus*, *Hemmingius*, *Calius Secundus*, are copious in this subiect: *Axiarius*, *Navarrus*, *Sayrus*, &c: and such as haue written cases of conscience amongst our Pontificiall writers. But because these mens workes are not to all parties at hand, so parable at all times, I will for the benefit and ease of such as are afflicted, at the request of some friends, recollect out of their voluminous Treatises, some few such comfortable speeches exhortations, arguments, advise, tending to this subiect, & out of Gods word, knowing, as *Culmannus* saith, vpon the like occasion, ^a *hom una-*

o *Iohn Maior*
vici patrum.
quidam negavit
Christum, per
Chirographum,
post restitutus
p *Trincavellius*
lib. 3. consil. 46.

† My Brother
George Burton
M. Iames White-
hall, Rector of
Checkly in
Stafford shire
my quondam
chamber fel-
low, and late
fellow student
in *Christchurch*
Oxon,
a *Scio quam*
vana sit et in-
efficax humano-
rum verborum
penes afflictos
consolatio, nisi
verbum dei au-
diatur, à quo
vita, *refrigera-*
tio, *solatium pre-*
nitentia.

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vailable & vaine mens counsels are to comfort an afflicted conscience, except Gods word concurre & be annexed, from which comes life, ease, repentance, &c. Presupposing first that which *Beza, Grenham, Perkins, Bolton*, giue in charge, the parties to whom counsell is giuen bee sufficiently prepared, humbled for their sinnes, fit for comfort, confessed, tried how they are more or lesse afflicted, how they stand affected, or capable of good advise, before any remedies be applyed: To such therefore as are so thoroughly searched and examined, I addresse this following discourse.

b *Antid. aduersus desperationē*
c *Tom. 2. cap. 27*
num 282.

d *Auerso cogitationis à re scrupulosa contraventione scrupulorum.*

Two maine Antidotes^b *Hemmingius* obserues opposite to Despaire, good Hope out of Gods word, to be embraced, perverse Security and presumption, from the diuels treachery, to be reiected, *Ille salus animæ, hæc pestis*; one saues the other kills, *occidit animam*, saith *Austin*, and doth as much harme as Despaire it selfe. ^c *Navarrus* the Casuist, reckons vp ten speciall cures out of *Anton. 1. part. Tit. 3. cap. 10. 1. God, 2. Physicke. 3. d* avoiding such objects as haue caused it. 4. Submission of himselfe to other mens judgements. 5. Answeres of all obiections, &c. all which *Caietan, Gerson lib. de vit. spirit. Sayrus lib. 1. cas. conf. cap. 14. repeat* and approue out of *Emanuel Roderiques, cap. 51. & 52. Grenham* prescribes 6. speciall rules, *Culmannus* 7. First to acknowledge all helpe come from God: 2. That the cause of their present misery is sinne. 3. To repent and be heartely sorry for their sinnes. 4. To pray earnestly to God they may be eased. 5. To expect and implore the prayers of the Church, and good mens advise. 6. Physicke. 7. To commend themselues to God, and relye vpon his mercy: others otherwise, but all to this effect. But forasmuch as most men in this malady are spiritually sicke, void of reason almost, overborne by their miseries, and too deepe an apprehension of their sinnes, they cannot apply themselues to good counsell, pray, beleeue, repent, we must as much as in vs lies occurre and helpe their peculiar infirmities, according to their severall causes and symptomes, as we shall finde them distressed and complaine.

The maine matter which terrifies and torments most that are troubled in minde, is the enormity of their offences, the intolerable burden of their sins, Gods heauy wrath, & displeasure so deeply apprehended, that they account themselues reprobates, quite forsaken of God, already damned, past all hope of grace, vncapable of mercy, *diaboli mancipia*, slaues of sinne, and their offences so great they cannot be forgien. But these men must knowe there is no sin so haynous which is not pardonable in it selfe, no crime so great, but by Gods mercy it may be forgien. Where sinne aboundeth, grace aboundeth much more, *Rom. 5. 20.* And what the Lord said vnto *Paule* in his extremity *2. Cor. 11. 9. My grace is sufficient for thee, for my power is made perfect through weaknesse*, concerns every man in like case. His promises are made finite to all beleeuers, generally spoken to all touching remission of sins that are truly penitent, grieved for their offences, and desire to be reconciled *Math. 9. 12. 13. I came not to call the righteous, but sinners to repentance*, that is, such as are truly touched in conscience for their sinnes. Againe, *Mat. 11. 28. Come vnto me all yee that are heauy laden, and I will ease you, Ezek. 18. 27. at what time soeuer a sinner shall repent him of his sinnes,*
from

from the bottom of his heart I will blot out all his wickednesse out of my remembrance saith the Lord, *Isay*. 43. 25. I even I am he that put away thine iniquities for mine owne sake, and will not remember thy sinnes. As a father (saith David, *Psal.* 103. 13.) hath compassion on his children, so hath the Lord compassion on them that feare him. And will receaue them againe as the prodigall sonne was entertained *Luk.* 15. If they shall so come with teares in their eyes and a penitent heart. *Peccator agnoscat, Deus ignoscit.* The Lord is full of compassion and mercy, slow to anger, of great kindnesse, *Psal.* 103. 8. hee will not alway chide, neither keepe his anger for ever, 9. as high as the heauen is aboue the earth, so great is his mercy towards them that feare him. 11. as farre as the East is from the West, so farre hath he removed our sinnes from vs, 12. Though Cain cry out in the anguish of his soule, my punishment is greater then I can beare, 'tis not so, Thou liest Cain (saith Austin) Gods mercy is greater then thy sinne. His mercy is aboue all his workes, *Psal.* 145. 9. able to satisfie for all mens sinnes, *antilitron*, 1. *Tim.* 2. 6. His mercy is a panacea, a balm for an afflicted soule, a Soueraigne medicine, an alexipharmacum for all Sinne, a charme for the diuell, his mercy was great to Solomon, to Manasses, to Peter, great to all offenders, and whosoever thou art, it may be so to thee. For why should God bid vs pray (as Austin inferres) Deliver vs from all evill, *nisi ipse misericors perseveraret*, if he did not intend to helpe vs? He therefore that doubts of the remission of his sinnes, denies Gods mercy, and doth him iniury, saith Austin. Yea but thou repliest, I am a notorious sinner, mine offences are not so great as infinire. Heare Fulgentius, ^f Gods invincible goodnesse cannot be overcome by sinne, his infinite mercy cannot be terminated by any, the multitude of his mercy is equivalent to his magnitude. Heare ^s Chrysostome, thy malice may be measured, but Gods mercy cannot be defined, thy malice is circumscribed, his mercies infinite. As a drop of water is to the Sea, so are thy misdeeds to his mercy, nay there is no such proportion to be giuen, for the Sea though great, yet may be measured, but Gods mercy cannot be circumscribed. Whatsoever thy sinnes be then in quantity or quality, multitude or magnitude, feare them not, distrust not. I speake not this, saith ^b Chrysostome, to make thee secure and negligent, but to cheere thee up. Yea but thou vrgeest againe, I haue little comfort of this which is said, it concernes me not, *inanis penitentia quam sequens culpa coinquinat*, 'tis to no purpose for me to repent and to doe worse then euer I did before, to perieuer in sinne, and to returne to my lusts as a dog to his vomit, or a swine to the mire, ¹ to what end is it to aske forgiuenesse of my sinnes, and yet daily to sinne againe and againe, to doe evill out of an habit. I daily and hourelly offend in thought, word, and deed, in a relapse by mine owne weaknesse and wilfulnesse, my *bonus Genius*, my good protecting Angell is gone, I am false from that I was, or would be, worse and worse, my latter end is worse then my beginning: *Si quotidie peccas quotidie*, saith Chrysostome, *penitentiam age*, If thou daily offend, daily repent, ^k if twice thrice, an hundredth, an hundredth thousand times, twice, thrice, an hundredth thousand times repent. As they doe by an old house that is out of reparaire,

still

^e Magnam iniuriam Deo facit qui diffidit de eius misericordia.

^f Bonitas invicti non vincitur infiniti misericordia, non finitur.

^g Hom. 3. De penitentia: Tua quidem malitia mensuram habet. Dei autem misericordia mensuram non habet. Tua malitia circumscripta est &c. Pelagus etsi magnam mensuram habet, dei autem, &c.

^h Non ut desidioreos vos faciam, sed ut alacriores reddam

ⁱ Pro peccatis veniam polcere & mala de novo iterare.

^k Si bis, si ter, si centies, si centies millies, toties penitentiam age.

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still mend some part or other, so doe by thy soule, still reforme some vice, repaire it by repentance, call to him for grace and thou shalt haue it, *for we are freely iustified by his grace, Rom. 3. 24.* If thine enemy repent as our Saviour enioyned Peter, forgiue him 77 times, and why shouldst thou thinke God will not forgiue thee? Why should the enormity of thy sinnes trouble thee? God can doe it, he will doe it. *My conscience* (saith *† Anselme*) *dictates to me, that I deserue damnation, my repentance will not suffice for satisfaction, but thy mercy O Lord quite ouercomes all my transgression.* The Gods once (as the Poets faine) with a golden chaine would pull Iupiter out of heauen, but all they together could not stirre him, and yet he could drawe and turne them as hee would himselte, maugre all the force and fury of these infernall feinds, & crying sinnes, *his grace is sufficient.* Conferre the debt and the paiment, Christ and Adam, sinne and the cure of it, the discafe and the medicine, confer the sicke man to the Physitian, & thou shalt soone perceauce that his power is infinitely beyond it. God is better able, as *† Bernard* enformeth vs, *to helpe, then sinne to doe vs hurt; Christ is better able to saue, then the Diuell to destroy.* *m* If he be a skilfull Physitian, as *Fulgentius* addes, *hee can cure all diseases, if mercifull he will.* *Non est perfecta bonitas à qua non omnis malitia vincitur*, his goodnesse is not absolute and perfect, if it bee not able to ouercome all malice. Submit thy selfe vnto him, as Saint *Austin* adviseth, *n* *hee knoweth best what he doeth, and be not so much pleased when hee sustaines thee, as patient when he corrects thee, he is omnipotent and can cure all diseases when he sees his owne time.* Hee looks downe from heauen vpon earth, that he may heare the mourning of prisoners, and deliuer the children of death, *Psal. 102. 19. 20.* and though our sinnes be as read as scarled he can make them as white as snowe, *Isay. 1. 18.* Doubt not of this, or aske how it shall be done, he is all-sufficient that promiseth, *qui fecit mundum de immundo*, saith *Chrysostome*, hee that made a faire world of nought can doe this and much more for his part, doe thou only belecue, trust in him, rely on him, be penitent and heartely sorry for thy sinnes. Repentance is a foueraigne remedy for all sinnes, a spirituall wing to e-reare vs, a charme for our miseries, a protecting Amulet to expell sinnes venome, an attractiue loadstone to drawe Gods mercy and graces vnto vs. *o Peccatum vulnus, penitentia medicina*, sinne made the breach, repentance must helpe it, howsoeuer thine offence came by error, sloath, obstinacy, ignorance, *exitur per penitentiam*, this is the sole meanes to be relieued. *p* Hence comes our hope of safety, by this alone sinners are saued, God is prouoked to mercy. *This vnloseth all that is bound, & enlightneth darknesse, mends that is broken, puts life to that which was desperatly dying; Makes no respect of offences, or of persons.* *q* *This doth not repell a Fornicator, reiect a drunkard, resist a proud fellow, turne away an Idolater, but entertaines all, communicates it selfe to all.* Who persecuted the Church more then *Paul*, offended more then *Peter*? and yet by repentance, saith *Chrysologus*, they got both *Magisterium & ministerium sanctitatis*, the magistrery of holinesse. The prodigall sonne went farre, but by repentance he came home at last. *† This alone will*

turne

† Conscientia mea merui dā-
n. tionem peni-
tentia non suffi-
cit ad satisfacti-
onem, sed tua
misericordia su-
perat omnem
offensionem.
† Multo effica-
cior Christi mors
in bonum, quam
peccata nostra
in malum; Chri-
stus potentior ad
saluandum, quā
demon ad per-
dendum.
m Peritus me-
dicus potest om-
nes infirmitates
sanare, si miseri-
cors vult,
n Omnipotente
medico nullus
languor infa-
bilis occurrit, tu
tantum doceri
te sine, manum
eius ne repelle,
nouit quid agat
non tantum de-
lecteris, cum so-
ues, sed doleres
quum lecat.
o Chryl. hom. 3.
de penit.
p Spes salutaris
per quam pecca-
tores saluantur
Deus ad miseri-
cordiam provo-
catur, Isidore
Omnia ligata in
soluis, contrita
fasces confusa
lucidas despera-
ta eximit.
q Chryl. hom. 5.
non fornicato-
rem abneit,
non ebrium a-
vertit, non su-
perbum repellit,
non auertitur
Idolotram non
adulterum sed
omnes suscipit,
omnibus com-
municat.
r Chryl. hom. 5.

turne a woulfe into a sheepe, make a Publican a Preacher, turne a thorne into an Olive, make a deboiſhed fellow religious, a blaſpheamer ſing Halleluia, make Alexander the Copper-smith truly devout, make a Divell a Saint, *¶ And him that polluted his mouth with calumnies, lying, ſwearing and filthy tunes and tones, to purge his throat with divine Psalmes.* Repentance will effect prodigious cures, make a ſtupend metamorphoſis. *An hauke came into the Arke, and went out againe an hauke, a Lion came in went out a Lion, a Beare a Beare, a woulfe a Woulfe, but if an hauke come into this ſacred Temple of repentance, he will goe forth a doue, ſaith Chryſoſtome, a Woulfe will goe out a ſheepe, a Lion a Lambe.* *¶ This giues ſight to the blinde, legges to the lame, cures all diſeaſes, conferres grace, expells vice, inſerts vertue, comforts and fortifies the Soule.* Shall I ſay, let thy ſinne be what it will, doe but repent it is ſufficient.

† Quem penitet peccaſſe pene eſt innocens.

'Tis true indeed & all ſufficient this, they doe confeſſe, if they could Repent, but they are obdurate, they haue cauterized conſciences, they are in a reprobate ſenſe, they cannot think a good thought, they cannot hope for grace, pray, beleue, repent, or be ſorry for their ſins, they find no griefe for ſinne in themſelues, but rather a delight, no groning of ſpirit, but are carried headlong to their owne deſtruction, *heaping wrath to themſelues againſt the day of wrath, Rom. 2. 5.* Tis a grieuous caſe this I doe yeeld, and yet not to be deſpaired, God of his bounty and mercy calls all to repentance, *Rom. 2. 4.* thou mayſt be called at length, reſtored, taken to his grace as the theefe vpon the Croſſe, at the laſt houre, as *Mary Magdalen* and many other ſinners haue beene, that were buried in ſinne. *God, ſaith Fulgentius is delighted in the conuerſion of a ſinner beſets no time, prolixitas temporis Deo non præiudicat, aut gravitas peccati,* differring of time or grieuouſneſſe of ſinners doe not preiudicate his grace, things paſt and to come are all one to him, as preſent, 'tis never too late to repent. *¶ This hauen of repentance is ſtill open for all diſtreſſed ſoules,* and howſoeuer as yet no ſignes appeare, thou maiſt repent in good time. Heare a comfortable ſpeech of *S^t Auſtin,* *z Whatſoeuer thou ſhalt doe, how great a ſinner, thou art yet liuing, if God would not helpe thee, he would ſurely take thee away, but in ſparing thy life, he giues thee leaſure, and invites thee to repentance.* Howſoeuer as yet, I ſay, thou perceauelt no fruit, no feeling, findeſt no likelihood of it in thy ſelfe, patiently abide the Lords good leaſure, deſpaire not, or thinke thou art a reprobate, he came to call ſinners to repentance, *Luk. 5. 32.* of which number thou art one, he came to call thee, and in his time will ſurely call thee. And although as yet thou haſt no inclination to pray, to repent, thy faith be could and dead, and thou wholly averſe from all diuine functions, yet it may reuiue, as Trees are dead in winter but flouriſh in the ſpring, theſe vertues may lie hid in thee for the preſent, yet hereafter ſhew themſelues, and peradventure already bud, howſoeuer thou doſt not perceauet it. 'Tis Satans pollicy to plead againſt, ſuppreſſe and aggravate, to conceale thoſe ſparkes of faith in thee. Thou doſt not beleue thou ſaiſt, yet thou wouldſt beleue if thou couldſt, 'tis thy deſire to beleue, then pray, *¶ Lord helpe mine vnbeleefe,* and hereafter

¶ Qui turpibus conciliis aliquando inquinavit os, diuinis hymnis animam purgare.

¶ Rom. 5. Introiuit hic quis accipiet columba exit, introiuit lupus ovem egrediatur, &c.

¶ Omnes languores sanat, ſecus viſum, clauduſſum, gratia confort, &c.

¶ Seneca. x Delectatur Deus conuerſione peccatoris, omne tempus vite conuerſioni deputatur pro præſentibus habentur tam præterita quam futura.

¶ Auſtin. Semper penitentie portus apertus eſt ne deſperemus.

¶ Quicquid tecus quantum cumq; peccaveris adhuc in vita eſt, vade te omnino ſi ſanare te nollit Deus, auferret, parcendo clamat: vade, &c.

¶ Mat. 6. 23.

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b Rev. 21. 6.

thou shalt certainly belecue. ^b *Dabitur sitiienti*, It shall be giuen to him that thirsteth. Thou canst not yet repent, hereafter thou shalt; a blacke cloud of sinne as yet obnubilates thy soule, terrifies thy conscience, but this cloude may conceaue a rainebowe at the last, and be quite dissipated by repentance. Be of good cheere, a child is rationall in power not in act, and so art thou penitent in affection, though not yet in action. 'Tis thy desire to please God, to be heartily sorry; comfort thy selfe, no time is ouerpast, 'tis neuer too late. A desire to repent is repentance it selfe, though not in nature yet in Gods acceptance, a willing mind is sufficient. *Blessed are they that hunger & thirst after righteousnesse, Mat. 5. 6.* He that is destitute of Gods grace, and wisheth for it shall haue it. *The Lord saith David, Psal. 10. 17. will heare the desire of the poore*, that is of such as are in distresse of body and minde. 'Tis true thou canst not as yet grieve for thy sinne, thou hast no feeling of faith, I yeeld, yet canst thou grieve, thou dost not grieve? It troubles thee I am sure thine heart should be so impenitent and hard, thou wouldst haue it otherwise, 'tis thy desire to grieve, to repent and belecue. Thou louest Gods child ren and Saints in the meane time, hatest them not, persecutest them not, but rather wishest thy selfe a true professor, to be as they are, as thou thy selfe hast beene heretofore; which is an evident token thou art in no such desperate case. 'Tis a good signe of thy conversion, thy sinnes are pardonable, thou art, or shalt surely be reconciled. *The Lord is neere them that are of a contrite heart, Luk. 4. 18.* ^c A true desire of mercy in the want of mercy is mercy it selfe, a desire of grace in the want of grace is grace it selfe, a constant and earnest desire to belecue, repent, and to be reconciled to God, if it be in a touched heart, is an acceptation of God, a reconciliation, faith and repentance it selfe. For it is not thy faith and repentance, as ^d *Chrysostome* truly teacheth, that is available, but Gods mercy that is annexed to it, he accepts the will for the deed: so that I conclude, to feele in our selues the want of grace, and to be grieved for it is grace it selfe. I am troubled with feare my sinnes are not forgiven, *Carelesse* objects, but *Bradford* answers, they are, *for God hath giuen thee a penitent and beleeuing heart, that is an heart which desireth to repent and beleue, for such a one is taken of him (he accepting the will for the deed) for a truly penitent and beleeuing heart.*

c *Abernesbie,*
Perkins.

d *Non est penitentia sed Dei misericordia annexa.*

All this is true thou repliest, but yet it concernes not thee, 'tis verified in ordinary offenders, in common sinnes, but thine are of an higher straine, euen against the Holy Ghost himselfe, irremissible sinnes, sinnes of the first magnitude, written with a penne of iron, engrauen with the point of a diamond. Thou art worse then a Pagan, Infidell, Iew or Turke, for thou art an apostate and more, thou hast voluntarily blasphemed, renounced God and all Religion, thou art worse then *Iudas* himselfe, or they that crucified *Christ*: for they did offend out of ignorance, but thou hast thought in thine heart there was no God. Thou hast giuen thy soule to the diuell, as Witches and Coniurers doe, *explicitè* and *implicitè*, by compact, band, and obligation (a desperate a feartull case) to satisfie thy lust, or to be revenged of thine enemies, thou didst neuer pray, come to Church, heare, read, or doe any diuine duties with
any

any devotion, but for formalitie and fashon sake, with a kinde of reluctancy, 'twas troublesome and painfull to thee, to performe any such thing, *præter voluntatem*, against thy will. Thou neuer madst any conscience of lying, swearing, bearing false witnesse, murder, adultery, bribery, oppression, theft, drunkennesse, idolatrie, but hast euer done all duties for feare of punishment, as they were most advantageous, and to thine owne ends, and committed all such notorious finnes, with an extraordinary delight, hating that thou shouldst loue, and louing that thou shouldst hate. Instead of Faith, Feare, and loue of God, repentance, &c. blasphemous thoughts haue bin euer harbored in his mind, euen against God himselfe, the blessed Trinitie: the * Scriptures false, rude, harsh, immethodicall: Heauen, hell, resurrection, meere toies and fables * incredible, impossible, absurde, vaine, ill contriued; Religion, policie, an humane invention, to keepe men in obedience, or for profit, invented by Priests and Law-giuers to that purpose. If there be any such supream power, he takes no notice of our doings, heares not our prayers, regardeth them not, will not, cannot helpe, or else hee is partiall, an excepter of persons, author of sinne, a cruell, a destructive God, to create our soules, and destinate them to eternall damnation, to make vs worse then our dogges & horses, why doth he not gouerne things better, protect good men, root out wicked liuers? why doe they prosper and flourish? as she raues in the † tragedy --- *pellices cælum tenent*, there they shine,

* *Cecilius Minutius! Omnia ista signa male scæ religionis, & ineptia solati a poetis inventa, vel ab aliis ob commodum, superstitiosa miseria, &c.*
 * These temptations & objections are well answered in Iohn Downams christi-an warfare,
 † *Seneca.*

Suasit Persæus aureas stellas habet, where is his providence? how appeares it? *Marmoreo Licinus tumulo iacet, at Cato paruo,*

Pomponius nullo, quis putet esse Deos.

Why doth he suffer *Turkes* to ouercome *Christians*, the enimie to triumph ouer his Church, Paganisme to domineere in all places as it doth, heresies to multiplie, such enormities to be committed, and so many such bloody warres, murders, massacres, plagues, ferall diseases, why doth hee not make vs all good, able, sound, why makes he venomous creatures, rocks, sands, desarts, this earth it selfe the muckhill of the world, a prison, an house of correction, † *Mentimur regnare Iovem, &c.* with many such horrible and execrable conceits, not fit to be vttered; *Terribilia de fide, horribilia de Diuinitate.* They cannot some of them, but thinke euill, they are compelled *volentes, nolentes*, to blasphemie, especially when they come to Church and pray, read, &c. such fowle & prodigious suggestions come into their hearts.

† *Lucan.*

These are abominable, vnspcakable offences, and most opposit to God, *tentationes fadæ & impia*, yet in this case, he or they that shall bee tempted and so affected, must knowe, that no man liuing is free from such thoughts in part, or at some times, the most diuine spirits haue been so tempted in some sort, euil custom, omission of holy exercises, ill company, idlenesse, solitarinesse, Melancholy, or depraued nature, and the Diuell is still ready to corrupt, trouble, and diuert our Soules, to suggest such blasphemous thoughts into our phantasies, vngodly, prophane monstrous and wicked conceits; If they come from Satan, they are more speedy, fearefull and violent, the parties cannot auoid them; they

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are more frequent, I say, and monstrous when they come; for the Diuell he is a spirit, and hath meanes and opportunity to mingle himselfe with our spirits, and sometimes more slyly, sometimes more abruptly and openly, to suggest such diuelish thoughts into our hearts, hee insults and domineeres in melancholy distempered phantasies and persons especially, Melancholy is *balneum diaboli*, as *Serapio* holds, the diuells bath, & inuites him to come to it. As a sicke man fretts, raues in his fits, speakes and doth he knowes not what, the Diuell violently compells such crazed soules, to thinke such damned thoughts against their wills, they cannot but doe it, sometimes more continueate, or by fits, he takes his advantage, as the subiect is lesse able to resist, hee aggrauates, extenuates, affirms, denies, damnes, confounds the spirits, troubles, heart, braine, humours, organs, senses, and wholly domineeres in their Imaginations. If they proceed from themselues such thoughts, they are remisse and moderate, not so violent and monstrous, not so frequent. The diuell commonly suggests things opposite to nature, opposite to God & his word, impious, absurd, such as a man would neuer of himselfe, or could not conceaue, they strike terror and horror into the parties own hearts. For if he or they bee asked whether they doe approue of such like thoughts, or no, they answer (and their owne soules truely dictate as much) they abhorre them as Hell and the Diuell himselfe, they would faine thinke otherwise if they could, he hath thought otherwise, & with all his soule desires so to thinke againe, he doth resist, & hath some good motions intermixt now and then: So that such blasphemous, impious, vnleane thoughts, are not his owne, but the Diuells; they proceed not from him, but from a crazed phantasie, distempered humours, blacke fumes which offend his braine, they are thy crosses, the Diuells finnes, and he shall answer for them, he doth enforce thee to doe that which thou dost abhorre, and didst neuer giue consent to: And although hee hath sometimes so slyly set vpon thee, and so farre prevailed, as to make thee in some sort to assent to such wicked thoughts, to delight in, yet they haue not proceeded from a confirmed will in thee, but are of that nature which thou dost afterwards reiect and abhorre. Therefore bee not ouermuch troubled and dismaid with such kinde of suggestions, at least if they please thee not, because they are not thy personall finnes, for which thou shalt incurre the wrath of God, or his displeasure, contemne, neglect them, let them goe as they come, stroue not too violently, or trouble thy selfe too much, but as our Sauour said to Satan in like case, say thou, *Avoid Satan*, I detest thee and them. *Satana est mala ingerere* (saith *S. Austin*) *nostrum non consentire*, as Satan labours to suggest, so must we stroue not to giue consent, and it will be sufficient, the more anxious and sollicitous thou art, the more perplexed, the more thou shalt otherwise be troubled, and intangled. Besides they must knowe this, all so molested and distempered, that although these bee most execrable and grievous finnes, they are pardonable yet, through Gods mercy and goodnesse they may be forgien, if they bee penitent and sorry for them. *Paul* himselfe confesseth, *Rom. 7. 19.* *hee did not the good hee would doe, but the euill which he would not doe; tis not I, but sin that dwel-*

e Perkins.

leth

leth in me. 'Tis not thou, but Satans suggestions, his craft and subtilty, his malice: comfort thy selfe then, if thou be penitent and grieued, or desirous to be so, these hainous sinnes shall not be laid to thy charge, Gods mercy is aboue all sinnes, which if thou doe not finally contemne, without doubt thou shalt be saued. ^f *No man sinnes against the holy Ghost, but he that wilfully and finally renounceth Christ, & contemneth him and his word to the last, without which there is no salvation, from which grievous sinne, God of his infinite mercy deliver vs.* Take hold of this to be thy comfort, and meditate withall on Gods word, labour to pray to repeat, to be renewed in minde, *keepe thine heart with all diligence, Prov. 4. 13.* resist the Diuell, and he will fly from thee, powre out thy soule vnto the Lord with sorrowfull *Hannah*, pray continually, as *Pauliniynes*, and as *Dauid* did, *Psal. 1. meditate on his law day and night.*

f *Hemingius.*
Nemo peccat in
spiritum sanctū
nisi qui scilicet
& voluit. vie
renunciat Chri-
sto, eumq; & e-
ius verbum ex-
treme contem-
nit, sine quo
nulla salus, a
quo peccato, li-
beret nos Do-
minus Iesus
Christus. Amen.

Yea burth this meditation is that marres all, and mistaken makes many men farre worse, misconceauing all they read or heare, to their owne overthrow, the more they search and reade Scriptures, or diuine Treatises, the more they pusse themselues, as a bird in a net, the more they are intangled and precipitated into this preposterous gulfe. *Many are called, but few are chosen. Mat. 20. 16. and 22. 14.* with such like places of Scripture misinterpreted strike them with horror, they doubt presently whether they be of this number or no, Gods eternall decree of predestination, absolute reprobation, & such fatall tables they forme to their owne ruine, and impingne vpon this rocke of despaire. How shall they be assured of their saluation, by what signes? *If the righteous scarcely bee saued, where shall the vngodly and sinners appeare? 1. Pet. 4. 18.* Who knowes faith *Solomon*, whether he be elect. This grindes their Soules, how shall they discerne they are not reprobates? But I say againe, how shall they discerne they are? From the diuell can be no certainty, for he is a Lyar from the beginning, if he suggest any such thing, as too frequently hee doth, reject him as a deceiuer, an enimie of humane kinde, dispute not with him, giue no credit to him, obstinately refuse him, as *Saint Anthony* did in the wildernesse, whom the diuell set vpon in severall shapcs, or as the *Collier* did, so doe thou by him. For when the Diuell tempted him with the weaknesse of his faith, and told him he could not be saued, as being ignorant in the principles of Religion: and vrged him moreouer to knowe what he believed, what he thought of such and such points and mysteries, the *Collier* told him, he beleued as the Church did; but what, said the Diuell againe, doth the Church beleue? as I doe, said the *Collier*; and what's that thou beleueest? as the Church doth, &c, when the diuell could get no other answer, hee left him. If Satan summon thee to answer, send him to Christ; he is thy liberty, thy protector against cruell death, raging sinne, that roaring Lion, he is thy righteousness, thy saviour, and thy life. Though he say, thou art not of the number of the elect, a reprobate, forsaken of God, hold thine owne still, *hic murus ahenius esto*, let this be as a bulwarke, a brazen wall to defend thee, stay thy selfe in that certainty of faith; let that be thy comfort, Christ will protect thee, vindicate thee, thou art owne of his flock,

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he will triumph ouer the law, vanquish death, ouercome the diuell, and destroy hell. If he say, thou art none of the elect, no beleeuers, reiect him, defie him, thou hast thought otherwise, and maist so be resolued againe; comfort thy selfe, this perswasion cannot come from the Diuell, and much lesse can it bee grounded from thy selfe, men are lyers and why shouldest thou distrust? A denying *Peter*, a persecuting *Paul*, an adulterous cruell *Dauid*, haue bin receiued, an Apostat *Solomon* may be converted, no sinne at all but impenitency, can giue testimony of finall reprobation. Why shouldest thou then distrust, misdoubt thy selfe, vpon what ground, what suspition? This opinion alone of particularity? Against that, and for the certainty of Election and saluation on the other side, see Gods good will toward men, heare how generally his grace is proposed to him and him, and them, each man in particular, and to all. *1. Tim. 2. 4. God will that all men be saued, and come to the knowledge of the truth.* 'Tis an vniuersall promise, *God sent not his Sonne into the world to condemne the world, but that through him the world might be saued, Ioh. 3. 17.* He then that acknowledgeth himselfe a man in the world, must likewise acknowledge he is of that number that is to be saued, *Ezek. 33. 11. I will not the death of a sinner, but that he repent and live.* but thou art a sinner, therefore he will not thy death. *This is the will of him that sent me, that every man that beleeueth in the Sonne, should haue everlasting life, Iohn 6. 40. he would haue no man perish, but all come to repentance, 2. Pet. 3. 9.* besides, the remission of sinnes is to be preached, not to a few, but vniuersally to all men. *Goe therefore and teach all Nations, baptizing them, &c. Mat. 28. 19. goe into all the world, and preach the Gospell to every creature, Marke 16. 15,* Now there cannot be contradictory wills in God, he will haue all saued, and not all, how can this stand together, be secure then, beleeuers, trust in him, hope well, and bee saued. Yea that's the maine matter, how shall I beleeuers or discern my security from carnall presumption, my faith is weake and faint, I want those signes, and fruits of sanctification, sorrow for sinne, thirsting for grace, groanings of the spirit, loue of Christians as Christians, avoiding occasion of sinne, endeavour of new obedience, charity, loue of God, perseverance. Though these signes be languishing in thee, and not seated in thine Heart, thou must not therefore be dejected or terrified, the effects of the faith and spirit are not yet so fully felt in thee, conclude not therefore, thou art a Reprobate, or doubt of thine Election, because the Elect themselves are without them, before their Conuersion. Thou maist in the Lords good time be converted, some are called at the 11 houre: vse, I say, the meanes of thy conversion, expect the Lords leasure, if not yet called, pray thou maist be, or at least wish and desire thou maist be.

g Abernethy.

Notwithstanding all this which may bee said to this effect, to ease their afflicted mindes, what comfort our best Divines can afford in this case, *Zanchius, Beza, &c.* This furious curiosity, needlesse speculation, fruitlesse meditation about Election, reprobation, free-will, grace, such places of Scripture preposterously conceaued, torment still, and crucifie the soules of too many, and set all the world together by the eares. To avoide which inconveniences, and to settle their distressed mindes, to

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mitigate those divine Aphorismes (though in another extreame) our late *Arminians* haue reuiued that plausible doctrine of vniuersall grace, which^h many Fathers, our late *Lutherans* and moderne *Papists* doe still maintaine, that we haue free-will of our selues, and that Grace is common to all that will beleue. Some againe though lesse orthodoxall, will haue a farre greater part saued, then shall be damned (as ⁱ *Calius Secundus* stiffly maintaines in his booke *de amplitudine regni cœlestis*, or some impostor vnder his name) *beatorum numerus multo maior damnatorum*.^k He calls that other Tenent of speciall ⁱ *Election and Reprobation*, a *preiudicate*, *envious* and *malitious opinion*, apt to draw all men to *desperation*. Many are called, few chosen, &c. He opposeth some opposite partes of Scripture to it, *Christ came into the world to saue sinners*, &c. and foure especiall arguments he produceth, one from Gods power. If more be damned then saued, he erroneously concludes, ^l the diuell hath the greater soveraignty, for what is power but to protect and Maiesty consists in multitude. If the diuell haue the greater part, where is his *mercy*, where is his power? He proceeds, ^m *We accompt him a murderer that is necessary only, or doth not helpe when he can, which may not be supposed of God without great offence, because he may doe what he will, and is otherwise necessary, and the author of sinne*, The nature of good is to bee communicated, God is good, and will not then bee contracted in his goodnesse, for how is hee the Father of mercy and comfort, if this good concerne but a few, O *envious* and *vnthankfull men* to thinke otherwise. ⁿ Why should wee pray to God that are *Gentiles*, and thanke him for his mercies and benefits that hath damned vs all innocuous for Adams offence, one mans offence, one small offence, eating of an apple, why should wee acknowledge him for our governour that hath wholly neglected the salvation of our soules, contemned vs, and sent no Prophets or instructors to teach vs, as hee hath done to the *Hebrues*; So *Iulian* the Apostat objects. Why should these Christians (*Calius* vrgeth) reiect vs and appropriate God vnto themselves, *Deum illum suum unicum*, &c. but to returne to our forged *Calius*. At last hee comes to that, hee will haue those saued that never heard of, or beleueed in Christ, *ex puris naturalibus*, with the *Pelagians*, and proues it out of *Origen* and others. They (saithⁿ *Origen*) that neuer heard Gods word are to be excused for their ignorance, wee may not thinke God will be so hard, angry, cruell or vniust as to condemne any man *indictâ causâ*. They alone (he holds) are in the state of damnation that refuse Christs mercy and grace, when it is offered. Many worthy *Greekes* & *Romans*, good morall honest men, that kept the law of nature, did to others as they would be done to themselves, are certainly saued, he concludes, as they were that liued vprightly before the law of *Moses*. They were acceptable in Gods sight, as *Iob* was, the *Magi*, the *Queene of Sheba*, *Darius* of *Persia*, *Socrates*, *Aristides*, *Cato*, *Curius*, *Tully*, *Seneca*, & many other Philosophers, vpriight liuers, no matter of what Religion, as *Cornelius*, out of any Nation, so that he liue honestly, call on God, trust in him, feare him he shall be saued. This opinion was formerly maintained by the *Valentinian* and *Basiledian* hereticks, revived of late in *Turkie*, of what sect *Rustan Bassa* was patron, defended by *p Galeatius*

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h Sc whole
booke, of
these argu-
ments.
h Lib. 3. fol. 122.
Preiudicate
opinio, inuida,
malitia, & apta
ad imellendus
animos in
desperationem.
† See the An-
tidote in Cha-
miers. Tom. 3.
lib 7. Dow-
nams Christi-
an warfare Sec.
1 Patenior est
Deo Diabolus &
mundi princeps,
& in multitudine
ne hominum sita
est maiestas.
m homicida qui
non subuenit
quum posset,
hoc de Deo sine
scelere cogitari
non potius, vti po-
te quum quod
vult licet. Boni
naturæ commu-
nicari. Bonus.
Deus, quomodo
misericordie pa-
ter, &c.
† Vide Cyrillum
lib. 4. aduersus
Iulianum qui
poterimus illi
gratias agere qui
nobis non misit
Mosen & pro-
phetas, & con-
tempnit bona a-
nimarum no-
strarum.
n Penia danda
est illis, qui non
audiunt ob igno-
rantiam Non est
im iniquus lu-
dex Deus, ut
quenquam indi-
ctâ causâ dam-
nare velit. si so-
lum damnatur,
qui tablatâ Chri-
sti gratiam rei-
ciunt.
o Bushequina
Lonicerus Tur-
bis. Tom. 1. l. 2.
p Clem. Alexon.
Martius

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q Paulus Iovius
Eleg. vir. illas.i Non homines
sed & ipsi de-
mones aliquan-
do servandi.

Martius, and some ancient Fathers, and of later times favored by *Erasmus*, by *Zinglius in exposit: fidei ad Regem Gallie*, whose *Tenet Bullinger* vindicates, and *Gualter* approves in a iust Apology with many arguments. There be many Iesuites that follow these Calvinists in this behalfe, *Franciscus Buchsius Moguntinus*, *Andradus Consil. Trident*, many schoolemen that out of the 1. *Rom. v. 18. 19.* are verily perswaded that those good workes of the Gentiles did so farre please God, that they might *vitam eternam promereri*, and be saued in the end. *Sesellius*, and *Benedictus Iustinianus* in his comment on the first of the Romans, *Mathias Ditmarsh.* the polititian with many others hold a mediocrity, they may be *salute non indigni*, but they will not absolutely decree it. *Hofmannus* a Lutheran professor of *Helmstad* and many of his followers, with most of our Church, and Papists are stiffe against it. *Franciscus Collius* hath fully censured all opinions in his fise bookes *de Paganorum animabus post mortem*, and amply dilated this question, which who so will may peruse. But to returne to my author, his conclusion is, that not only wicked liners, Blasphemers, Reprobates, and such as reiect Gods grace, but that the diuells themselves shall be saued at last, as *Origen* long since deliuered in his worke. For how can he bee mercifull that shall condemne any creature to eternall vnspeakable punishment, for one small temporary fault, all posterity, so many myriades, for one and an other mans offence, *quid meruistis oues?* But these absurd paradoxes are exploded by our Church, we teach otherwise. That this vocation, predestination, election, reprobation, *non ex corrupta massa, previsa fide*, as our *Arminians*, or *ex pravis operibus*, as our Papists, *non ex preteritione*, but Gods absolute decree, *ante mundum creatum*, (as most of our Church holde) was from the beginning, before the foundation of the world was laid, (or from *Adams* fall, as others will, *homo lapsus obiectum est reprobationis*) we hold *perseuerantiam sanctorum*, we must be certaine of our salvation, we may fall but not finally, which our *Arminians* will not admit. According to his immutable, eternall, iust decree and counsell of sauing men and Angels, God calls all, and would haue all to be saued according to the efficacy of his vocation all are invited, but only the elect apprehended, the rest that are vnbeleeuing, impenitent, whom God in his iust iudgement leaues to be punished for their sinnes, are in a reprobate sense, yet we must not determine who are such, condemne our selues or others, because we haue an vniverfall invitation, all are commanded to beleue, and we know not how soone or late before our end we may be receaued.

But to my former taske. The last maine torture and trouble of a distressed minde, is not so much this doubt of Election, and that the promises of grace are smothered and extinct in them, nay quite blotted out as they suppose, but withall Gods heavy wrath, a most intollerable paine and grieve of heart sealeth on them, to their thinking they are already damned, they suffer the paines of hell, and more then possibly can be expressed, they sinell brimstone, talke familiarly with diuells, heare and see *Chimeraes*, prodigious, vncouth shapes, Beares, Owles, Anticks, blacke dogges, feinds, hideous outcries, fearefull noyses, shreekes, lamentable

table complaints, they are possessed, ^f & through impatience they roare and howle, curse, blaspheme,, deny God, call his power in question, abuse religion, and are still ready to offer violence vnto themselves, by hanging, drowning, &c. Neuer any miserable wretch from the beginning of the World, was in such a wofull case. To such persons I oppose Gods mercy and his iustice, *Iuditia dei occulta non inuisita*, his secret counsell and iust iudgement, by which he spares some; and sore afflicts others againe in this life, his iudgement is to be adored, trembled at, not to be searched or enquired after by mortall men, he hath reasons reserved to himselfe, which our frailty cannot apprehend. He may punish all if he will, and that iustly for sinne, in that he doth it in some, is to make a way for his mercy that they repent and be saued, to heale them, to try them, exercise their patience, and make them call vpon him, to confesse their sinnes and pray vnto him, as *Dauid* did *Ps. 119. 137. Righteous art thou O Lord and iust are thy iudgements*, as the poore Publican *Luk. 18. 13. Lord haue mercy vpon me a miserable sinner*. To put confidence and haue an assured hope in him, as *Iob* had *13. 15. Though he kill me I will trust in him, vne, seca, occide O Domine* (saith *Austin*) *modo serues animam*, kill, cut in peeces, burne my body (O Lord) to saue my soule. So that this, which they take to be such an insupportable plague, is an evident signe of Gods mercy and iustice, of his loue and goodnesse: *perijssent nisi perijssent*, had they not thus beene vndone, they had finally beene vndone. Many a carnall man is lulled asleep in perverse security, foolish presumption, is stupified in his sinnes, and hath no feeling at all of them, *I haue sinned* (he saith) *and what euill shall come vnto me?* *Ecclus. 5. 4. and tush how shall God knowe it?* And so in a reprobate sence goes downe to hell. But heere, *Cynthis aurem vellit*, God pulls them by the eare, by affliction, he will bring them to heauen and happinesse; *Blessed are they that mourne, for they shall be comforted* *Mat. 5. 4.* a blessed and an happy state, if considered aright, it is, to be so troubled. *It is good for me that I haue beene afflicted* *1 sal. 119. before I was afflicted, I went astray: but now I keepe thy word. Tribulation works patience, patience hope, Rom. 5. 4.* and by such like crosses and calamities we are drouen from the stake of security. So that affliction is a Schoole or Academy, wherein the best Schollers are prepared to the Cōmencements of the diety. And though it be most troublesome & grieuous for the time, yet knowe this, it comes by Gods permission and providence, he is a spectator of thy groanes and teares, still present with thee, the very haire of thine head are numbered, not one of them can fall to the ground, without the expresse will of God, hee will not suffer thee to bee tempted aboue measure, hee correctes vs all *numero, pondere & mensurâ*, the Lord will not quench the smoaking flaxe, or breake the bruised reed, *tentat*, saith *Austin*, *non ut obruat sed ut coronet*, hee suffers thee to be tempted for thy good. And as a mother doth handle her childe sicke and weake, not reiect it, but with all tenderneffe obserue and helpe it, so doth God by vs, not forsake vs in our miseries, or relinquish vs for our imperfections, but with all piety and compassion support and receaue vs; whom he loues hee loues to the end. *Rom. 8. Whom hee hath elected, those hee hath called, iu-*

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Postata conscientia sequitur sensus ira digne (Hemigius) fremitus cordis ingens anime cruciatus, &c.

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stified, sanctified, and glorified. Thinke not then thou hast lost the spirit, that thou art forsaken of God, be not overcome with heaviness of heart, but as *David* said *I will not feare though I walke in the shadowes of death*, Wee must all goe by hell to heaven, as the old *Romans* put vertues Temple in the way to that of honour, wee must endure sorrow and misery in this life. 'Tis no new thing this, Gods best servants and dearest children haue beene so visited and tried. *Christ* in the garden cryed out, *my God my God why hast thou forsaken me*, his sonne by nature, as thou art by adoption and grace. *Iob* in his anguish said, *the arrowes of the Almighty God were in him*, *Iob. 6. 4.* his terrours fought against him, *the venom dranke vp his spirit*, *cap. 13. 26.* hee saith *God was his enimie*, *writ bitter things against him* (*16. 9.*) *hated him*, His heauy wrath had so seized on his soule. *David* complaineth, *his eyes were eaten vp, sunke into his head*, *Pf. 6. 7.* *his moisture became as the drouth in Summer*, *his flesh was consumed*, *his bones vexed*: yet neither *Iob* nor *David* did finally despaire. *Iob* would not leaue his hold, but still trust in him, acknowledge him to bee his good God. *The Lord giues, the Lord takes, blessed be the name of the Lord*, *Iob. 1. 21.* *behold I am vile*, *I abhorremy selfe*, *repent in dust and ashes*, *Iob. 39. 37.* *David* humbled himselfe, *Pf. 31.* and vpon his confession receaued mercy. Faith, hope, repentance, are the Soueraigne cures and remedies, the sole comforts in this case, confesse, humble thy selfe, repent, it is sufficient. *Quod purpura non potest saccus potest*, saith *Chrysostome*, the king of *Ninues* sackcloth and ashes did that, which his purple robes and Crowne could not effect, *Quod Diadema non potuit, cinis perfecit*. Turne to him he will turne to thee, the Lord is neere those that are of a contrite heart, and will saue such as be afflicted in spirit, *Psal. 34. 18.* *He came to the lost sheepe of Israel*, *Mat. 15. 14.* *Si cadentem intuetur, clementia manum protendit*, hee is at all times ready to assist. *Nunquam spernit Deus penitentiam, si sincerè & simpliciter offeratur*, he neuer reiects a penitent sinner, though hee haue come to the full height of iniquity, wallowed and delighted in sinne, yet if hee will forsake his former waies, *libenter amplexatur*, he will receaue him. *Parcam huic homini.* saith * *Austin*, (*ex persona Dei*) *quia sibi ipsi non pepercit, ignoscam quia peccatum agnouit*. I will spare him because hee hath not spared himselfe, I will pardon him, because hee doth acknowledge his offence; let it be neuer so enormous a sinne, *his grace is sufficient*, *2. Cor. 12. 9.* Despaire not then, faint not at all, be not dejected, but relye on God, call on him in thy trouble, and he will heare thee, he will assist, helpe, and deliuer thee, *Drawe neere to him hee will drawe neere to thee*, *James 4. 8.* *Lazarus* was poore and full of boyles, and yet still he relied vpon God, *Abraham* did hope beyond hope.

* Super *Psal. 52.*
Convertar ad li-
berandum eum
quia conversus
est ad peccatum
suum ad punien-
dum.

Thou exceptest, these were chiefe men, diuine spirits, *Deo chari*, beloved of God, especially respected, but I am a contemptible and forlorne wretch, forsaken of God, and left to the mercilesse fury of euill spirits. I cannot hope, pray, repent, &c. How often shall I say it, thou maist performe all these duties, Christian offices, & be restored in good time. A sicke man looseth his appetite, strength and ability, his disease prevaileth so farre, that all his faculties are spent, hand and foot performe not
 their

their duties, his eyes are dimme, hearing dull, tongue distasts things of pleasant relish, yet nature lies hid, recovereth againe, and expelleth all those faeculent matters by vomit, sweat, or some such like evacuations. Thou art spiritually sicke, thine heart is heavy, thy mind distressed, thou maist happily recover againe, expell those dismall passions of feare and griefe, God will not suffer thee to be tempted aboue measure, whom he loues (I say) he loues to the end. Hope the best. *David* in his misery prayed to the Lord, remembring how he had formerly dealt with him, and with that meditation of Gods mercy confirmed his faith, and pacified his owne tumultuous heart in his greatest agony. *O my soule why art thou so disquieted within me, &c.* Thy soule is Eclipsed for a time, I yeeld, as the Sunne is shadowed by a clowd, no doubt but those gracious beames of Gods mercy will shine vpon thee againe, as they haue formerly done, those embers of Faith, Hope and Repentance, now buried in ashes, will flame out afresh, and be fully reuiued. Want of faith, no feeling of grace for the present, are not fit directions, we must liue by faith, not by feeling, 'tis the beginning of grace to wish for grace: we must expect and tarry. *David* a man after Gods owne heart, was so troubled himselfe. *Awake why sleepest thou O Lord, arise, cast me not off, wherefore hidest thou thy face, and forgettest mine affliction and oppression. My soule is bowed downe to the dust. Arise, redeeme vs, &c. Psal. 44. 22.* He prayed long before he was heard, *expectans expectauit*, endured much before he was relieued, *Psal. 69. 3.* hee complaines, *I am weary of crying, my throat is dry, mine eyes fayle, whilst I wait on the Lord*, and yet he perseuer's. Be not dismai'd thou shalt be respected at last. God often workes by contrarieties, he first kills and then makes aliue, hee woundeth first and then healeth, he makes man sowe in teares, that he may reape in ioy, 'tis Gods method: he that is so visited, must with patience endure and rest satisfied for the present. The paschall Lambe was eaten with sowre hearbs, we shall feele no sweetnesse of his blood, till wee first feele the smart of our sinnes. Thy paines are great, intollerable for the time, thou art destitute of grace and comfort, stay the Lords leasure, he will not (I say) suffer thee to be tempted aboue that thou art able to beare, *1. Cor. 10. 13.* but will giue an issue to temptation. He workes all for the best to them that loue God, *Rom. 8. 28.* Doubt not of thine election, it is an immutable decree, a marke neuer to be defaced, you haue beene otherwise you may and shall be. And for your present affliction, hope the best, it will shortly end. *He is present with his seruants in their affliction. Ps. 91. 15. great are the troubles of the righteous, but the Lord deliuereth them out of all. Psal. 34. 19. Our light affliction which is but for a moment, worketh in vs an eternall waight of glory, 2. Cor. 4. 17. Not answerable to that glory which is to come, though now in heauinesse, saith Peter, 1. 1. 6. you shall reioyce.*

Now last of all to those externall impediments, terrible obiects, which they heare and see many times Diuells, bugbeares and Morme-
Part. 3.
 luches, noysome smels, &c. These may come, as I haue formerly declared in my precedent discourse of the Symptomes of Melancholy, from inward causes, as a concaue glasse reflects solid bodies, a trou-
bled

bled braine for want of sleepe, nutriment, and by reason of that agitation of spirits to which *Hercules de Saxonia* attributes all Symptomes almost, may reflect and shew prodigious shapes, as our vaine feare and crased phantasie shall suggest and faigne, as many silly weake women and children in the darke, sicke folkes, and franticke for want of repast and sleepe, suppose they see that they see not; Manytimes such terriculaments may proceed from naturall causes, and all other senses may bee deluded. Besides as I haue said, this humour is *Balneum Diaboli*, the Diuels bath, by reason of the distemper of humours, and infirme Organs in vs, hee may so possesse as inwardly to molest vs, as hee did *Saul* and others, by Gods permission, hee is Prince of the Ayre, and can transforme himselfe into seuerall shapes, delude all our senses for a time, but his power is determined, hee may terrifie vs but not hurt, God hath giuen *his Angell charge ouer vs*, hee is *a wall round about his people*, *Psal. 91. 11. 12.* There bee those that prescribe phyicke in such cases, 'tis Gods instrument, and not vnfit. The diuell workes by mediation of humours, and mixt diseases must haue mixt remedies. *Levinus Lemnius cap. 57. & 58. exhort. ad vit. ep. instit.* is very copious in this subiect, beside that chiefe remedy of confidence in God, prayer, hearty repentance, &c. of which for your comfort and instruction, read *Lavater de spectris part. 3. cap. 5. & 6. Wierus de praestigijs demonum lib. 5. to Philip Melancton*, and others, and that Christian armour which *Paul* prescribes, he sets downe certaine Amulets, hearbs, and pretious stones, which haue marvelous vertues all *profligandis demonibus*, to driue away Diuels and their illusions. Saphyres, Chrysolites, Carbunkles, &c. *Qua mirâ virtute pollent ad Lemures, Striges, Incubos, Genios aërios arcendos, si veterum monumentis habenda fides.* Of herbes, hee reckons vp Penniriall, Rue, Mint, Angelica, Piony, *Rich. Argentine de praestigijs demonum cap. 20.* addes *hypericon* or *S. Johns wort, perforata herba*, which by a diuine vertue driues away diuels, and is therefore called *fuga demonum*: all which rightly vsed by their suffitus, *Demonum vexationibus obsistunt, afflictas mentes à demonibus relevant, & venenatis fumis*, which expell diuels themselues, and all diuinish illusions. *Anthony Musa* the Emperor *Augustus* his Physitian, *cap. 6. de Betonia* approoues of *Betony* to this purpose,† the ancients vsed therefore to plant it in Church-yeardes, because it was held to be an holy hearbe and good against fearefull visions, did leure such places it grew in, and sanctified those persons that carried it about them *Idem fere Mathiolus in Dioscoridem*. Others commend accurate musicke, so *Saul* was helped by *Dauids* harpe. Fires to be made in such roomes where spirits haunt, good store of lightes to be set vp, odors, perfumes, and suffumigations, as the Angell taught *Tobias*: of brimstone and bitumen, thus, myrrha, briony roote, with many such simples which *Wecker* hath collected *lib. 15. de secretis cap. 15.* ʒ *sulphuris drachmam vnā, recoquatur in vitis alba aqua, vt delutius sit sulphur detur agro, nam demones sunt morbi*, saith *Rich. Argentine lib. de praestigijs demonum cap. vlt.* *Vigetius* hath a farre larger receipt to this purpose, which the said *Wecker* cites out of *Wierus*. ʒ *sulphuris vini, bituminis, opoponacis, galbani*

† Antiqui soliti sunt hanc herbam ponere in cimiteriis, ideo quod, &c.

bani, castory, &c. why sweet perfumes, fires and so many lights, should be vsed in such places *Ernestus Burgravius Lucerna vitæ & mortis*, and *Fortunius Lycetus* assignes this cause, *quod his boni Genij provocentur, mali arceantur*, because good spirits are well pleased with, but evill abhorre them. And therefore those old Gentiles, present Mahometans, and Papists haue continuall lampes burning in their Churches all day and all night, lights at funeralls and in their graues, *Lucerne ardentes ex auro liquefacto* for many ages to endure, saith *Lazius, ne dæmones corpus ladant*, light ever burning as those vestall virgins, *Pythoniæ* maintained heretofore, with many such, of which reade *Tostatus* in 2. Reg. cap. 6. quæst. 43. *Thyreus* cap. 57. 58. 62. &c. *de locis infestis, Pictorius Isagog. de dæmonibus, &c.* see more in them. *Cardan* would haue the party affected winke altogether in such a case, if he see ought that offends him, or cut the ayre with a sword in such places they walke and abide, *gladiis enim & lanceis terrentur*, shoot a pistoll at them, for being aeriall bodies, (as *Cælius Rhodiginus lib. 1. cap. 29. Tertullian, Origen, Psellas*, and many hold) if stroken, they feele paine. Papists commonly inioyne and apply crosses, holy water, sanctified beades, Amulets, musicke, ringing of bells, for to that end are they consecrated, and by them baptised, Characters, Counterfeit reliques, so many Masses, peregrinations, oblations, adiurations and what not? *Alexander Albertinus à Rocha, Petrus Thyreus* and *Hieronimus Mengus* with many other Pontificiall writers, prescribe & set downe seuerall formes of exorcismes, aswell to houses possessed with diuells, as to dæmoniaccall persons; but I am of † *Lemnius* minde, 'tis but *damnosa adiuratio, aut potius ludificatio*, a meere mockage, a counterfeit charme, to no purpose, they are fopperies and fictions, as that absurd * story is amongst the rest, of a penitent woman seduced by a Magitian in France, at *St Bawme*, exorcised by *Dompnus, Michaelus*, and a company of circumventing Friers. If any man, saith *Lemnius*, will attempt such a thing, without all those iugling circumstances, Astrologicall Elections, of time, place, prodigious habits, fustian, big, sesquipedall words, spells, crosses, characters, which Exorcists ordinarily vse, let him follow the example of *Peter* and *Iohn*, that without any ambitious swelling tearmes, cured a lame man, *Acts, 3. In the name of Christ Iesus rise and walke*. His name alone is the best and only charme against all such diabolicall illusions, so doth *Origen* advise: and so *Chrysostome, hæc erit tibi baculus, hæc turris inexpugnabilis, hæc armatura. Nos quid ad hæc dicemus, plures fortasse expectabunt*, saith *St Austin* many men will desire my counsell and opinion whats to be done in this behalfe, I can lay no more, *quam ut verâ fide, quæ per dilectionem operatur ad deum vnum fugiamus*, let them fly to God alone for helpe. *Athanasius*, in his booke *de varijs quæst.* prescribes as a present charme against diuells, the beginning of the 67 Psal. *Exurgat Deus, dissipentur inimici, &c.* but the best remedy is to fly to God, to call on him, hope, pray, trust, rely on him, to commit our selues wholly to him. What the practise of the primitive Church was in this behalfe, & *quis dæmonia ejiciendi modus*, read *Wierus* at large *lib. 5. de Curat. Lam. meles. cap. 38. & deinceps.*

† Non desunt nostrâ ætate sacrisculi, qui tale quid attentant, sed a cæcæ dæmonie irrisu pudore suffecti sunt, & re infecta abierunt.
v Done into English by W. B. 16. 13.

Tom. 2. cap. 27.
num. 282.

Navarrus.

Flay. 50. 4.

Last of all; If the party affected shall certainly knowe this maladie to haue proceeded from too much fasting, meditation, precise life, contemplation of Gods iudgements (for the Divell deceaues many by such meanes) in that other extreame hee circumvents, melancholy it selfe, reading some bookes, Treatises, hearing rigid preachers, &c. If he shall perceave that it hath begun first from some great losse, grievous accident, disaster, seeing others in like case, or any such terrible object, let him speedily remoue the cause, which to the cure of this disease, *Navarrus* so much commends, *avertat cogitationem à re scrupulosa*, by all opposite meanes, art, and industry, let him *laxare animum* by all honest recreations, refresh and recreate his distressed soule, let him direct his thoughts, by himselfe and other of his friends. Let him read no more such tracts or subiects, heare no more such tearfull tones, avoid such companies, and by all meanes open himselfe, submit himselfe to the advice of good Physitians and Divines, which is *contraventio scrupulorum*, as he calls it, heare them speake to whom the Lord hath giuen the Tongue of the learned, to be able to minister a word to him that is weary, whose wordes are as flagons of wine. Let him not be obstinate, head-strong, peevish, willfull, selfe-conceited (as in this malady they are) but giue eare to good advice, be ruled and perswaded; and no doubt but such good counsell may proue as prosperous to his soule, as the Angell was to *Peter*, that opened the iron gates, loosed his bands, brought him out of prison, and deliuered him from bodily thraldome; they may ease his afflicted minde, relieue his wounded soule, and take him out of the Iawes of Hell it selfe. I can say no more, or giue better advice to such as are any way distressed in this kinde, then what I haue giuen and said. Onely take this for a corollary and conclusion, as thou tenderest thine owne welfare in this, and all other melancholy, thy good health of body and minde, obserue this short precept, giue not way to solitarinesse and idlenesse. *Be not solitary, be not idle.*

SPERATE MISERI,
CAVE TE FELICES.

Vis à dubio liberari, vis quod incertum est evadere? Age penitentiam dum sanus es, sic agens, dico tibi quod securus es, quod penitentiam egisti eo tempore quo peccare potuisti. Austin.

FINIS

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Errata sic.

Errata sic corrigas.

T o omit smaller escapes of letters mistaken, points misplaced in the Preface. Page 3. line 17. for every mans Cup, read every Cup. p. 12. l. 28. f. Arestas r. Acestas. p. 34. l. 4. f. tormented for, r. tormented. p. 37. l. 41. f. lerking r. lerv- kin. p. 41. l. 26. f. fashion r. sect. p. 77. l. 4. f. effectes r. affectes. p. 76. l. 24. f. description read disposition.

Errata libri sic Corrigas.

P age 39 line 29. for suit read sint. p. 49. l. 29. f. versuius r. vesuius. f. Euego r. Euego. p. 62. l. 12. f. morbili, r. mor- billi. p. 66. l. 1. f. why r. whay. p. 104. l. 30. f. nigrescunt r. feruescunt. p. 177. l. 40. f. and r. an. p. 122. l. 48. f. authores r. authoris. p. 135. l. 9. f. obinrgabundaz r. obinrgabundus. p. 183. l. 6. f. vtrumq. r. utrumq. p. 224. l. 12. f. vinus r. vitus. p. 225. l. 32. f. pyergious r. Egreious. p. 255. l. 6. f. put r. putter. p. 266. l. 24. f. quintance r. quintan. p. 279. l. 22. f. cibos f. Cibos. p. 281. l. 37. f. explane r. examine. p. 289. l. 11. f. workei r. wordes. p. 303. l. 17. f. know r. knowne. p. 363. l. 33. f. Conteme r. Contempt. p. 545. l. 19. f. pre. r. preceptor. p. 565. l. 29. f. slender. r. tender. p. 567. l. 25. f. formosa alius mibi superba. p. 574. l. 6. r. dum chara suis sed. p. 574. l. 45. f. habeo r. habeo. p. 575. l. 14. r. vndone me, l. 20. f. lamerat r. lou- reat. p. 574. l. 17. r. famous is. p. 577. l. 13. f. mibi r. mei. p. 585. l. 32. r. Leuiticus, l. 33. f. faichine r. fundine. p. 590. l. 22. f. there r. therefore. p. 583. l. 1. f. pauperiorem r. pauperiorum. p. 584. l. 47. f. nuptier. nuptia. p. 601. l. 10. f. Sanjusius r. Sanjusinus. p. 620. l. 7. f. many r. monay. p. 676. l. 19. f. saying r. say.



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